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A

RELIGIOUS ENCYCLOPÆDIA:

OR

DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY,

BASED ON THE REAL-ENCYKLOPÄDIE OF HERZOG, PLITT AND HAUCK.

EDITED BY

PHILIP SCHAFF, D.D., LL.D.,

Professor in the Union Theological Seminary, New York.

ASSOCIATE EDITORS:

REV. SAMUEL M. JACKSON AND REV. D. S. SCHAFF,

TOGETHER WITH AN

ENCYCLOPÆDIA OF LIVING DIVINES

AND

CHRISTIAN WORKERS

OF ALL DENOMINATIONS IN EUROPE AND AMERICA.

EDITED BY

REV. PHILIP SCHAFF, D.D., LL.D.,

AND

REV. SAMUEL MACAULEY JACKSON, M.A.

THIRD EDITION REVISED AND ENLARGED.

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PREFACE TO THE THIRD EDITION.

THE third edition of this Encyclopædia is at the same time a second revision, and differs from the previous editions in the following particulars:

1. A number of errors in the minor biographical articles, which had been derived from other books of reference, have been corrected by the use of either the original biographies or Leslie Stephen's monumental *Dictionary of National Biography*.

2. The *Encyclopædia of Living Divines and Christian Workers*, edited by me in conjunction with the Rev. Samuel M. Jackson, which was formerly published separately, has been incorporated with the main work, so that it now embraces four volumes instead of three.

3. A large addition has been made to the appended portion, forming a second appendix, by noting in alphabetical and chronological order all important changes in the lives of the respective subjects and additions to their publications from 1886 down to the end of December, 1890.

My recent protracted stay in Europe has given me rare facilities for acquiring authentic information concerning the latest as well as prospective literary enterprises, and various items of personal interest. The junior editor has utilized all the bibliographical data published down to date.

This *résumé* of the most recent biography and bibliography will be welcomed by all who have already learned to prize the rich fund of knowledge about living divines contained in the incorporated work and obtainable nowhere else. It greatly increases the value of the main Encyclopædia, which has been so favorably received by scholars of all denominations in Europe and America, and has taken its place among the reference books of a theological library.

PHILIP SCHAFF.

NEW YORK, March, 1891.

PREFACE TO THE REVISED EDITION.

AN encyclopædia must be reproduced, and adapted to the latest stage of knowledge and literature, at least every ten years. Thanks to a kind public, I am able to issue this *Encyclopædia* two years after its completion, in a revised and improved form.

I sent to nearly all the foreign contributors copies of their articles (besides *honorarium*, and forty-three complete sets of the *Encyclopædia* free of charge), with the request to revise them and to bring them down to the present date. In most cases this was done satisfactorily.[1]

The original American articles have also undergone many improvements, without materially increasing the size of the work.

In the mean time, the new edition of Herzog has been nearly completed; the seventeenth volume (beginning with *Westphal*) is now in press.

At the close of the first volume will be found a condensed translation of Harnack's important article upon the *Didaché*, which appears in the appendix to Herzog, together with statistics and *errata* for vols. ii. and iii., which came too late to be used in this edition.

It is to me a matter of special satisfaction, that the American condensation has not injured, but rather enlarged, the circulation of the German work, so that my friend, the publisher in Leipzig, had to issue recently a new impression of twenty-five hundred copies, and was enabled to send additional *honorarium* to the contributors.

Simultaneously with this revised edition appears a *Dictionary of Contemporary Divines*, as an independent supplement, which contains reliable information on living theological writers and Christian workers of Europe and America, kindly furnished by themselves.

May the revised edition of this *Encyclopædia*, with the supplementary volume, be received with the same favor as the first, and prolong its usefulness until it is superseded by a better work.

PHILIP SCHAFF.

NEW YORK, November, 1886.

[1] Of the numerous letters of approval and encouragement received from German scholars and contributors to Herzog, I may be permitted to quote one from the octogenarian Nestor of biblical science in Germany and France, — Professor Reuss, D.D., of Strassburg.

STRASSBURG, Feb. 13, 1885.

MUCH ESTEEMED PROFESSOR, — I recently received from the Hinrichs' publishing house the set of your *Encyclopædia* which you were so kind as to send me. Accept my warmest thanks for this work, so rich in contents and so beautifully gotten up. It is especially welcome to me on account of its literary enrichments. My few suggestions touching the revision of my own articles must have reached you some time ago: I sent them off Dec. 27.

I can only repeat that I am more and more amazed at the literary activity of the English and Anglo-Americans, which not only pursues independent paths of investigation in the department of theology, but allows not even the least thing to slip that is done in Germany. We must confess, with a blush, that in this latter particular we are far behind you; and our only excuse is that English books are for the most part inaccessible to us on the Continent, on account of the price.

To wish your *Encyclopædia* merited success, were superfluous. It will without fail find its own paths, and the first edition will certainly not be sufficient. For my part, I must content myself with the wish; for I shall see little more of what takes place on earth.

Accept my kindest regards. I remain with sincere and immutable esteem,

Very cordially yours, EDWARD REUSS.

PREFACE TO FIRST EDITION.

THE object of the RELIGIOUS ENCYCLOPÆDIA is to give, in alphabetical order, a summary of the most important information on all branches and topics of theological learning, — exegetical, historical, biographical, doctrinal, and practical, — for the use of ministers, students, and intelligent laymen of all denominations. It will be completed in three volumes.

The ENCYCLOPÆDIA was suggested by the *Real-Encyklopädie für protestantische Theologie und Kirche*, edited by Drs. J. J. HERZOG, G. L. PLITT, and A. HAUCK (Leipzig, 1877 sqq.). This work, with which I have been familiar from its start, as one of the contributors, is universally acknowledged to be an invaluable thesaurus of solid information in all departments of biblical and ecclesiastical learning, under the responsible names of a large number of eminent German and other European scholars. The first edition, edited by Dr. Herzog alone, was begun in 1854, and completed in 1868, in twenty-two volumes. The second edition, thoroughly revised and partly rewritten, is now in course of publication, and will be completed in not less than fifteen volumes. A mere translation of this *opus magnum* would not answer the wants of the English and American reader.* While many articles are very long, and of comparatively little interest outside of Germany, the department of English and American church history and biography is, naturally, too limited. For instance, the art. *Brüder des gemeinsamen Lebens* has 82 pages; *Eherecht*, 35; *Gnosis*, 43; *Jerusalem*, 37; *Liturgie*, 36; *Luther*, 36; *Mandäer*, 17; *Mani*, 36; *Melanchthon*, 54. These articles are all very good; but a proportionate treatment of important English and American topics which are barely mentioned or altogether omitted, would require a much more voluminous encyclopædia than the original. In the present work few articles exceed four pages; but the reader is throughout referred to books where fuller information can be obtained.

My esteemed friend Dr. Herzog, and his editorial colleagues, — the late Dr. Plitt, who died Sept. 10, 1880, and Professor A. Hauck, who has taken his place, as also the publisher, Mr. H. Rost, who issued the German edition of my *Church History* — have kindly given me full liberty to make such use of their work in English as I may deem best. It is needless to say that I would not have under-

* A condensed translation of the first edition was begun in 1860, in Philadelphia, but given up with the publication of the second volume, and is now superseded by the reconstruction of the original.

taken the task without a previous honorable understanding with the German editors and publisher.

This ENCYCLOPÆDIA, therefore, is not a translation, but a condensed reproduction and adaptation of all the important German articles, with necessary additions, especially in the literature, and with a large number of new articles by the editors and special contributors. More than one-third of the work is original. Every article is credited to its author, except the majority of editorial articles, which are unsigned. An apology may be due the German authors for abridging their contributions, but we have studied to give all the essential facts. Dissenting opinions, or material additions, are included in brackets. The bibliography has been largely increased throughout, especially by English and American works. Living celebrities are excluded. Denominational articles have been assigned to scholars who represent their denomination in a liberal Christian spirit. On important topics of controversy both sides are given a hearing. It has been the desire of the editors to allow a wide latitude of opinion within the limits of evangelical Christianity.

All important encyclopædias besides that of Dr. Herzog, and a large number of books in different languages, have been carefully consulted, but never used without due acknowledgment. The assistant editors have devoted their whole time and strength to the work, in my library, and under my direction.

I have been fortunate in securing the hearty co-operation of a number of eminent American and English scholars of different denominations and schools of thought, who can speak with authority on the topics assigned them, and will largely increase the original value of this ENCYCLOPÆDIA.

PHILIP SCHAFF.

NEW YORK, September, 1882.

AUTHORIZATION.

WE the undersigned, Editors and Publisher of the "Real-Encyklopädie für Prot. Theologie und Kirche," hereby authorize the Rev. Dr. Schaff of New York to make free use of this work for the preparation and publication, in the United States and in England, of a similar although much shorter work, under the title "A Religious Encyclopædia, based on the Real-Encyklopädie of Herzog, Plitt, and Hauck.

(Signed)

Herzog - Professor

Lic. Hauck, Professor

J. C. Hinrichs'sche Buchhandlung

ERLANGEN und LEIPZIG, December, 1881.

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LIST OF WRITERS.

The special contributors to the American edition of this work are distinguished by a star.

*ABBOT, Ezra, D.D., LL.D., Professor in the Divinity School of Harvard University, Cambridge, Mass. (D. 1884.)
ACQUOY, J. G. R., D.D., Professor in Leyden.
*ALEXANDER, Archibald, Ph.D., Professor in Columbia College, New-York City.
ALT, Heinrich, D.D., Pastor in Berlin.
*APPLE, Thomas Gilmore, D.D., President of Franklin and Marshall College, Lancaster, Penn.
ARCHINARD, André, Pastor in Geneva.
ARNOLD, Friedrich August, D.D., Professor in Halle. (D. 1869.)
*ATTERBURY, William Wallace, D.D., Secretary of the Sabbath Committee, New-York City.
AUBERLEN, Carl August, D.D., Professor of Theology in Basel. (D. 1864.)
*AVERY, Giles B., Mount Lebanon, Columbia County, N.Y.
*AYRES, Anne, Miss, St. Johnsland, N.Y.

BACHMANN, Johann, D.D., Professor in Rostock.
*BAIRD, Henry Martyn, D.D., LL.D., Professor in the University of the City of New York.
BALOGH, Franz, D.D., Professor in Debreczin.
BARDE, Edward, Pastor in Vandoeuvre.
BAUDISSIN, Count Wolf Wilhelm Friedrich, D.D., Professor of Theology in Marburg.
BAUR, Wilhelm, Gen. Superintendent, Coblenz.
BAXMANN, Rudolf, Inspector at Bonn.
BECK, Carl, Prälat in Schwäbisch Hall.
BECK, Hermann, Pastor in Osternohe.
*BEDELL, Gregory Thurston, D.D., Bishop of the Protestant-Episcopal Diocese of Ohio, Cleveland.
*BEECHER, Edward, D.D., Brooklyn, N.Y.
*BEECHER, Willis Judson, D.D., Professor of Hebrew, Theological Seminary, Auburn, N.Y.
BENRATH, Carl, Ph.D., Professor in Bonn.
*BERGER, Daniel, D.D., Dayton, O.
BERTHEAU, Carl, D.D., Pastor in Hamburg.
BERTHEAU, Ernst, D.D., Professor of Oriental Philology in Göttingen.
*BEVAN, Llewelyn D., D.D., Pastor in Melbourne, Australia.
BEYER, Johann Heinrich Franz, Pastor in Neddemin.
BEYSCHLAG, Willibald, D.D., Professor of Theology in Halle.
*BIRD, Frederic Mayer, Rev., Professor in Lehigh University, South Bethlehem, Penn.
*BJERRING, Nicholas, Rev., New-York City.
*BLAIKIE, William Garden, D.D., LL.D., Professor in New College, Edinburgh.
*BLAIR, William, D.D., Dunblane, Scotland.
*BLISS, George Ripley, D.D., LL.D., Professor of Biblical Exegesis, Crozer Theological Seminary, Chester, Penn.
BOEHMER, Eduard, Ph.D., Professor in Strassburg.
*BOMBERGER, J. H. A., D.D., President of Ursinus College, Freeland, Penn.
BONNET, L., Ph.D., Pastor in Frankfurt-am-M.
*BRIGGS, Charles Augustus, D.D., Professor of Hebrew in the Union Theological Seminary, New-York City.
*BROADUS, John Albert, D.D., LL.D., Professor of Theology in the Southern Baptist Theological Seminary, Louisville, Ky.
BROCKHAUS, Carl, Leipzig.
*BROWN, Francis, D.D., Professor in the Union Theological Seminary, New-York City.
*BROWNE, John, Rev., Wrentham, Suffolk, Eng.
BUCHRUCKER, Dekan in Munich.
BÜCHSENSCHÜTZ, Georg, Pastor in St. Denis.
BUNZ, Georg, Ph.D., Pastor in Ohmenhausen.
BURGER, C. H. A. von, D.D., Oberkonsistorialrath in Munich. (D. 1884.)
BURGER, Karl, Pastor in Kempten.
BURK, Carl, Pastor in Stuttgart, Württemberg.

*CAIRNS, John, D.D., Principal of the United Presbyterian College, Edinburgh.
CALAMINUS, Pastor in Elberfeld.
*CALDERWOOD, Henry, D.D., LL.D., Professor of Moral Philosophy, University of Edinburgh.
*CALDWELL, Samuel Lunt, D.D., Ex-President of Vassar College, Poughkeepsie, N.Y.
*CAPEN, Elmer Hewitt, D.D., President of Tufts College, College Hill, Mass.
*CARROLL, Henry King, LL.D., New-York City.
CARSTENS, Propst in Tondern.
CASSEL, Paulus, D.D., Professor in Berlin.
*CATTELL, J. P., Miss, Philadelphia.
*CATTELL, William Cassiday, D.D., LL.D., Ex-President of Lafayette College, Easton, Penn.
*CHAMBERS, Talbot Wilson, D.D., LL.D., Collegiate Reformed Dutch Church, New-York City.
*CHASE, Thomas, LL.D., President of Haverford College, Montgomery Co., Penn.
CHRISTLIEB, Theodor, D.D., Professor of Practical Theology in Bonn.
*CLIFFORD, John, D.D., London.
*COIT, Thomas Winthrop, D.D., LL.D., Professor in the Berkeley Divinity School, Connecticut. (D. 1885.)
COMBA, Emilio, D.D., Professor in Florence.
*COOK, Albert S., Professor in the University of California.
*CORNING, J. Leonard, Morristown, N.J.
*COXE, Arthur Cleveland, D.D., LL.D., Bishop of Western New York, Buffalo, N.Y.
*CREIGHTON, Mandell, D.D., Professor of Church History, University of Cambridge, Eng.
CREMER, Hermann, D.D., Professor of Theology in Greifswald.
*CROOKS, George R., D.D., LL.D., Professor of Church History in Drew Theological Seminary, Madison, N.J.

CUNITZ, E., D.D., Professor of Theology in Strassburg. (D. 1886.)
*CURTISS, Samuel Ives, Ph.D., D.D., Professor of Old-Testament Literature, Theological (Congregational) Seminary, Chicago, Ill.

*DABNEY, Robert Lewis, D.D., LL.D., Professor of Philosophy, University of Texas, Austin.
*DALE, James Wilkinson, D.D., Media, Penn. (D. 1881.)
*DALES, John Blakely, D.D., Philadelphia.
*DE COSTA, Benjamin Franklin, D.D., New-York City.
*DEEMS, C. F., D.D., LL.D., New-York City.
DE HOOP SCHEFFER, J. G., D.D., Professor in Amsterdam.
DELITZSCH, Franz, D.D., Professor of Theology in Leipzig.
DELITZSCH, Friedrich, Ph.D., Professor in Leipzig
*DEMAREST, David D., D.D., Professor in the Theological Seminary, New Brunswick, N.J.
*DE SCHWEINITZ, Eduard, D.D., Bishop of the Moravian Church, Bethlehem, Penn.
*DEXTER, Henry Martyn, D.D., Editor of *The Congregationalist*, Boston.
DIBELIUS, Franz, D.D., Konsistorialrath in Dresden.
DIESTEL, Ludwig, D.D., Professor of Theology in Tübingen. (D. 1879.)
DILLMANN, Christian Friedrich August, D.D., Professor of Theology in Berlin.
DILTHEY, Wilhelm, D.D., Professor of Philosophy in Berlin.
DORNER, August, Ph.D., Professor in the Theological Seminary at Wittenberg.
DORNER, Isaac August, D.D., Professor of Theology in Berlin. (D. 1884.)
DÖRSCHLAG, Georg, Pastor in Velgast.
DÖRTENBACH, F., Heidenheim. (D. 1865.)
DRYANDER, Hermann, Superintendent in Halle.
*DUBBS, Joseph Henry, D.D., Professor in Franklin and Marshall College, Lancaster, Penn.
DUCHEMIN, Pastor in Lyons.
*DUFF, Robert S., M.A., Pastor in Glasgow.
*DUFFIELD, Samuel W., Pastor of the Westminster Presbyterian Church, Bloomfield, N.J.
DÜSTERDIECK, Franz, D.D., Oberkonsistorialrath in Hanover.

*EASTON, Peter Zaccheus, Missionary in Persia.
EBERT, Adolph, Ph.D., Professor of Philology in Leipzig.
EBRARD, Johann Heinrich August, D.D., Pastor and Konsistorialrath in Erlangen.
EIBACH, R., Pastor in Neuteroth.
ENGELHARDT, J. G. v., D.D., Professor of Theology in Erlangen. (D. 1855.)
ERBKAM, Heinrich Wilhelm, D.D., Professor of Theology in Königsberg. (D. Jan. 9, 1884.)
ERDMANN, Christian Friedrich David, D.D., General Superintendent of the Province of Silesia in Breslau.
EUCKEN, R., Ph.D., Professor of Philosophy in Jena.
EULER, Carl, Ph.D., Berlin.

*FISHER, George Park, D.D., LL.D., Professor of Church History in Yale Theological Seminary, New Haven, Conn.
*FLEMING, D. Hay, Aberdeen.
*FLICHTNER, George Frederick, Rev., Secretary for Domestic Missions (Protestant-Episcopal Church), New-York City.
FLIEDNER, Fritz, Missionary in Madrid.
*FLINT, Robert, D.D., LL.D., Professor of Theology in the University of Edinburgh.
FLOTO, Hartwig, D.D., Berlin.
*FOSTER, Robert Verrell, Professor in the Theological School, Cumberland University, Lebanon, Tenn.
*FOX, Norman, Rev., New-York City.
FRANK, Franz Hermann Reinhold, D.D., Professor of Theology in Erlangen.
FRANK, Gustav Wilhelm, D.D., Professor of Theology in Vienna.
FREYBE, Albert, Ph.D., Gymnasium Upper-class Teacher in Parchim.
FRIEDBERG, Emil, Ph.D., Professor of Canon Law in Leipzig.
FRITZSCHE, Otto Fridolin, D.D., Professor of Theology in Zürich.
FRONMÜLLER, P. F. C., Pastor in Reutlingen. (D. 1877.)
*FROTHINGHAM, Octavius Brooks, Rev., Boston, Mass.

GALIFFE, Eduard, D.D., Professor in Geneva.
GASS, Wilhelm, D.D., Professor of Theology in Heidelberg.
*GAST, Frederick Augustus, D.D., Professor in the Theological Seminary, Lancaster, Penn.
GEBHARDT, Oskar von, D.D., Librarian of the Royal Library, Berlin.
GEFFCKEN, Johann, Ph.D., Pastor in Hamburg. (D. —.)
GELPKE, E. T., D.D., Professor of Theology in Bern.
*GERHART, Emanuel Vogel, D.D., Professor in the Theological Seminary, Lancaster, Penn.
GERMANN, Wilhelm, Ph.D., Pastor in Windsheim.
GERTH VAN WIJK, J. A., Pastor at The Hague.
*GILES, Chauncey, Rev., Philadelphia.
*GILFILLAN, Joseph A., Rev., Protestant-Episcopal Missionary to the Indians, Minnesota.
GILLET, J. F. A., D.D., Court-Preacher in Breslau.
*GILMAN, Arthur, M.A., Cambridge, Mass.
*GILMAN, Daniel Coit, LL.D., President of Johns Hopkins University, Baltimore, Md.
*GILMAN, Edward Whiting, D.D., Secretary of the American Bible Society, New-York City.
*GOEBEL, Julius, Ph.D., New-York City.
GOEBEL, Karl, Ph.D., Konsistorialrath in Posen. (D. 1881.)
GOEBEL, Maximilian. (D. —.)
*GODET, Frédéric, D.D., Professor of Theology in Neuchâtel.
GOLTZ, von der, Heinrich, D.D., Professor of Theology in Berlin.
*GOOD, Jeremiah Haak, D.D., Professor in Heidelberg Theological Seminary, Tiffin, O.
*GOODSPEED, Thomas Wakefield, D.D., Secretary of Baptist Theological Union, Chicago, Ill.

*GOODWIN, Daniel Raynes, D.D., LL.D., Professor in the Theological Seminary (Episcopal) in Philadelphia.
GOSCHE, R. A., Ph.D., Professor of Oriental Languages in Halle.
GÖSCHEL, Karl Friedrich, Ph.D., President of the Consistory of Magdeburg. (D. 1861.)
*GRAHAM, William, D.D., Professor of Church History in the English Presbyterian Theological College, London.
*GRAY, George Zabriskie, D.D., Professor in the Episcopal Theological School, Cambridge, Mass.
*GREEN, Samuel Gosnell, D.D., Secretary of Religious Tract Society, London.
*GREEN, William Henry, D.D., LL.D., Professor of Hebrew, Theological Seminary, Princeton, N.J.
GREGORY, Caspar René, Ph.D., Leipzig.
*GRIFFIS, William Elliot, D.D., Boston, Mass.
GRUNDEMANN, Reinhold, Ph.D., D.D., Pastor in Mörz, Prussia.
GRÜNEISEN, Carl von, D. D., Chief Court-Preacher in Stuttgart. (D. 1878.)
GÜDER, Eduard, D.D., Pastor in Bern. (D. 1882.)
GUNDERT, Hermann, Ph.D., in Calw.
*GÜNTHER, Martin, Professor in the Concordia Theological Seminary, St. Louis, Mo.
GUTHE, Heinrich, Ph.D., Professor in Leipzig.

HACKENSCHMIDT, Karl, Pastor in Jägerthal (Elsass).
HAENCHEN, Philipp E., Pastor in Erlangen.
HAGENBACH, Karl Rudolph, D.D., Professor of Theology in Basel. (D. 1874.)
HAHN, Heinrich August, D.D. (D. —.)
*HALL, Isaac Hollister, Ph.D., New-York City.
*HALL, John, D.D., Pastor of the Fifth Avenue Presbyterian Church, New-York City.
*HALL, Robert W., New-York City.
HAMBERGER, Julius, Ph.D. (D. 1885.)
HARNACK, Adolf, D.D., Professor of Theology in Marburg.
*HARPER, James, D.D., Xenia, O.
*HARRIS, J. Rendel, Professor in Haverford College, Montgomery County, Penn.
*HARSHA, W. W., D.D., Bellevue, Neb.
*HASTINGS, Thomas Samuel, D.D., Professor of Sacred Rhetoric, Union Theological Seminary, New-York City.
*HATFIELD, Edwin Francis, D.D., New-York City. (D. 1883.)
HAUCK, Albert, D.D., Professor of Theology in Erlangen.
HEER, Justus, Pastor in Erlenbach, Canton Zürich.
HELLER, Ludwig, Pastor in Travemünde. (D. —.)
HEMAN, C. F., Ph.D., Missions Inspector, Basel.
HENKE, Ernst Ludwig Theodor, D.D., Professor of Theology in Marburg. (D. 1872.)
HEPPE, Heinrich Ludwig Julius, D.D., Professor of Theology in Marburg. (D. 1879.)
HEROLD, Max, Pastor in Schwabach.
HERRLINGER, Diakonus in Nürtingen.
HERZOG, Johann Jakob, D.D., Professor of Theology in Erlangen. (D. 1882.)
HEYD, Wilhelm, Ph.D., Chief Librarian in Stuttgart.
HEYDER, Karl Ludwig Wilhelm, Ph.D., Professor of Philosophy in Erlangen.
HINSCHIUS, Paul, Ph.D., Professor of Canon Law in Berlin.
*HITCHCOCK, Roswell Dwight, D.D., LL.D., President, and Professor of Church History, in the Union Theological Seminary, New-York City.
HOCHHUTH, C. W. H., Ph.D., in Cassel.
*HODGE, Archibald Alexander, D. D., LL.D., Professor of Theology, Theological Seminary, Princeton, N.J. (D. 1886.)
*HOFFMAN, Eugene Augustus, D.D., Dean of the General (Episcopal) Theological Seminary, New-York City.
HOFFMANN, J. A. G., D.D., Professor of Theology in Jena. (D. 1864.)
HOFMANN, Rudolf, D.D., Professor of Theology in Leipzig.
*HOGE, Moses D., D.D., Richmond, Va.
*HOLLAND, Henry Scott, M.A., Senior Student, Christ Church, Oxford University.
HOLLENBERG, W. A., Ph.D., Director of the Gymnasium in Saarbrücken.
HOLTZMANN, Heinrich, D.D., Professor of Theology in Strassburg.
HOPF, Georg Wilhelm, Ph.D., Rector in Nuremberg.
*HOPKINS, E. W., Professor in Columbia College, New-York City.
*HOPKINS, Samuel Miles, D.D., Professor of Church History in Auburn Theological Seminary, Auburn, N.Y.
*HOVEY, Alvah, D.D., President of Newton Theological Seminary, Massachusetts.
HUNDESHAGEN, Carl Bernhard, D.D., Professor of Theology in Heidelberg. (D. 1873.)
HUPFELD, David, Ph.D., Superintendent in Schleusingen.

*JACKSON, George Thomas, M.D., New-York City.
*JACKSON, Samuel Macauley, Rev., New-York City.
JACOBI, Justus Ludwig, D.D., Professor of Theology in Halle.
*JACOBS, Henry Eyster, D.D., Professor in the Lutheran Theological Seminary, Philadelphia.
JACOBSON, Heinrich Franz, Ph.D., Professor of Law in Königsberg. (D. —.)
*JESSUP, Henry Harris, D.D., Missionary of the Presbyterian Board in Syria.
JUNDT, A., Gymnasium-Professor in Strassburg.

KÄHLER, Martin, D.D., Professor of Theology in Halle.
KAHNIS, Karl Friedrich August, D.D., Professor of Theology in Leipzig.
KAMPHAUSEN, Adolph Hermann Heinrich, D.D., Professor of Theology in Bonn.
KAUTZSCH, Emil Friedrich, D.D., Professor of Theology in Tübingen.
KEIM, Carl Theodor, D.D., Professor of Theology in Giessen. (D. 1879.)
*KELLOGG, Samuel Henry, D.D., Presbyterian Pastor in Toronto, Ontario, Canada.
KESSLER, K., Ph.D., Professor in Greifswald.
*KINGSLEY, William L., New Haven, Conn.

KIRCHHOFER, G., Professor in Schaffhausen.
KLAIBER, Karl Friedrich, Ph.D., Göppingen.
KLEINERT, Hugo Wilhelm Paul, D.D., Professor of Theology in Berlin.
KLING, Christian Friedrich, D.D., Dekan in Marbach. (D. 1861.)
KLIPPEL, Georg Heinrich, Ph.D., Rector of the Gymnasium in Verden.
KLOSE, Carl Rudolph Wilhelm, Ph.D., Librarian, Hamburg.
KLOSTERMANN, August, D.D., Professor of Theology in Kiel.
KLUCKHOHN, August, Ph.D., Professor and Director of Polytechnic Institute in Munich.
KLÜPFEL, Karl Ph.D., Librarian in Tübingen.
KNAPP, Joseph, Diakonus in Stuttgart.
KÖGEL, Rudolf, D.D., Court-Preacher in Berlin.
KÖHLER, August, D.D., Professor of Theology in Erlangen.
KÖHLER, Karl, D.D., Professor in Friedberg, Hesse.
KOLBE, Alexander, Ph.D., Professor in Gymnasium at Stettin.
KÖNIG, Friedrich Eduard, Ph.D., Professor of Theology in Leipzig.
KÖSTER, Adolph, Ph.D., Pastor in Erlangen. (D.—.)
KÖSTLIN, Julius, D.D., Professor of Theology in Halle.
KRAFFT, C., Pastor in Elberfeld.
KRAFFT, Wilhelm Ludwig, D.D., Professor of Church History in Bonn.
KRAMER, Ph. D., Professor and Director of Francke's Institution in Halle.
KÜBEL, Robert Benjamin, D.D., Professor of Theology in Tübingen.

LANDERER, Max Albert von, D.D., Professor of Theology in Tübingen. (D. 1878.)
LANGE, Johann Peter, D.D., Professor of Theology in Bonn. (D. 1884.)
LAUBMANN, G., Ph.D., Director of the City Library, Munich.
LAUXMANN, Stiftsdiakonus in Stuttgart.
LECHLER, Gottlob Viktor, D.D., Professor of Theology in Leipzig.
*LEE, William, D.D., Professor of Ecclesiastical History, University of Glasgow. (D. 1886.)
LEIMBACH, C. L., Ph.D., Director in Goslar.
LEPSIUS, Karl Richard, Ph.D. (D. 1884.)
LEYRER, E., Pastor at Plochingen in Württemberg.
LIST, Franz, Ph.D., Professor in Munich.
*LIVERMORE, Abiel Abbot, Rev., President of the Theological School, Meadville, Penn.
*LOYD, H. S., Rev., Secretary of the Theological Seminary, Hamilton, N.Y.
LÜHRS, Fr.
LUTHARDT, Christoph Ernst, D.D., Professor of Theology in Leipzig.
LÜTTKE, Moritz, Pastor in Schkeuditz.
MALLET, Hermann, Pastor in Bremen.
MANGOLD, Wilhelm Julius, D.D., Professor of Theology in Bonn.
*MANN, William Julius, D.D., Professor in the Lutheran Theol. Seminary, Philadelphia, Penn.
*MARLING, Francis H., Rev., New-York City.
*MATHEWS, George D., D.D., Quebec, Can.
MATTER, Jacques, Professor in Paris. (D. 1864.)
*MAXSON, Darwin E., D.D., Alfred Centre, N.Y.
*McCOSH, James, D.D., LL.D., President of the College of New Jersey, Princeton, N.J.
*McFARLAND, Henry Horace, Rev., New-York City.
*McKIM, Randolph H., D.D., New-York City.
MEJER, Otto, Ph.D., Professor of Canon Law in Göttingen.
MERKEL, Paul Johannes, Ph.D., Professor of Law in Halle. (D. 1861.)
MERZ, Heinrich von, D.D., Prälat in Stuttgart.
MEURER, Moritz, Licentiate, Pastor in Callenberg, Saxony.
MEYER v. KNONAU, Ph.D., Professor in Zürich.
MICHAEL, Superintendent in Chemnitz.
MICHELSEN, Alexander, Pastor in Lübec. (D.1885.)
*MITCHELL, Alexander F., D.D., Professor in the University of St. Andrews, Scotland.
MÖLLER, Wilhelm Ernst, D.D., Professor of Theology in Kiel.
*MOMBERT, Jacob Isidor, D.D., Paterson, N.J.
*MOORE, Dunlop, D.D., New Brighton, Penn.
*MORRIS, Edward Dafydd, D.D., Professor of Theology, Lane Seminary, Cincinnati, O.
*MORSE, Richard C., Rev., Secretary of the International Committee of Y. M. C. A., New-York City.
MÜLLER, Carl, Ph.D., Professor in Halle.
MÜLLER, Iwan, Ph.D., Professor of Philology in Erlangen.
MÜLLER, Johann Georg, D.D., Professor of Theology in Basel. (D.—.)

NÄGELSBACH, Eduard, D.D., Pastor in Bayreuth.
NESTLE, Eberhard, Ph.D., Professor at Ulm.
NEUDECKER, Christian G., D.D., Schuldirector in Gotha. (D. 1866.)
NEY, Pastor in Speier.
*NINDE, William Xavier, President of the Garrett Biblical Institute, Evanston, Ill.
NITZSCH, Friedrich August Berthold, D.D., Professor of Theology in Kiel.
*NOTT, Henry J., Rev., Bowmanville, Ontario.
*NUTTING, Mary O., Miss, Librarian of Mount Holyoke Female Seminary.

OEHLER, Gustav Friedrich, D.D., Professor of Theology in Tübingen. (D. 1876.)
OLDENBERG, F., Berlin.
OOSTERZEE, Jan Jakob van, D.D., Professor of Theology in Utrecht. (D. 1882.)
ORELLI, Carl von, Professor of Theology in Basel.
*ORMISTON, William, D.D., LL.D., Collegiate Reformed Dutch Church, New-York City.
*OSGOOD, Howard, D.D., LL.D., Professor of Hebrew, Theological Seminary, Rochester, N.Y.
OSIANDER, Ernst, Ph.D., Diakonus in Göppingen.
OVERBECK, Joseph, Ph.D., Professor of German in the British Military College, Sandhurst.
*PACKARD, Joseph, D.D., Professor in Theological Seminary of Episcopal Church, Alexandria, Va.
PALMER, Christian von, D.D., Professor of Theology in Tübingen. (D. 1875.)

PARET, HEINRICH, Diakonus in Brackenheim. (D. —.)
*PARK, EDWARDS AMASA, D.D., LL.D., Professor of Theology, Theological Seminary, Andover, Mass.
*PATTERSON, R. M., D.D., Philadelphia.
*PATTON, FRANCIS LANDEY, D.D., LL.D., Professor in the Theological Seminary, Princeton, N.J.
*PEABODY, ANDREW PRESTON, D.D., LL.D., Cambridge, Mass.
PEIP, ALBERT, Ph.D., Professor of Philosophy in Göttingen.
PELT, A. F. L. A., Ph.D., Superintendent in Kemnitz. (D. 1861.)
PENTZ, A., Jabel.
PESTALOZZI, KARL, Pastor in Zürich.
PETERMANN, JULIUS HEINRICH, Ph.D., Professor in Berlin. (D. 1876.)
*PETERSEN, CLEMENS, M.A., New-York City.
PFENDER, CARL, Pastor in Paris.
PFLEIDERER, J. G., Ph.D., Bern.
*PICK, BERNHARD, Rev., Ph.D., Allegheny, Penn.
PIPER, KARL WILHELM FERDINAND, D.D., Professor of Theology in Berlin.
PLITT, GUSTAV LEOPOLD, D.D., Professor of Theology in Erlangen. (D. 1880.)
PLITT, THEODOR, D.D., Pastor at Dossenheim in Baden.
PÖHLMANN, R., Ph.D., Docent in Erlangen.
POLENZ, GOTTLOB VON, in Halle.
*POOR, DANIEL WARREN, D.D., Secretary of the Presbyterian Board of Education, Philadelphia.
*POPOFF, P. J., Ph.D., New-York City.
*POWER, FREDERICK DUNGLISON, Pastor of the "Christian" Church, Washington, D.C.
PREGER, WILHELM, D.D., Professor at the Gymnasium in Munich.
*PRENTISS, GEORGE LEWIS, D.D., Professor of Pastoral Theology in the Union Theological Seminary, New-York City.
PRESSEL, THEODOR, Ph.D., Archdeacon in Tübingen. (D. —.)
PRESSEL, WILHELM, Pastor near Tübingen.

*RAND, WILLIAM WILBERFORCE, D.D., Secretary American Tract Society, New-York City.
RANKE, ERNST, D.D., Professor of Theology in Marburg.
*RAYMOND, ROSSITER WORTHINGTON, Ph.D., Brooklyn, N.Y.
REUCHLIN, HERMANN, Ph.D., in Stuttgart. (D. 1873.)
REUSS, EDUARD WILHELM EUGEN, D.D., Professor of Theology in Strassburg.
REUTER, HERMANN FERDINAND, D.D., Professor of Theology in Göttingen.
REVECZ, EMERICH, Pastor in Debreczin, Hungary.
*RICE, EDWIN WILBUR, D.D., Editor of the American Sunday School Union, Philadelphia.
*RIDDLE, MATTHEW BROWN, D.D., Professor of New-Testament Exegesis, Theological Seminary, Hartford, Conn.
RIGGENBACH, BERNHARD, Pastor in Arisdorf, Canton Baselland.
RITSCHL, ALBRECHT, D.D., Professor of Theology in Göttingen.
*ROBERTS, WILLIAM HENRY, D.D., Professor in Lane Theological Seminary, Cincinnati, O.
RÖDIGER, EMIL, Ph.D., Professor of Oriental Languages in Berlin. (D. 1874.)
RÖNNEKE, K., German Chaplain, Rome.
RÜETSCHI, RUDOLF, D.D., Professor in Bern.

*SABINE, WILLIAM T., Rev., New-York City.
SACK, KARL HEINRICH, D.D., Professor of Theology in Bonn. (D. 1875.)
*SAVAGE, GEORGE S. F., D.D., Secretary of the Chicago Congregational Theological Seminary.
SCHAARSCHMIDT, CARL, Ph.D., Professor of Philosophy in Bonn.
*SCHAFF, DAVID SCHLEY, Rev., Kansas City, Mo.
SCHAFF, PHILIP, D.D., LL.D., Professor in the Union Theological Seminary, New-York City.
SCHERER, EDMOND, Ph.D., Professor in Paris.
SCHEURL, C. T. GOTTLOB, Ph.D., Professor of Canon Law in Erlangen.
SCHMID, HEINRICH, D.D., Professor of Theology in Erlangen. (D. 1885.)
SCHMIDT, CARL WILHELM ADOLF, D.D., Professor of Theology in Strassburg.
SCHMIDT, HERMANN, Professor of Theology in Breslau.
SCHMIDT, J., Frauenfeld.
SCHMIDT, KARL, Privatdocent of Theology in Erlangen.
SCHMIDT, OSWALD GOTTLOB, D.D., Superintendent in Werdau. (D. 1882.)
SCHMIDT, WOLDEMAR GOTTLOB, D.D., Professor of Theology in Leipzig.
SCHMIEDER, H. E., D.D., Professor and Director in Wittenberg.
SCHNEIDER, J., Pastor in Finkenbach (Rheinpfalz).
SCHÖBERLEIN, LUDWIG, D.D., Professor of Theology in Göttingen. (D. 1881.)
*SCHODDE, GEORGE H., Ph.D., Professor of Greek, Capital University, Columbus, O.
SCHOELL, CARL, Ph.D., Pastor of Savoy Church in London.
SCHOTT, THEODOR, Librarian in Stuttgart.
SCHULTZ, Friedrich Wilhelm, D.D., Professor of Theology in Breslau.
SCHÜRER, EMIL, D.D., Professor of Theology in Giessen.
SCHWARZ, JOHANN KARL EDUARD, D.D., Professor of Theology in Jena. (D. 1870.)
SCHWEIZER, ALEXANDER, D.D., Professor of Theology in Zürich.
*SCOVEL, SYLVESTER FITHIAN, Rev., President of Wooster University, Wooster, O.
SEMISCH, CARL ÆNOTHEUS, D.D., Professor of Theology in Berlin.
*SHEA, JOHN GILMARY, LL.D., Elizabeth, N.J.
*SHEDD, WILLIAM GREENOUGH THAYER, D.D., LL.D., Professor of Systematic Theology in the Union Theological Seminary, New-York City.
*SHIELDS, CHARLES WOODRUFF, D.D., LL.D., Professor of Philosophy in the College of New Jersey, Princeton, N.J.
SIEFFERT, FRIEDRICH LUDWIG, Ph.D., Professor of Theology in Erlangen.
SIGWART, CHRISTIAN, Ph.D., Professor of Philosophy in Tübingen.

*SLOANE, J. R. W., D.D., Professor of Theology, Pittsburgh, Penn. (D. 1886.)
*SMYTH, EGBERT COFFIN, D.D., Professor of Church History, Theological Seminary, Andover, Mass.
*SMYTH, NEWMAN, D.D., New Haven, Conn.
SPIEGEL, FRIEDRICH, Ph.D., Frankfurt-am-Main.
*SPRAGUE, EDWARD E., New-York City.
STÄHELIN, ERNST, D.D., Pastor in Basel.
STÄHELIN, RUDOLF, D.D., Professor in Basel.
STÄHLIN, ADOLF, D.D., President of the Upper Consistory, Munich.
*STEARNS, LEWIS FRENCH, D.D., Professor of Theology, Theological Seminary, Bangor, Me.
*STEELE, DAVID, D.D., Philadelphia.
STEITZ, GEORG EDUARD, D.D., Konsistorialrath at Frankfurt-am-Main. (D. 1879.)
*STEVENS, WILLIAM BACON, D.D., LL.D., Bishop of P. E. Diocese of Pennsylvania, Philadelphia.
*STILLÉ, CHARLES JANEWAY, LL.D., Philadelphia.
*STOUGHTON, JOHN, D.D., London.
STRACK, HERMANN LEBRECHT, D.D., Professor of Theology in Berlin.
*STRIEBY, MICHAEL E., D.D., Corresponding Secretary of the American Missionary Association, New-York City.
*STRONG, JAMES, S. T. D., LL.D., Professor of Hebrew, Drew Theological Seminary, Madison, N.J.
SUDHOFF, CARL, Pastor in Frankfurt-am-Main. (D. 1865.)

*TAYLOR, WILLIAM MACKERGO, D.D., LL.D., Minister of the Broadway Tabernacle, New-York City.
THELEMANN, KARL OTTO, Konsistorialrath in Detmold.
THIERSCH, HEINRICH, D.D., in Basel. (D. 1885.)
THOLUCK, FRIEDRICH AUGUST GOTTTREU, D.D., Professor of Theology in Halle. (D. 1877.)
*THOMSON, WILLIAM MCCLURE, D.D., Author of *The Land and the Book*, New-York City.
*TILLETT, WILBUR FISK, A.M., Rev., Professor of Systematic Theology in Vanderbilt University, Nashville, Tenn.
TISCHENDORF, LOBEGOTT FRIEDRICH CONSTANTIN, VON, D.D., etc., Professor of Biblical Paleography in Leipzig. (D. 1874.)
*TOY, CRAWFORD HOWELL, D.D., LL.D., Professor of Hebrew in Harvard University.
TRECHSEL, FRIEDRICH, Pastor in Bern. (D. 1885.)
*TRUE, BENJAMIN OSGOOD, D.D., Professor in the Theological Seminary, Rochester, N.Y.
*TRUMAN, JOSEPH M., Jun., Philadelphia.
*TRUMBULL, HENRY CLAY, D.D., Editor of the *Sunday-School Times*, Philadelphia.
TSCHACKERT, PAUL MORITZ ROBERT, D.D., Professor of Theology in Königsberg.
*TUTTLE, DANIEL SYLVESTER, D.D., Bishop of Missouri.
*TYLER, WILLIAM SEYMOUR, D.D., Professor in Amherst College, Massachusetts.
TZSCHIRNER, P. M., Ph.D., Leipzig.

UHLHORN, JOHANN GERHARD WILHELM, D.D., Oberkonsistorialrath in Hanover.
ULLMANN, CARL, D.D., Karlsruhe. (D. 1865.)
ULRICI, HERMANN, Ph.D., Professor of Philosophy in Halle. (D. 1884.)

VAIHINGER, J. G., Pastor in Württemberg. (D. 1879.)
*VAN DYKE, HENRY JACKSON, Jun., D.D., Pastor of the Brick (Presbyterian) Church, New-York City.
*VINCENT, J. H., D.D., New Haven, Conn.
*VINCENT, MARVIN RICHARDSON, D.D., Pastor of the Church of the Covenant (Presbyterian), New-York City.
VOGEL, CARL ALBRECHT, D.D., Professor of Theology in Vienna.
VOIGT, G., Ph.D., Professor of History in Leipzig.
VOLCK, WILHELM, D.D., Professor of Theology in Dorpat.

WACKERNAGEL, K. H. WILHELM, Ph.D., Professor in Basel. (D. 1869.)
WAGENMANN, JULIUS AUGUST, D.D., Professor of Theology in Göttingen.
WANGEMANN, Ph.D., Missionsdirector in Berlin.
*WARD, WILLIAM HAYES, D.D., Editor of *The Independent*, New-York City.
*WARFIELD, BENJAMIN BRECKINRIDGE, D.D., Professor of New-Testament Exegesis in the Theological Seminary, Allegheny, Penn.
WARNECK, G., Ph.D., Pastor in Rothenschirmbach.
*WARREN, WILLIAM FAIRFIELD, D.D., LL.D., President of Boston University, Boston, Mass.
*WASHBURN, GEORGE, D.D., President of Robert College, Constantinople, Turkey.
WASSERSCHLEBEN, F. W. H. VON, Ph.D., Professor of Jurisprudence in Giessen.
WEINGARTEN, HERMANN, D.D., Professor of Theology in Breslau.
WEIZSÄCKER, CARL HEINRICH, D.D., Professor of Theology in Tübingen.
WEIZSÄCKER, JULIUS, Ph.D., Professor of History in Göttingen.
WERNER, AUGUST, Pastor in Guben.
*WHIPPLE, HENRY BENJAMIN, D.D., Bishop of P. E. Diocese of Minnesota, Faribault, Minn.
*WHITFIELD, EDWARD E., M.A., Oxford.
WIESELER, KARL, D.D., Professor of Theology in Greifswald. (D. 1883.)
WILCKEN, Ph.D., Stralsund.
*WILLIAMS, SAMUEL WELLS, LL.D., Professor of Chinese, Yale Coll., New Haven, Conn. (D. 1884.)
*WILSON, JOSEPH R., D.D., Wilmington, N.C.
*WILSON, SAMUEL JENNINGS, D.D., LL.D., Professor of Church History, Theological Seminary, Allegheny, Penn. (D. 1883.)
*WOLF, EDMUND JACOB, D.D., Professor in the Theological Seminary, Gettysburg, Penn.
WÖLFFLIN, EDUARD, Ph.D., Professor in Erlangen.
*WOOLSEY, THEODORE DWIGHT, D.D., LL.D., Ex-President of Yale College, New Haven, Conn.
*WRIGHT, GEORGE FREDERICK, Ph.D., Professor in the Theological Seminary, Oberlin, O.

ZAHN, THEODOR, D.D., Professor of Theology in Erlangen.
ZEZSCHWITZ, GERHARD VON, D.D., Professor of Theology in Erlangen. (D. 1886.)
ZIMMERMANN, KARL, D.D., Prälat in Darmstadt.
ZÖCKLER, OTTO, D.D., Professor of Theology in Greifswald.
ZÖPFFEL, RICHARD OTTO, Ph.D., Professor of Theology in Strassburg.

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RELIGIOUS CYCLOPÆDIA.

A.

A and *Ω*, or **ALPHA** and **OMEGA**, the combination of the first and last letters of the Greek alphabet, is the phrase used three times by our Lord, in the Apocalypse, to set forth his eternity (Rev. i. 8, xxi. 6, xxii. 13). [The E. V. and the received text have it also in i. 11, where the best MSS. omit it.] The idea is much older. In the O. T., Isa. xliv. 6 (comp. xli. 4, xliii. 10), Jehovah calls himself "The first and the last," in contrast to the perishable idols. In both Testaments the phrase expresses the popular conception of eternity as endless duration, and at the same time the idea of divine causality; the Alpha looking back to the *ἀρχή*, the beginning, the creation; the Omega, to the *τέλος*, the end, the completion of the kingdom of God in Christ.

Tertullian (*De Monog.* c. 5) and Prudentius (*Cathemer. hymn.* IX., 10–12[1]) use the figure. Marcus the Gnostic discovered that the numerical value of *α* and *ω* was equal to the numerical value of the individual letters composing *περιστερά* (dove); whence he inferred that Christ called himself A and Ω with reference to the Holy Spirit, who descended on him at his baptism in the shape of a dove (Irenæus, *Adv. Haeres.* I., 14, 6; 15, 1; Tertullian, *De Praescript.* c. 50). This trifling was employed by Primasius in his commentary on the Apocalypse (*Bibl. Patr. Max.* X. p. 338) to prove that the Holy Ghost is of the same substance with the Father.

The combination of *α* and *ω*, by its simplicity and suggestiveness, commended itself as a symbol of Christian faith from the earliest times, and was used extensively on monuments of every description; sometimes alone, but more frequently in connection with the monogram of Christ in its various forms:

Sometimes the two letters, of which the *ω* is almost always of that uncial form which resembles the minuscular, are hung by chains from the arms of the cross. One of the oldest instances of the use of the letters is in the catacombs on the Island of Melos, and dates from the first part of the second century or the latter part of the first. (See Ross, *Reisen auf den griech. Inseln des ägeischen Meeres*, vol. III. p. 149.) The oldest coins on which it is used belong to Constance and Constantine, the sons of Constantine the Great. It is found upon rings and sigils, in pictures, illustrations, mosaics, reliefs, &c. Occasionally it is used by Protestants, e.g., on the front of the royal mortuary chapel at Charlottenburg, near Berlin, on the altar of the Matthaeikirche in Berlin [in the Madison-square Presbyterian Church, New York, and in other American churches].

[LIT.—PFEIFFER: *De α et ω.* Regiom. 1667. BEYSCHLAG: *De sigillo nominis Dei hominis.* Viteb. 1692. EWALD: *De α et ω nomine Christi mystico*, in his *Embl.* II. 169. RÜDIGER: *De Christo per primam* (בְּרֵאשִׁית) *et ultimam* (Ἀμήν) *S.S. vocem indicato.* Giess. 1724. DIDRON: *Iconogr. Chrét.* MARTIGNY: *Dict. des antiq. chrét. s. v. anneaux.* SMITH and CHEETHAM: *Christ. Antiq.* I. p. 1.] F. PIPER.

AA'RON (*mountaineer*, or, according to another root, *enlightened*), the first high priest of the Jews, eldest son of Amram and Jochebed, of the tribe of Levi, brother of Miriam and Moses, husband of Elisheba, and father of Nadab, Abihu, Eleazar, and Ithamar (Exod. vi. 20, 23); was the "prophet," or mouthpiece, of Moses (Exod. iv. 16), and associated with him in all the preparations for and the actual conduct of the exodus and the subsequent wandering. By divine command he and his sons were set apart for the priesthood, and accordingly were consecrated by Moses (Lev. viii.); and the choice of Aaron as high priest was afterwards miraculously confirmed by the budding rod (Num. xvii.). Aaron held the office for almost forty years; and it then passed to Eleazar, the older sons having died at the hand of God (Lev. x. 1, 2). The most prominent defect in his character was weakness. He reflected the mood of those about him, and never acted independently. Thus he yielded to the solicitations of the people at Sinai, during the absence of Moses, and made the golden calf (Exod. xxxii. 4). He joined Miriam in her jealous murmuring against Moses (Num. xii.), and subsequently Moses in his impatient disobedience of the divine command at Meribah (Num. xx. 10). For this latter sin he was kept out of the promised land (verse 24). He died on Mount Hor, at the age of a hundred and twenty-three years, in sight of all the people, who mourned sincerely over his death. See MOSES, PRIEST. FR. W. SCHULTZ.

AARON ben-Asher, or **AARON bar-Moses**, a Jewish rabbi, who in the eleventh century collected the various readings of the text of the O. T. from the manuscripts of the Western

[1] ["*Corde natus ex parentis ante mundi exordium*
Alpha et Ω cognominatus; ipse fons et clausula,
Omnium quæ sunt, fuerunt, quæque post futura sunt."]

libraries, while Ben Nephthali made a similar collection from those of the Eastern libraries. These collections are the first Hebrew books in which the vowel-signs are given, and to their authors the honor of this invention is often ascribed. See BIBLE TEXT, O. T.

ABAD'DON (*destruction*), in the O. T. the kingdom of the dead, Hades, or Sheol (Job xxvi. 6; Prov. xv. 11). The rabbins used the word of the lowest part of hell. But in Rev. ix. 11 Abaddon is personified, and called the angel of the bottomless pit, and king of the infernal lousts. WOLF BAUDISSIN.

AB'ANA (*stony*) and **PHAR'PAR** (*swift*), the "rivers of Damascus" (2 Kings v. 12), identified with the modern Barada and Awaj respectively. The Abana is the Amana of Cant. iv. 8, and probably the Greek Chrysorrhoas (*golden stream*). It rises in the Antilibanus, and runs through the city; while the Awaj rises in Hermon, and flows eight miles south of Damascus. But their direction is the same, from west to east, across the plain of Damascus; and both empty themselves into the so-called "Meadow Lakes," eighteen miles east of Damascus. The Abana is the chief cause of the extraordinary fertility and beauty of the plain of Damascus.

ABARBANEL. See **ABRABANEL.**

AB'ARIM (*beyond*, i.e. the Jordan), a mountain-range in the land of Moab, opposite Jericho (Num. xxvii. 12; Deut. xxxii. 49). Nebo, Peor, and Pisgah belong to the range. The range rises to a height of more than four thousand feet above the Dead Sea.

ABAUZIT, Firmin, b. at Uzes, Languedoc, France, Nov. 11, 1679; d. in Geneva, March 20, 1767; was educated in the latter city, and became public librarian there in 1727, having previously travelled and studied in Holland and England. Of his *Œuvres Diverses* (2 vols., Amsterdam, 1773), parts have been translated by E. Harwood, London, 1774, under the title, *Miscellanies on Historical, Theological, and Critical Subjects.*

AB'BA, the Aramaic word for "father," both Chaldee and Syriac. Christ and Paul applied it to God (Mark xiv. 36; Rom. viii. 15). Luther translated *Abba, Father*, by "dear Father."

ABBADIE, Jacques, b. at Nay, in Béarn, France, 1657; d. in London, 1727; studied in the flourishing reformed academies of Saumur and Sedan, and early showed extraordinary talent; on invitation from the Elector of Brandenburg was pastor of the French Reformed Congregation in Berlin, from 1680 to 1688; went with Marshal Schomberg to England, and became pastor of the French Reformed Congregation in London, in 1689. His *La Verité de la Religion Chrétienne*, of which the two first volumes appeared 1684, and the third in 1689, was translated into English (London, 1694–98, 2 vols.) and also into German; and, though written by a "heretic," it became one of the standard apologetical works in the French literature. Of his other works, his *L'Art de se Connaitre*, 1692, giving an outline of his moral system, attracted much attention, and was warmly defended by Malebranche.

ABBESS, also sometimes called Antistita or Majorissa, the superior of an abbey of nuns, was elected in the same manner as an abbot, and held nearly the same power. She could not excommunicate, however, or give the veil, or ordain; and thus she became, in a general way, more dependent on the episcopal authority than the abbot. That the Abbess of Lucia wore the title of *Episcopa* was an entirely exceptional case; but her right to be present at councils and synods was generally acknowledged in the Western Church. See MANSI: *Coll. Con.* Tom. I. *Supp.* pp. 519, 523, sq. LINGARD: *Antiq. of the Anglo-Saxon Church*, I. 139.

ABBEY, a religious house under the superintendence of an abbot or abbess. They were of two general classes, — *royal* abbeys, founded and endowed by kings, which rendered an account of their temporal administration to the king's officers; and *episcopal* abbeys, which were directly under the care of the bishops. Their jurisdiction was at first confined to the immediate lands and building in possession of the house; but subsequently they very much extended their sway, even ruling over cities, and issuing coin, and acting as courts of justice. The abbeys of England, a hundred and ninety in number, and possessing lands valued in that day at £2,850,000, were suppressed under Henry VIII., and their property confiscated. Similar was the fate of the French abbeys in the revolution of 1790. See CONVENT, MONASTERY, PRIORY.

ABBO of Fleury, b. near Orleans; d. Nov. 13, 1004. He was educated in the Abbey of Fleury; studied at Rheims and Paris; went in 985, on the invitation of Archbishop Oswald of York, to England, where, since the days of Alfred, studies and learning had sunk so low, that very few priests understood Latin; taught for two years in the school of Ramsey; was chosen Abbot of Fleury in 988, and brought the school of this place to a flourishing condition; so, on the whole, he occupies a prominent position in this barren time which followed after the bloom of the age of Charlemagne. In the synod of St. Denis, 995, he took the part of the monks against the bishops; and when the former aroused the people, and dispersed the latter, he wrote his *Apologeticus* in their defence. He was not a blind partisan, however, of the monks. He introduced severe reforms in the monasteries of Fleury, Marmontier, Mici, Saint-Père de Chartres, and Réole; and it was the monks who in the last-mentioned place roused the people against him, and caused the riot in which he was killed. His life, written by his pupil Aimoin, is given by Mabillon: *Act. Sanct. Ord. Benedt.* VI. 1; his *Apologeticus* and a number of very interesting letters by FR. PITHOU: *Codex Canonum*, Paris, 1687. Many of his works, mathematical, astronomical, historical, and dialectical, still exist in manuscript. HUNDESHAGEN (HEIDEMANN).

ABBOT (Greek Ἀββᾶς, Latin *Abbas*, Italian *Abate*, French *Abbé*, German *Abt*, from the Chaldee or Aramaic form of the common Hebrew word for *father*) was introduced in the East, first as a general term of respect for any monk, and then as a special title for the superior of a monastery. As such it was afterwards replaced among the Greeks by other terms, as, for instance, Archimandrite; and in the West it was retained only by the order of the Benedictines and its branches, — the Cistercians, Bernhardines,

Trappists, Grandmontanes, and Premonstratenses; while the Carmelites, Augustinians, Dominicans, and Servites used the titles of *Præpositus* or *Prior Conventualis;* the Franciscans, those of *Custos* or *Guardianus;* the Camaldulensians and Jesuits, those of *Major* and *Rector*, etc. In course of time the title was applied also to other clerical, though not monastical offices; and we find *abbates castrenses*, preachers appointed for army service, *abbates curiæ palatii*, etc. Another distinction, not of title only, but also of position, was that between *abbates regulares*, *seculares*, and *laici*. The *abbas secularis* was not a monk, but a member of the secular clergy, holding an abbey *in commendam;* that is, as a benefice, enjoying the honor of the title, and a certain amount of the revenues, but taking no part in the administration or jurisdiction. From this system of giving monasteries *in commendam* arose the *abbates laici*. They were not only not monks, but they did not even belong to the clerical order. They were simply laymen, in the beginning warriors, afterwards courtiers. In the time of Charles Martel it was determined to employ monastic revenues, at least temporarily, for the pressing needs of the warfare against the Saracens; and the noblemen who led the troops raised in this way thus became titular abbots. But the patriotic purpose was soon forgotten; and a practice grew up which finally, in the time of Louis XIV., became a public scandal.

The *abbas regularis* was elected by the monks, and from among themselves; only, in cases when a monastery seemed to present no fit subject, he was chosen from another congregation. Originally the right of nomination rested with the bishop of the diocese; but in the middle of the sixth century, during the reign of Justinian, this right was by law transferred to the monks throughout the Western Church, and the bishops retained only the right of institution. The system of commendation, however, and also other circumstances, gave both the bishop and the king manifold opportunities to interfere with the elections. Once elected and confirmed, the abbot held office for life, and could be deposed by the bishop only with the consent of his fellow-presbyters and abbots. With respect to discipline and jurisdiction, his power was almost absolute; and though the *præpositi* or *priores* nominated by himself, and the *decani* and *centenarii* elected by the monks, could exercise some influence, it became necessary for the councils to enact laws prohibiting abbots from blinding or mutilating their monks. In earlier times their power was somewhat checked by the episcopal authority; but, in the beginning of the twelfth century, the Councils of Rheims (1119) and of Rome (1122) entirely emancipated them from the episcopal jurisdiction, and placed them immediately under the pope. In secular things, however, especially with respect to the abbey property, their power was often very circumscribed; and, as they were unable to interfere in person with civil suits, it often happened that the *advocatus ecclesiæ* or *œconomus* or *procurator* usurped an exclusive authority over the administration of the revenues. There are, nevertheless, laws from a later date, prohibiting abbots from lending money on usury, limiting the number of their horses and attendants, etc.; and the frequent rumors of debauchery and intrigue were not confined to the *abbates laici*, but touched also the *abbates regulares*.

See Helyot: *Histoire des ordres monastiques*. Paris, 1714–19, 8 vols. Montalembert: *The Monks of the West*. Edinb. and Lond., 1860 sq. 7 vols. Wetzer u. Welte (2d ed.), 1880, sub *Abt*.

ABBOT, George, b. at Guildford, Oct. 29, 1562; d. at Croydon, Aug. 4, 1633; studied at Baliol College, Oxford; was chosen master of University College 1597, and appointed Bishop of Lichfield 1609, Bishop of London a month later, and Archbishop of Canterbury within the lapse of a year. In 1604 he was chosen one of the eight Oxford divines who were intrusted with the translation of the New Testament, excepting the Epistles; and in 1608 he accompanied the Earl of Dunbar to Scotland, to bring about a union between the churches of England and Scotland. In both cases he distinguished himself, but his rapid preferment was nevertheless due as much to his flattery of James I. as to his merit. He showed considerable firmness, however, when once seated in the archiepiscopal chair, both in his relation to the king and the court, and more especially to Laud: he was even suspended for a short time, having refused to license a sermon preached by Dr. Sibthorp, which stretched the royal prerogatives beyond their constitutional bounds. Of his numerous writings, his *Geography, or a Brief Description of the Whole World*, ran through many editions; and his *Exposition on the Prophet Jonah* (1600) was reprinted in 1845. A *Life* of him was published at Guildford in 1797.

ABBOT, Robert, b. at Guildford, 1560; d. at Salisbury, March 2, 1617; elder brother of the archbishop, was, like him, educated at Oxford, where he became Master of Balliol College, and professor-regius of divinity. In 1615 he was made Bishop of Salisbury. He was a learned man and a prolific writer, following his brother's policy, especially in his opposition to Laud; but most of his works, even his *Mirror of Popish Subtilties* (1594) and *Antichristi Demonstratio* (1603), have fallen into oblivion.

ABBOT, Robert, b. about 1588; d. about 1657; was at once vicar of Cranbrook, Kent, and minister of Southwick, Hampshire; but, when parliament decided against pluralities of ecclesiastical offices, he gave up the former benefice, though it was the larger. Afterwards he was made rector of St. Austin, Watling Street, London, where he died. Though a strong churchman, and much mixed up in controversies with the nonconformists, especially the Brownists, he stands as a remarkable specimen of the Puritan type of clergymen of his time: and his prose writings were very popular; as, for instance, his *Milk for Babes; or, A Mother's Catechism for her Children*, first published in 1646, and often reprinted.

ABBOTT, Jacob, a popular American author, b. at Hallowell, Me., Nov. 14, 1803; d. at Farmington, Me., Oct. 31, 1879. He was graduated at Bowdoin College in 1820; student of theology at Andover, Mass., 1822–24; tutor in Amherst College, 1824–25; professor of mathematics and philosophy, 1825–29; principal of the Mount Vernon School for Girls, in Boston, 1829–34;

pastor of Eliot Congregational Church in Roxbury, 1834–36; and since then he devoted himself to literary work. He is mentioned here because of his "Young Christian Series," consisting of *The Young Christian*, 1832; *The Corner-Stone*, 1834; *The Way to do Good; Hoary Head;* and *McDonner*, — a series which has been extensively circulated. His numerous stories for children breathe a gentle Christian spirit, and convey valuable moral truths.

ABBREVIATORS are notaries, or secretaries, of the papal court, whose duty it is to prepare condensations or outlines of letters, bulls, and consistorial proceedings. Their number is fixed at seventy-two; of whom twelve are prelates, twenty-two are lower clergy, and the remainder may be laymen. Similarly named officers do the same for the acts of general synods. The office dates from Benedict XII., in the early part of the fourteenth century, and has been filled by distinguished men who held the rank of prelates. In 1466 Paul II. abolished it because it had been corrupted, but it was restored later on. Æneas Sylvius, afterwards Pius II., was "Abbreviator major" of the Council of Basel (1430).

ABBUNA, the special title of the metropolitan of Axum, or, as he is also styled, the Bishop of Abyssinia or Ethiopia. As twelve was the lowest canonical number of bishops for the establishment of a patriarchate, and the metropolitan of Axum was forbidden to have more than seven suffragan bishops, he was not a patriarch, but wore the above special title of Abbuna. He is nominated by the Coptic Patriarch of Alexandria.

ABDIAS. Under the title, *Abdiæ, Babyloniæ primi episcopi, De Historia Certaminis Apostolici libri* X. *Julio Africano interprete*, we have a collection of myths, legends, and traditions relating to the lives and works of the apostles, and pretending to be the Latin translation of the Greek translation of the Hebrew work of Abdias. An Abdias, however, Bishop of Babylon, and a disciple of the apostles, is not known to history; and the collection, drawn from various sources, canonical and non-canonical, catholic and heretical, is evidently a compilation from the eighth or ninth century. WAGENMANN.

AB'DON (*servile*) 1. A Gersonite Levitical city in Asher identified with Abdeh, ten miles northeast from Accho.

2. Also the name of several Bible characters, of whom one was the eleventh judge of Israel (Judg. xii. 13–15).

ABECEDARIAN HYMNS are acrostic poems, in imitation of those in Hebrew, e.g., Ps. cxix., in which the several verses begin with the letters of the alphabet in regular order, and thus have the practical effect of aiding the memory. Augustine composed a hymn on this principle against the Donatists; and the Church employed also others, for all saw the importance of song as a means of religious instruction.

ABEEL, David, D.D., an eminent missionary, b. at New Brunswick, N.J., June 12, 1804; d. at Albany, N.Y., Sept. 4, 1846. He was graduated from the seminary of the Reformed (Dutch) Church in his native town, and in 1826 was licensed, and settled at Athens, N.Y.: but failing health compelled him to resign, and at length he went in 1829 as a chaplain of the Seaman's Friend Society to Canton; in that capacity he there remained a year, when he put himself, as had been at first proposed, under the American Board, by whose direction he visited Java and other Eastern countries in order that he might report their true condition. In 1833 he returned home to recruit his health, but on his journey through Europe embraced every opportunity to present the cause of foreign missions. In England he was instrumental in organizing a society for promoting female education in the East. He returned to China, February, 1839, and was the founder of the Amoy Mission, 1844; returned to America, 1845. He was an estimable man, and a sincere and devoted Christian. His gentle, refined manners made him welcome everywhere, and, joined to his practical wisdom, enabled him to wield a wide and consecrated influence.

A'BEL (*breath*). The second son of Adam and Eve, and, according to some, the twin-brother of Cain, who from envy killed him. Abel was a shepherd, Cain a farmer; and thus the two chief callings of the Hebrews were represented in the first family (Gen. iv. 1–8). Abel was the first "martyr," and hero of faith (Matt. xxiii. 35; Heb. xi. 4). In patristic theology the brothers are regarded as types; as, by Augustine, Abel is the representative of the regenerate or spiritual, Cain of the natural or corrupt, man.

A'BEL (*meadow*), as a prefix, enters into several Hebrew names of places: —

1. ABEL-BETH-MA'ACHAH (*meadow of the house of oppression*), also called ABEL-MA'IM (*meadow of waters*), and twice simply ABEL (2 Sam. xx. 14, 18), identified with Abil-el-Kumh, a ruin on a stream north of the waters of Merom, in the north of Palestine, near Damascus (2 Sam. xx. 14, 15; 1 Kings xv. 20; 2 Kings xv. 29).

2. A'BEL-MEHO'LAH (*meadow of the dance*), a place in the Jordan Valley (Judg. vii. 22), interesting because Elisha lived there (1 Kings xix. 16). The identification is uncertain.

3. A'BEL-MIZ'RAIM (*meadow of Egypt*). The name given by the Canaanites to the place, somewhere east of the Jordan, which was the scene of the final "mourning" of the Egyptians over Jacob (Gen. l. 11).

4. A'BEL-SHIT'TIM (*meadow of the acacias*), called Shittim (Num. xxv. 1), — the last halting-place of the Israelites (Num. xxxiii. 49).

5. "The great Abel" of 1 Sam. vi. 18, a copyist's error for "the great *stone*."

ABELARD, b. at Palais, a village of Brittany, in 1079; d. in the priory of St. Marcellus, near Chalons, April 21, 1142. He was the eldest son of a knight, the lord of the village. His Christian name was Pierre de Palais (*Petrus Palatinus*); but when he renounced his right of primogeniture, and gave up his claims on his parental inheritance in order to devote his whole life to studies, he assumed the name of Abelard, either from the French *abeille*, a bee, or from the French *bail*, — Latin, *bajulus*, — a tutor. His first teacher in philosophy was Roscellinus, who kept a school in Lokmenach, near Vannes, in Brittany, and was a decided Nominalist, declaring all *universalia* to be merely mental conceptions. His second teacher was William of Champeaux, who presided

over the cathedral school of Paris, and was a decided Realist, declaring the *universalia* to be the very essence of all existence, and individuality only the product of incidental circumstances. Between these two extremes, whose bitter opposition to each other forms the moving power in the whole history of scholastic philosophy, Abelard attempted to occupy a position of his own. His positive views, however, such as they are developed in his *Dialectica, Glossæ in Porphyrium, in Categorias, in Topica Boëthii*, etc., are vague and even self-contradictory. In philosophy, as in theology, he is merely a critic; but his criticism is as bold as it is brilliant, and in many points it placed him far in advance of his age. He attacked William of Champeaux, and compelled him to alter his system, — a feat only to be compared with the gaining of a decisive battle. After this success, he opened a school of his own, — though he was still a very young man, — first at Melun, then at Corbeil, and finally at Paris. But William, though beaten, was still a powerful man. Abelard was compelled to leave Paris; and about 1113 he staid at Laon, where he studied theology under Anselm, a pupil of Anselm of Canterbury. Shortly after, however, he returned to Paris, William having retired; and now followed the most brilliant period of his life. He taught both theology and philosophy, and more than five thousand pupils gathered around his chair. Nearly all the great men of the age, both within and without the Church, heard Abelard. Celestine II. and Arnold of Brescia were both among his pupils; and his books "went across the sea and the Alps." But this brilliant career was suddenly checked by his relation to Heloise.

Heloise was a young girl of eighteen years, an illegitimate daughter of a canon, and living in the house of her uncle, the Canon Fulbert of Paris. She was very studious, and her further instruction was confided to Abelard. A passionate love sprang up between them; and they eloped to the house of Abelard's sister, where Heloise bore a son, Astralabius. In order to reconcile Fulbert, the two lovers were married; but, from a regard to the ecclesiastical career of Abelard, it was determined to keep the marriage secret. To this Fulbert would not consent; and when Abelard brought his wife to a Benedictine nunnery at Argenteuil, near Paris, Fulbert suspected an attempt to get rid of her by making her a nun, and sought revenge. One night he fell upon Abelard, and had him mutilated, thereby preventing him from ever holding any ecclesiastical office. Broken by shame and anguish, Abelard retired to the Monastery of St. Denys, and here he lived quietly for a couple of years (about 1118), teaching in a secluded place — the *cella* — built for the purpose. But his views of Dionysius Areopagita, the patron saint of the monastery and of France, brought him in conflict with the monks. He fled, but was compelled to return and recant; and though he afterwards was allowed to retreat into the wilderness of Nogent, in Champagne, where he built an oratory, — the so-called *Paracletus*, — he was still subject to the authority of the abbot of St. Denys. The original *Paracletus* was made of reeds and sedges; but so many pupils gathered around the celebrated teacher, that soon a building of stone could be erected. Abelard, however, felt miserable. One of his principal theological works, *De Unitate et Trinitate Divina*, was condemned by the Council of Soissons, 1121, and he lived in perpetual fear of persecution. He accepted the election as abbot of the Monastery of St. Gildasius at Ruys, in Brittany; but here he literally fell among a gang of ruffians. It was impossible for him to establish discipline. Twice the monks tried to poison him. Finally they attempted to strangle him, and he had to flee for his life. Meanwhile Heloise had moved to the *Paracletus*, the Monastery of Argenteuil having been closed in 1127: and here Abelard lived for some time; but his stay caused scandal, and he left. For several years — until the conflict with his great adversary, Bernard of Clairveaux, begins — the continuity of his life is lost to us. We only know that John of Salisbury heard him teach in the school on the hill of St. Geneveva, in Paris, in 1136, and that he wrote his autobiography, *Historia Calamitatum*, during these years.

As a theologian, Abelard was a disciple of Anselm of Canterbury; but being by nature a critic, while Anselm was a mystic, his dialectics drove him on every point beyond the pale of the established faith. The doctrine of the Trinity, which forms the centre of his theology, he always treats in connection with the doctrine of the divine attributes; and, in spite of all the precautions he takes, the Trinity becomes under his hands a mere divine attribute. Very characteristic for his attitude with respect to the Church and the tradition on which it rests is his work *Sic et Non*. It consists of quotations from the fathers, arranged in harmony with the *loci theologici*, but contradicting each other at every point, without any solution being offered. At the Council of Sens, 1141, Bernard presented a formal accusation of heresy; and Abelard left the council without defending himself, and appealed directly to the pope. But Bernard wrote himself to the pope, denouncing Arnold of Brescia as one of the champions of Abelard; and Innocent III., now decided against the latter, forbade him to write or teach any more, and ordered his writings to be burnt. By the friendly mediation of Peter Venerabilis, abbot of Clugny, he was allowed to spend the rest of his days in that place. He continued his studies, "read always, prayed frequently, and kept silent." He died (sixty-three years old) on a visit to St. Marcellus, and was buried in the *Paracletus*. Heloise died May 16, 1164, and her body was laid in the same coffin, beside that of Abelard. They now lie together in the famous tomb at Père-Lachaise, Paris.

Lit. — A complete edition of Abelard's works, philosophical, theological, poetical, and letters, was given by Cousin, 2 vols., Paris, 1849 and 1859. In Migne's edition: *Patrol*, vol. 178, the *Dialectica* and the *Sic et Non* are lacking. Separately have been published: *Epistolæ*, by Richard Rawlinson, London, 1718; *Historia Calamitatum* by Orelli, Turin, 1841; *Sic et Non* by Henke and Lindenkohl, Marburg, 1851. Guizot: *Essai sur Abélard et Heloise*, Paris, 1839. Charles de Remusat: *Abélard*, Paris, 1845. J. L. Jacobi: *Abälard und Heloise*, Berlin, 1853. Wight: *Romance of Abelard and Heloise*, New

York, 1853. BONNIER: *Abélard et St. Bernard*, Paris, 1862. KAHNIS: *Drei Vorträge*, Leipzig, 1865; [DEUTSCH: *Abälard*, 1883]. F. NITZSCH.

ABELITES, or ABELONIANS, a sect mentioned by Augustine (*De hær.* c. 86), lived in the neighborhood of Hippo Regius, in Northern Africa, and consisted merely of country people, but had become extinct at the time when Augustine first heard of them. Their name they derived from Abel, whose example they pretended to follow. They took wives, but their marriages were never consummated. Each couple adopted a boy and a girl, who made a vow to marry each other in the same manner, and to whom they bequeathed their property. They were probably a branch of some older Gnostic sect. HERZOG.

ABELLI, Louis, b. at Vez, France, 1604; d. in Paris 1691; was made bishop of Rhodez in 1664, but resigned in 1667, and retired to the Convent of St. Lazare. He wrote with great vehemence against the Jansenists: *Tradition de l'Eglise touchant le Culte de la Vierge*, 1652; *Medulla Theologica; Vie de St. Vincent de Paul*, etc.

ABEN-EZRA, one of the most celebrated Jewish scholars of the twelfth century, called Ebenare or Evenare by the schoolmen; b. at Toledo in 1088 or 1092; d. in 1167 at Calahorra, on the boundary of Navarre and Catalonia; emigrated from Toledo in 1138; visited Africa, Egypt, Palestine, Bagdad, and perhaps India; taught grammar and languages among the Italian Jews from 1140 to 1155; visited France and London; and settled, in 1160, at Narbonne. As a poet, he was complete master of the metrical technics, both in Hebrew and Arabic; but he had no inspiration. As a philosopher, he belonged to the Neo-Platonic school; but he was without originality. But his commentaries on the Pentateuch (1152–53), on Isaiah (1154–55), on the Psalms, Daniel, etc., show a new method, in which grammar and history were made to play a much greater part than they had formerly done. See WOLF: *Biblioth. Hebr.* Tom. I. pp. 71–86; DE ROSSI: *Dizion. storico degli autori Ebrei*; ERSCH und GRUBER: *Encyklopädie*; GRAETZ: *Geschichte der Juden*, VI. p. 198 sq., and 440 sq. FR. W. SCHULTZ.

ABERCROMBIE, John, b. at Aberdeen Oct. 10, 1780; d. at Edinburgh Nov. 14, 1844; studied medicine at Edinburgh and London; settled in the former city as practical physician, and became in 1835 lord-rector of Marischal College, Aberdeen. In 1830 he published *Enquiries concerning the Intellectual Powers*, which in 1833 was followed by his *Philosophy of the Moral Feelings*. The object of these works is to show the important relation which subsists between the science of mind and the doctrines of revealed religion, and both of them ran through a great number of editions.

ABERNETHY, John, b. at Coleraine in Ireland 1680; d. in Dublin 1740; studied theology in Glasgow and Edinburgh, and became minister of the Presbyterian congregation of Antrim 1703, and of that of Wood Street, Dublin, 1730. His participation while in Antrim in the controversy between the *Subscribers* and the *Non-Subscribers*, and while in Dublin in that concerning the Test Act, showed him to be a century in advance of his age; and his *Tracts* were collected and reprinted in later times with considerable effect. A *Life* of him by DUCHAL is found in the collection of his *Sermons*. London, 1748-51; 4 vols.

ABI'ATHAR (*father of abundance*, i.e., *liberal*), the tenth high priest of the Jews, and fourth in descent from Eli, and the last priest of the house of Ithamar. In consequence of his support of Adonijah, he was deposed by Solomon (1 Kings ii. 27). This act put an end to the double high priesthood, — Abiathar in the party of David, Zadok in the party of Saul, — but also fulfilled the prophecy made to Eli (1 Sam. ii. 31).

ABGARUS, the name, or perhaps the title, of a series of toparchs reigning, during a period of three and a half centuries, — up to A.D. 217, — over Osroëne, the north-western part of Mesopotamia, with the capital of Edessa. Of the fifteenth of these toparchs Eusebius tells (*Eccl. Hist.* I. 13), that suffering terribly from diseases, and having heard of the miracles of Jesus, he sent a letter to him, professing belief in his Messiahship, and asking him to come to Edessa and help him. To this letter Jesus transmitted an answer, promising, that, since he could not come himself, he would, after his death, send one of his disciples to him. Both these letters Eusebius claims to have found in the archives of Edessa, and to have translated literally from the Syriac text; and he adds, from similar sources, that Thaddeus, one of the seventy, was sent by the apostle Thomas to Edessa, that he cured the king, and preached Christianity, etc. In the fifth century Moses Chorenensis repeats this story in his *Hist. Arm.* II. 30–33, and adds that Christ sent a portrait of himself to Abgar; that Abgar wrote about Christ to the Emperor Tiberius, to Nerses, King of Assyria, and Ardaches, King of Persia, etc. In the East the truth of these stories was never doubted, nor the genuineness of the letters; and even in the West, though a Roman synod of 494 declared the letters apocryphical (MANSI: *Collect. Concil.* VIII. 152), both Rome and Genoa still claim to be in possession of the original picture (W. GRIMM: *Die Sage vom Ursprung des Christusbildes*, Berlin, 1843); and the genuineness of the letters has been defended by WELTE in *Tüb. theol. Quartalschrift*, 1842, and by F. W. RINCK in *Zeitschrift f. d. hist. Theologie*, 1843. [See R. A. LIPSIUS: *Die edessenische Abgar-Sage*. Braunschweig, 1880.] K. SCHMIDT.

ABI'JAH (*whose father is Jehovah*). The name of several men and of one woman (the mother of Hezekiah, 2 Chron. xxix. 1) mentioned in the Bible. The only one of importance was the second king of Judah, called in Kings Abijam, who succeeded his father Rehoboam (B.C. 959). He only reigned a part of three years, and even in that short period fell from Jehovah to idol worship; nor was his promising attempt to recover the allegiance of the ten tribes followed up as it should have been, and the kingdom grasped firmly (2 Chron. xiii. 16, 20). Lust and idolatry were his ruin.

ABILE'NE (from *Abila*). The tetrarchy governed by Lysanias in the time of John the Baptist (Luke iii. 1). It was a small district of Cœle-Syria, upon the eastern slopes of Anti-Lebanon, north-west from Damascus. Abila the capital was on the Barada, and stood in a gorge called Suk Wady Barada, eighteen miles from Damascus. Joseph. *Antiq.* xviii. 6, 10, xx. 7, 1. *B. J.*

II. 11, 5. Tradition makes it the death-place of Abel, confounding Abel, a meadow, from which *Abila* comes, with Hebel, vanity.

ABIM'ELECH (*father of the king*). 1. The name of two Philistine kings at Gerar who had similar dealings with Abraham and Isaac and with their wives successively (Gen. xx., xxvi.). "Abimelech" was probably, like Pharaoh among the Egyptians, a *title* given to their kings.

2. A son of Gideon by his Shechemite concubine. He was proclaimed king by the Shechemites after he had slain his seventy brothers, but at the end of three years was killed by a piece of a millstone while storming Thebez (Judg. ix.).

AB'ISHAG (*source of error*). The young Shunammite who nursed the aged David (1 Kings i. 1–4). Adonijah subsequently desired to marry her; but as this was virtually a usurpation, according to Oriental notions, Solomon put him to death (1 Kings ii. 13–25).

ABISH'AI (*father of a gift*). The head of David's "thirty" (2 Sam. xxiii. 19), the eldest son of Zeruiah, David's sister, and brother to Joab and Asahel (1 Chron. ii. 16); noted for bravery, and devotion to David. Coming with his brothers unto David while in the Cave of Adullam, he shared all his dangers, and once saved his life (2 Sam. xxi. 17). David appointed him commander of one of the divisions of his army, and he led it successfully against the Edomites (1 Chron. xix. 11), Ammonites, and Syrians(2 Sam. x. 10), against Absalom (2 Sam. xviii. 2), and against Sheba (2 Sam. xx. 6).

ABLON, a village on the left bank of the Seine, twelve miles from Paris, is noticeable as the first place of public worship conceded to the Protestants of Paris. The promulgation of the Edict of Nantes, May 2, 1598, caused great indignation among the Roman Catholics in France, and its execution in detail was accompanied with innumerable intrigues and subterfuges. Thus the Protestants of the capital could obtain no place of public worship within the city itself, but had to travel twelve miles to Ablon, generally by foot, because they were poor people, and often harassed by the railleries and insults of the surrounding Roman-Catholic population. In 1602 they petitioned the king to grant them a place nearer to the city, as, during the winter, forty children had died from being brought so long a distance for baptism; but not until 1606 was their petition granted, and Charenton St. Maurice conceded to them as a place of public Protestant worship. The toilsome and often dangerous "expeditions" to Ablon are often spoken of by Sully and Casaubon.

AB'NER (*father of light*), a cousin of Saul, and commander of his army (1 Sam. xiv. 50 sq.). He proclaimed Ishbosheth, Saul's son, king after Saul's death, and succeeded in getting him recognized by all the tribes except Judah, which vigorously opposed and defeated him (2 Sam. ii. 17). Shortly after this defeat, Ishbosheth reproached Abner with aspiring to the throne because he had taken Rizpah, a concubine of Saul, into his harem (for so this act would be interpreted by Orientals); and Abner in anger abandoned Saul's house, and transferred his powerful assistance to David. Joab feared that David would appoint Abner in his stead commander-in-chief of the army: accordingly he denounced him as a spy, but, failing in this, he deadened his conscience by the plea of revenge for Abner's murder of his brother Asahel, and slew him. David mourned Abner's death, and apparently the people shared his grief (2 Sam. iii.). David solemnly laid the punishment of Joab's deed upon Solomon (1 Kings ii. 6). Abner's tomb is still shown in the courtyard of a house in Hebron.

ABRABANEL or **ABARBANEL,** Isaac, b. in Lisbon 1437, d. at Venice 1509, descended from a wealthy Jewish family which traced its pedigree back to King David, and distinguished both as statesman and author. He was the financier of Alphonso V. of Portugal, of Ferdinand and Isabella of Spain, of Ferdinand I. and Alphonso II. of Naples; and when in 1503 he moved from Monopoli, where he had lived in retirement since 1496, to Venice, he succeeded in effecting a reconciliation between that republic and Portugal. He wrote commentaries on the Pentateuch, the Prophets, etc., several of which have been translated from Hebrew into Latin. But his most celebrated work is his "Herald of Salvation," an elaborate representation of the Jewish doctrine of the Messiah, first printed in 1526, probably in Saloniki, then in 1644, in Amsterdam, and 1767 in Offenbach, and translated into Latin under the title of *Præco Salutis* by H. May, Francfort, 1712. In this book he gives free vent to his hatred of Christ and Christianity. [Mosse translated his *Le principe de la foi*, Avignon, 1885.] See Ersch und Gruber: *Encyklopädie;* Graetz: *Geschichte der Juden,* VIII. p. 334, and IX. p. 6. FR. W. SCHULTZ.

A'BRAHAM (*father of a multitude*), originally named A'bram (*father of elevation*), the patriarch honored by Jew, Christian, and Mohammedan as the divinely appointed founder of the true religion. The leading trait in his character was faith in God: hence he is called "the Friend of God," and "the Father of the Faithful." He was the eldest son of Terah, and was born at Ur, a city of the Chaldees, identified with Mugheir on the western shore of the Euphrates, between Babylon and the Persian Gulf. He married Sarai, his half-sister, who was ten years younger than he. Our information about him is derived entirely from Gen. xi. 26,-xxv. 10. Philo, Josephus, and other Jewish writers, add nothing reliable. The family was idolatrous: nevertheless it was under divine guidance that they took their journey into Canaan (Gen. xi. 31, xv. 7; Neh. ix. 7), but got no farther than Haran, where Terah died. There God appeared to Abram, and told him to leave Haran, and go to Canaan, where he would be the founder of a great nation. Abram, then seventy-five years old, obeyed, took his childless wife and his nephew Lot, their servants, — a company of some two thousand, — and all their substance, and journeyed to Sichem unto the oak-grove of Moreh. There again God appeared unto him, and promised to give the whole land unto his seed. The outbreak of a famine forced them into Egypt, where Abram greatly increased his possessions, but, to save Sarai from dishonor, denied that she was his wife. He returned to Canaan very rich, but his troubles began at this point. He showed his generosity in the peaceful separation from Lot, and in

rescuing him from his enemies (Gen. xiii., xiv.). It was on his return he met that mysterious personage, Melchizedek. Year after year passed, and the faith of Abram in the fulfilment of God's promise that he should have a son was more and more tried, since Sarai remained barren; and yet theophany and sign had declared offspring to be certain. At Sarai's suggestion he took her maid Hagar, an Egyptian, as his concubine; and she bore him a son, Ishmael. He was then eighty-six years old. But Ishmael was not the *promised* son. At ninety-nine God appeared again to him, and solemnly renewed his promise, and changed his name from Abram to Abraham, and Sarai's (*generous*) to Sarah (*princess*). In token of the Lord's sincerity, the rite of circumcision was instituted; and, accordingly, Abraham and Ishmael and all the males of his household were circumcised. The declaration was made by an angel to Sarah, subsequently, who received it doubtingly. At this time the Lord revealed to Abraham the impending destruction of the cities of the plain. The intercession of Abraham (Gen. xviii. 23–33) is one of the most touching on record. But, inasmuch as there were not ten righteous persons in it, Sodom was destroyed. Very probably in consequence of the destruction of those cities, Abraham emigrated unto Gerar, upon the entrance south of Canaan, and there practised the same weak deception as in Egypt. Yet the Lord watched over Sarah; and Abimelech, the King of Gerar, administered to the patriarch a deserved rebuke. The Father of the Faithful does not appear in a very good light. Within a year, when Abraham was a hundred years old, and Sarah ninety years, at last the long-awaited son was born, and called Isaac (*laughter*). Jealousy between Sarah and Hagar compelled the dismissal of the latter. The plan of God required complete separation between the chosen seed and the world. The final trial to the faith of the patriarch was the severest, — the offering of Isaac (chap. xxii.). By this crowning act of faith Abraham had testified to his belief, not only in God's absolute ownership of all things, that God's commands must be obeyed at all hazards, and implicitly, but also that God's promises would be fulfilled, even though Isaac must be raised from the dead. From this time on, the life of Abraham was peaceful. Sarah died at the age of a hundred and twenty-seven years; and he buried her in the only piece of property he owned, — the Cave of Machpelah, at Hebron, — which he bought of Ephron, the Hittite. On the express solicitation of Abraham, Isaac took a wife from Abraham's kindred. Abraham, by a concubine, Keturah, was the father of six sons; but these were portioned off, and did not share with the Child of the Promise (Gen. xxv. 6). The eyes of the aged patriarch were gladdened by the light of Isaac's sons Esau and Jacob; and it was not until fifteen years after their birth that Abraham, being then a hundred and seventy-five years old, "was gathered to his people" (Gen. xxv. 7, 8). The Old Testament writers recorded no worthier life than his. The facts that to-day there is no more widely spread name, and none held in greater popular reverence, show how important is the sphere he fills in the world's history. Jew and Gentile claim him as ancestor, — the one of the body, the other of the spirit (Rom. iv. 16, 17; Heb. xi. 8 sqq.; Jas. ii. 21). See BEER: *Leben Abraham's nach Auffassung der jüdischen Sage*, Leipzig, 1859; H. J. TOMKINS: *Studies on the Times of Abraham*, London, 1878.

ABRAHAM'S BOSOM. "To lie in Abraham's bosom" was a Jewish phrase for felicity in paradise, because it implied nearness to the great Father of the Faithful (Luke xvi. 19–31).

ABRAHAM-A-SANCTA-CLARA, b. at Kreenheinstetten, in the Grand Duchy of Baden, June 2, 1644, d. in Vienna Dec. 1, 1709; the son of an inn-keeper, and baptized Ulrich Megerle, but educated first by the Jesuits of Ingolstadt, and then by the Benedictines of Salzburg; entered the order of the Barefoot Augustines in 1662, and, with a short exception, he resided from 1668 to his death in Vienna, where he preached in the Church of the Augustines, always to crowded audiences. He was an orator of the very first rank. His publications consist, besides *Judas der Erzschelm*, of a series of sermons in four volumes, 1686–95, and *Grammatica Religiosa*, 1691, a representation of the moral system of the Roman-Catholic Church, mostly of pamphlets written upon some occasion; as, for instance, *Die grosse Totenbruderschaft*, 1680, when the plague reigned; *Auf, Auf ihr Christen*, 1683, when the Turks approached; *Gack-Gack*, 1684, for pilgrims, *Etwas für Alle*, 1698; *Heilsames Gemisch-Gemasch*, 1704, etc. These publications show that the author was neither a great writer nor a great theologian; but they also show that he was possessed of a peculiar off-hand and artless but captivating and almost irresistible eloquence, and a great wit. A complete edition of his works does not exist. See S. TH. G. VON KARAJAN: *Abraham a Sancta Clara*, Vienna, 1867; SCHERER: *Vorträge und Aufsätze*, Berlin, 1874; H. MARETA: *Ueber Judas den Erzschelm*, Vienna, 1875. SCHERER.

ABRAHAMITES. I. A branch of the Paulicians (which see). II. A deistic sect which arose in Bohemia in the latter part of the eighteenth century, professing the faith of Abraham before his circumcision, accepting the doctrines of one God and the immortality of the soul, and of the Scriptures, the Decalogue, and the Lord's Prayer. As their children were not allowed to be educated in the faith of the parents, the sect died out in the same generation in which it arose.

LIT. — *Geschichte der böhmischen Deisten*, Leipsic, 1785. HERZOG.

ABRAXAS is a word with a mystic meaning, arbitrarily formed by combining together those letters of the Greek alphabet, which, when considered according to their numerical value, and added together, give the sum of 365.[1] This word was first applied by the Gnostic Basilides as the name of the Supreme Being of the universe, the God of the 365 heavens, the Divine Source of the 365 emanations, of which Basilides pretended to know something. Now the name is generally given to every kind of symbolical representation of Gnostic ideas, such as were produced in great masses in the form of gems, or images engraved on metal, or inscriptions in Greek, Cop-

[1] A=1, β=2, ρ=100, α=1, ξ=60, α=1, ς=200.

tic, etc., on stones, metal tablets, etc., with and without pictorial additions, from the second down to the thirteenth century.

The character most frequently occurring in these representations, the Abraxas image proper, shows the head of a cock connected with two serpent tails as legs by means of a body in armor, a whip in one hand, and a shield in the other. According to scholars who have devoted themselves to the study of Gnostic archælogy, this figure represents the totality of cosmic intellectual forces, watching over that which is pure in the world, and leading it triumphantly through life back into the source of all purity. Often this figure, the central symbol of Basilidian wisdom, is combined with other figures symbolizing other Gnostic ideas derived from Jewish, Egyptian, or Greek sources. Often, also, the symbolical representation is confined to a mere oval, formed by a serpent, and combined with some more or less unintelligible inscription.

The Abraxas literature is very heavy. The study, however, is of psychological rather than historical interest: the question what such symbols mean is of less interest than that how people ever came to think that such symbols could mean any thing. The subject was first taken up by Jean Chiflet: *Macarii Abraxas seu de Gemmis Basilidianis*, Antw., 1657. It was then treated by Capello: *Prodromus Iconicus Sculptarum, Gemmarum*, Venice, 1702; Montfaucon: *L'Antiquité Expliquée*, Paris, 1722; Passerio: *Thesaurus Gemmarum*, Florence, 1750; Bellermann: *Die Gemmen der Alten mit dem Abraxasbilde*, Berlin, 1817–19; Walsh: *Ancient Coins*, London, 1828; Matter: *Histoire de Gnosticisme*, Paris, 1828.

AB'SALOM (*father of peace*), third son of David, remarkable for his abundant hair and great personal beauty; murdered his brother Amnon in revenge of the latter's violation of Tamar, his sister (cf. 2 Sam. xiii., xiv. 32), and then fled to Talmai, King of Geshur, his mother's father, with whom he staid three years. By Joab's stratagem David was induced to recall his son, but it was two years thereafter before his father admitted him to his presence (2 Sam. xiv.). The re-instated son abused his father's generosity, and employed his pleasing arts to corrupt the people. When he thought himself sufficiently strong, he gathered his followers at Hebron, and there proclaimed himself king. David made no resistance at first, gave up Jerusalem; but at length the opposing forces met, and Absalom's army was defeated, and he, contrary to David's express order, was killed by Joab as he hung suspended by his head from an oak. The mourning of David is one of the most touching episodes in history (2 Sam. xvii. 33). It was during his brief period of glory that he reared his pillar in the king's dale to keep his name in remembrance (2 Sam. xviii. 18). The so-called "Absalom's tomb" in the Kedron valley was erected much later.

ABSALON, or **AXEL,** b. in the Island of Sealand 1128, d. in the Convent of Sorœ, 1201; studied in Paris, and was appointed Bishop of Roskilde 1158, and Archbishop of Lund, that is, primate of the three Scandinavian countries, 1178. He was a great warrior; conquered the Island of Rügen, and established successful missionary stations among the Wends. He was also a patron of learning: on his instigation Saxo Grammaticus wrote his history of Denmark in elegant Latin.

ABSOLUTION. The canonists of the Latin Church distinguish five kinds of absolution: 1. *Baptism*, because it is "a washing in the laver of regeneration," — a cleansing from sin; 2. The *Eucharist;* 3. The *Word and Doctrine*, the declaration of the terms on which reconciliation and salvation are granted to mankind; 4. *Intercession and Prayer;* 5. *Reconcilement to the Church*, which was given after canonical penance. The last is accompanied by an imposing service, being performed before the people gathered for worship, and immediately before the Eucharist. The person absolved had been guilty of some great sin; and if a priest was deposed, and if a layman was disqualified, although after absolution, he was admitted to the Lord's Supper. There is also *absolution for the dead*, — prayers for delivery of souls from purgatory pronounced after the celebration of mass for the deceased.

The Roman Church gives the power to absolve from sins to the priests as the ministers of Jesus Christ. The Greek Church makes account of the act of the priest. So while the former uses the indicative form of absolution, — "I absolve thee," — the latter uses the deprecatory, — "Christ absolve thee." The Church of England is now divided in opinion; but probably the dominant view is, that the so-called absolution is a mere authoritative statement that God will absolve all who repent. See Confession.

ABSTINENCE differs from fasting, in that not all food, but some particular kind, mostly meat, is abstained from. The objects of abstinence have usually been marriage, flesh, or wine. The non-use of the latter has given the phrase "total abstinence," which is a much more truthful description than "temperance" for what is aimed at. There is no virtue in abstinence; it is a negative thing: there is virtue in moderate use of the gifts of God. See Fasting.

ABUKARA. See Theodorus Abukara.

ABULFARAJ (*Bar Hebræus*), b. at Malatia in Cappadocia, 1226; d. at Maragha in Adharbaijan; the son of a Jewish physician who had embraced Jacobitism; was appointed Bishop of Gubos in 1246, Bishop of Aleppo in 1247, and Maphrian, or Primate of the Jacobites in Chaldæa, Assyria, and Mesopotamia, in 1261. Of his numerous works have been published: *Chronicon Syriacum*, in Syriac and Latin, the *Civil Chronicle* by P. I. Bruns and G. W. Kirsch, Leipzig, 1788; and the *Ecclesiastical Chronicle* by J. B. Abbeloos and Th. J. Lamy, Louvain, 1872; *Historia compendiosa Dynastiarum*, in Arabic and Latin, — an extract of the above work by E. Pocock, Oxford, 1663; a Syriac grammar, a liturgy, and several minor pieces in Wiseman: *Horæ Syriacæ*, and Bernstein: *Chrestomathia Syriaca.*

Lit. — E. Renan: *De Philosophia Peripatetica apud Syros*, 1852; Ersch und Gruber: *Encyclopädie.*

ABYSSINIAN CHURCH. Ethiopia was in antiquity a geographical name of rather vague signification, comprising Nubia, Sennaar, and Abyssinia. These lands, while they were Christian, formed the Ethiopian Church. At present Christianity is confined to the plateau and moun-

tain-regions of Abyssinia; and thus the Abyssinian Church of our time represents the Ethiopian Church of antiquity.

Native tradition ascribes the name of the country and the foundation of the state to Ethiops, the son of Cush, the son of Ham, who settled in the old capital of Axum in the present Province of Tigre. After centuries of Paganism, the visit of the Queen of Sheba to Solomon led to the conversion of the people to Judaism. She bore a son to Solomon, Menilek, who was educated in Jerusalem by his father. When Menilek returned to Axum, he brought along with him, not only a number of Jewish priests, but also the ark, which was carried away from the Temple of Jerusalem, and deposited in the Ethiopian capital; and from that time, down to our day, Abyssinia has been ruled by a Solomonic dynasty; the succession having been broken only now and then by usurpers and conquerors. Of course, all this is mere fable. At the time of the introduction of Christianity, rank heathenism prevailed throughout the country; and the custom of circumcision, practised together with baptism, may have been introduced from Egypt. A Jewish immigration must, nevertheless, have taken place, as is proved by the presence in the country of a great number of Jews, the so-called Falashas; but the time, manner, and magnitude of this immigration, cannot be ascertained.

During the reign of Constantine the Great, about 330, Frumentius and Ædesius came incidentally to Ethiopia, and began to preach Christianity. Ædesius afterwards returned to Tyre; but Frumentius continued the work, went to Alexandria, where Athanasius occupied the patriarchal see, obtained missionary co-workers from him, and was himself consecrated bishop, and head of the Ethiopian Church, under the title of *Abba Salâma*, "father of peace," which title is still in use, together with the later one *Abûna*, "our father." Thus the Ethiopian Church was established in close relation to the Egyptian; and the Abyssinian Church of our time still stands as a branch of the Coptic. In the fifth and sixth centuries the Ethiopian mission received a new impulse by the immigration of a number of monks from Upper Egypt. They brought monasticism along with them, and the legends and worship of saints. Also the Ethiopian translation of the Bible seems to belong to this time, though a tradition ascribes the translation of the New Testament to Frumentius, and parts of the Old Testament are said to have been brought from Jerusalem by Menilek. [See further under Bible Versions A. VI. *Ethiopic.*] The Ethiopian Bible, however, has not exercised any great influence on the Christian growth of the people; for the Ethiopian language, a tongue of Shemitic origin, by the Abyssinians called *Geez*, that is, "original speech," was already at that time completely superseded by Amharic, a dialect which arose in the Southern Province of Amhara, and is much mixed up with African elements. At present Ethiopian is an entirely dead language, used only in the Church, and studied only by the priests; but most of them can only read it without understanding it. In the Abyssinian Church, Ethiopic plays the same part as Coptic in the Egyptian Church.

The close connection between the Abyssinian and Coptic churches is very apparent in the sphere of doctrines. Like the Coptic, the Abyssinian Church holds a purely monophysitic view of the person of Christ. But, while this question has been settled long ago for the whole rest of the Christian Church, here it is still debated under the form of a double or triple birth of Christ, and gives rise to violent controversies. Indeed, in spite of the spiritual barrenness and ecclesiastical petrifaction of the Abyssinian Church, these controversies have, nevertheless, caused such enmities, that both Theodorus and Joannes of Tigre have reaped considerable advantages from them in their plans against Shoa. Also the questions of the person and dignity of Mary, — whether she really bore God, or only was the mother of Jesus; whether she is entitled to the same worship as Christ, etc., — are eagerly debated, though it seems to be the general view that an almost divine worship is due to the Virgin; that she and the saints are indispensable mediators between Christ and man; that the saints, who died not for their own sins, died for the sins of others, etc.

The Abyssinian canon, called *Semanja Ahâdu*, "eighty-one," because it consists of eighty-one sacred books, comprises, besides the sixty-five books of our canon, the Apocrypha, the Epistles of Clement, and the Synodus; that is, the decrees of the Apostolic Council of Jerusalem. See W. Fell: *Canones Apostolorum Æthiopice*, Lips., 1871. Only a very slight difference, however, is made between this canon and some other works of ecclesiastical literature, — the Didascalia or Apostolical Constitutions, the *Haimanot-Abo*, giving quotations from the councils and the Fathers, the writings of the Eastern Fathers, Athanasius, Cyril, and Chrysostom, and the *Fetha-Nagast*, the royal law-book. On the whole, the tradition of the Church has the same authority as the Scriptures. Of the councils, only those before the Council of Chalcedon (451) are recognized, because at Chalcedon the monophysite heresy was condemned. The Apostles' Creed is unknown: the Nicene is used. At the head of the Church stands the Abûna, who resides in Gondar. He is appointed by the Coptic patriarch of Cairo; and, according to a law from the twelfth century, no Abyssinian, but only a Copt, can become Abûna. He alone has the right to anoint the king, and to ordain priests and deacons. Both in secular and in ecclesiastical things he has a great power; and his favor or disfavor may be of importance to the king himself. The duties of the priests consist in celebrating divine service three or four times a day, purifying houses, utensils, and tools, etc. The priests, as well as the monks and the scholars, take the Lord's Supper every morning fasting. The deacons perform all the subordinate business, baking bread for the Lord's Supper, cleaning the church and the sacred vessels, etc. They dare not enter the Holy of holies, where stands the ark. The *Debteras*, the teachers, are not ordained, nor are the *Alakas*, to whom is intrusted the whole administrations of the Church. Beside the secular clergy stands the monastic clergy, under the head of the *Etsh'égê*, who ranks

next to the Abûna, and decides many ecclesiastical and theological questions in common with him. The number of monks and nuns living after the rule of Pachomius, is very great. The principal monasteries are those of Debra Dammo (where nearly three hundred monks live together in small huts), Axum, Abba Garima, Waldubba, Debra Libanos, and St. Stephan. The church-buildings are exceedingly numerous in Abyssinia, generally small, low, circular structures, with a conical roof of thatch and four doors, one towards each of the cardinal points. An outer court surrounds the building, occupied during service by the laymen, and often serving at night as a place of refuge to forlorn travellers. The interior, dirty and neglected, but overloaded with frightfully bad pictures of the Virgin and the saints, the angels, and the Devil, is divided into two apartments, — the holy for the priests and deacons, and the Holy of holies, where stands the ark. This ark is the principal object in the whole church. Neither the deacons nor laymen dare touch it: if they do, the church and the adjacent cemetery become unclean, and must be purified. Service consists of singing of psalms, recitals of parts of the Bible and Liturgy, and prayers, especially to the Virgin and the wonder-working saints: it is undignified and unedifying. Of sacraments, the Church numbers two; but the language lacks the word, and with the word also the idea seems to have become lost. Beside the Christian Sunday, also the Jewish sabbath is kept: in all, one hundred and eighty holidays are celebrated. In the discipline, fasting plays a prominent part. There are in all two hundred fast-days; but they are not kept. For a small compensation, the priest undertakes to do penance for somebody else.

Not all the inhabitants of Abyssinia belong to the State Church or to Christianity. The Zalanes, a nomadic tribe, consider themselves to be Jews, and keep aloof from the Christians, though by travellers they are described as being really good Christians. The Chamantes are baptized, and have Christian priests; but in reality they are nearly Pagans, and celebrate many thoroughly Pagan rites. The real Jews, the Falashas, live along the northern shore of the great lake Tsana, in the neighborhood of Gondar and Shelga, where they pursue agriculture and trade. They are more industrious than the Christians, but also more ignorant, and spiritually more forlorn. The Mohammedans make about one-tenth of the whole population, and Mohammedanism is slowly but steadily progressing. In order to distinguish themselves from all non-Christians, the Christians receive at baptism a cord of blue silk or cotton, called *mateb*, which they always wear around the neck.

The first missionary work which the Western Church undertook in Abyssinia was the Jesuit mission of 1555, which labored there for nearly a century; but, as everywhere else, the missionary activity of the Jesuits was deeply mixed up with the politics of the country, and their sole purpose seems to have been to establish there the authority of the Roman-Catholic Church. At last they reached the goal. After a frightful massacre of the opposite party, King Sasneos declared the Roman-Catholic Church the Church of the State; but in 1640 the Jesuits, with their Roman archbishop, were compelled to leave the country, and the old religion with its old Church was re-established. With the new Abûna who followed after this Roman-Catholic interregnum, Peter Heyling, from Lübeck, a Protestant missionary, came into the country; but his great zeal led only to small result. The Anglican Missionary Society had more success in the first half of this century. The circumstance that a pious Abyssian monk, Abi-Ruch or Abreka, translated the whole Bible in the Amharic language (1808–18) gave the first occasion to this attempt. The British and Foreign Bible Society bought and printed the translation, and in 1830 the missionaries Gobat and Kugler were sent to Abyssinia. These men were succeeded in 1837 by Isenberg and Krapf; but the work was partly spoiled by the opposition of the native priests and the intrigues of some newly-arrived Roman-Catholic missionaries. In 1858 a Coptic priest who had frequented the school of a Protestant missionary in Alexandria, and favored the Protestant mission, became Abûna, and the St. Chrischona Society of Basel now sent a number of Protestant missionaries into the country. They labored with considerable success; but the disturbances of the reign of King Theodore overtook them, and almost destroyed their work. They were thrown into prison, and only released by the victory of the British. Since that time, no missionary attempt has been made in Abyssinia. See ABBUNA.

LIT. — LUDOLF: *Historia Æthiopica* and *Commentarius ad Hist. Æthiop.*, Frankfort, 1681–94; GOBAT: *Tagebuch*, Basel, 1834; ISENBERG and KRAPF: *Journals from the Kingdom of Shoa*, London, 1843; ISENBERG: *Abessinien und die evangelische Mission*, Bonn, 1844; FLAD: 12 *Jahre in Abessinien*, Basel; 1869; A. DILLMANN: *Die Anfänge des axumitischen Reiches*, Berlin, 1879. M. LÜTTKE.

ACACIUS. I. Bishop of Cæsaræa, a disciple and the successor of Eusebius, d. 363; one of the leaders of the Arian party, and as such deposed by the synods of Antioch (341) and Seleucia (359); fell out with the radical fraction of the party, and gathered a large number of followers. The Acacians, who, though denying the sameness, accepted the likeness of substance, between the Father and the Son, subscribed finally to the Nicene symbol. A fragment of his work against Marcellus of Ancyra is found in Epiphan: *Hær.* 72, 5. 39.

II. Patriarch of Constantinople since 471; d. 488; persuaded the emperor Zeno to issue the Henotikon, by which was brought about a reconciliation with the Monophysites, but was for this very reason excommunicated by Felix, the Bishop of Rome, *nunquam anathematis vinculis exuendus*, whereby a schism was occasioned between the Eastern and the Western churches.

III. Bishop of Beroea, b. 422, d. 436, was one of Chrysostom's bitterest enemies, and was present at the council *ad Quercum* (403), which deposed him. In the controversy between Nestorius and Cyril he tried to mediate. Three of his letters — two to Alexander of Hierapolis, and one to Cyril — are given by BALUZIUS in *Nov. Coll. Concil.* c. XVII., XII., LV. HERZOG.

ACCEPTANTS is the name of that party which in the Jansenist controversy accepted the bull *Unigenitus*. See JANSENISM.

ACCESS. I. In the Liturgy of the Roman Church, a collection of prayers preparatory to the celebration of mass; in the Liturgy of the Church of England, a prayer falling between the consecration and the communion.

II. In canon law a form of electioneering; the minority changing their votes, and conferring them on the candidate of the majority by an *accedo domino*, in order to give him the number of votes necessary to election.

ACCOLTI, Peter, generally known as the Cardinal of Bologna, b. in Florence, 1497, d. there in 1549; was apostolical abbreviator under Leo X., and drew up the famous Bull of 1520 against Luther. Under Clement VII. he was made a cardinal; but under Paul III. he was arraigned for peculation, and imprisoned in San Angelo. He paid an enormous sum in order to be released, but left, nevertheless, a large fortune to his three children. Some poems by him are found in *Carmina Ill. Poetarum Ital.* Florence, 1562. Vol. I.

ACCOMMODATION, a theological term meaning in its broad sense an ethical notion, and, in its narrow, a certain exegetical method prevalent from the second half of the eighteenth century to the second quarter of the nineteenth. An accommodation in the theological sense is demanded by ethics whenever a person's circumstances, or the condition of his feelings, render him incompetent to understand the whole truth. God must lessen his pace if he would keep step with man. He must also keep back part of the truth while we are babes in Christ, or else dilute it to our weakness. This was the method of Christ (John xvi. 12) and of Paul (Heb. vi. 1). The gospel preached is, of course, always the same: the manner of presenting it differs; and the preacher has abundant opportunities to exercise his judgment in accommodating the truth to his hearers. The goal is the whole truth, the complete revelation. Consequently, by all appropriate means, by illustrations and examples, by arguments and explanations, he leads his flock to the fuller and fuller revelation of God, until, if he is faithful, he has taught his people knowledge. This is the moral accommodation, sanctioned by the highest practice, and confirmed by the widest experience. But there is an immoral kind: this is, not the gradual unfoldment, but the actual concealment, of the truth. The preacher, either by silence gives assent unto error, or else directly imparts what is wrong. Experience shows that great patience is requisite with young converts who come from heathenism into Christianity. They require lenient dealing, for they carry over into their new relations the faults of the former state. But the success of Christ and of Paul in similar positions to the missionary's to-day shows that the gradual growth of Christian knowledge will correct all errors.

A quite different matter is the accommodation of the *material* of preaching so as to get rid of or greatly lessen the supernatural element of Scripture. The easy-going rationalism of the last century declared that many things in the Bible were *figurative*, mere accommodations to human understanding. Thus Zachariä, in his Essay upon the Condescension of God toward Man, published in 1763, explains the epiphanies of the Old Testament, the covenants of the Old and New Testament, the incarnation, in short, all the facts of revelation, as "accommodations." And, the more Christianity lost its hold upon the theologians through this kind of talk, the more eager were their answers to the question, How many of the Bible statements are accommodations? Their voices are heard arguing the matter in the opening years of this century, but die away as the school of Strauss makes itself known. Its method is shorter, more decisive, and apparently more reverential. It says, "The facts you cannot accept because they are supernatural, you need not trouble yourselves about. We have discovered that the writings in which they are found are not *genuine*. Thus we have vindicated God from the charge of deceiving you, for he simply did *not* inspire the irrational statements." As we look at the throng who are rapidly retreating before the "critical school," we see that in general they are those who are desirous to do away with all biblical statements which clash with (their) reason, but at the same time do not want to attack directly the authority of Scripture. In this fashion they did away with the *Messianic Prophecies*, — these Jesus applied to himself merely to induce the Jews to believe in his Messiahship, although he did not himself (!); with the doctrine of *angels and demons*, — Jesus and the Bible-writers merely employed the current talk; the doctrine of the *atonement*, — a condescension to popular ideas in order to console the Jews for the loss of the sacrificial worship. It should be said, however, that not all the theologians were thus madly undermining the faith. Such men as Hauff (1788), Gess (1797), and others, fought against the theory as destructive of the Church, and it is now universally condemned. It is, however, an unquestionable fact that the Bible-writers use the popular speech in regard to natural objects; for they say, "the sun rises;" also the conduct of Paul in circumcising Timothy (Acts xvi. 1–3), and in taking the vow at Jerusalem (xxi. 17–26), was an accommodation. But this use of language, and this prudent, conciliatory conduct, did no injury: indeed, by these means the cause of truth was advanced. RUDOLF HOFMANN.

ACEPHALI, from the Greek *a* and *κεφαλή, without head or chief*, a term applied to certain ecclesiastical parties, as, for instance, to that which, at the Council of Ephesus, would follow neither Cyril nor John of Antioch; and to that which separated from the patriarch of Alexandria when he signed the Henotikon; and others.

ACHERY, Jean Luc d', b. at St. Quentin 1609; d. in Paris, April 29, 1685; was educated by the Benedictines; entered their order in 1632, and was appointed librarian at St. Germain des Prés, in Paris, 1640, the principal seat of the congregation of St. Maur, in which position he achieved his great work as a collector and editor of the *Acta Sanctorum Ordinis S. Benedicti*, 9 vols., Paris, 1668–1701, with prefaces and notes by Mabillon; *Veterum aliquot Scriptorum Spicilegiam*, 13 vols., Paris, 1655–77, enlarged by Baluze, Martène, and La Barre in 1723; and *Lanfranc's Opera Omnia*,

with an appendix containing many documents concerning the introduction of Christianity in England, Paris, 1648, etc.

Lit. — Tassin: *Histoire Littéraire de la Congregation de Saint Maur*, Paris, 1726.

ACHTERFELDT, Johann Heinrich, b. at Wesel 1788; d. at Bonn 1864; ordained priest in 1813; was appointed professor of theology at Braunsberg in 1817, and at Bonn in 1826. After the death of Hermes, he was the head of the Hermesian school; and when the system of the school was condemned by the pope, and he refused to comply, he was discharged. Since 1832 he was the editor of the *Zeitschrift für Philosophie und katholische Theologie*, the organ of the Hermesian school.

ACOEMETAE, from the Greek ἀκοίμηται, the "sleepless" or "unresting," an order of monks established in the East in the middle of the fifth century, and named from the circumstance that in its monasteries the members were divided into six choirs, which alternately kept up the work of prayer and praise without intermission day and night. Their principal seat was in Constantinople, in the celebrated monastery, *Studium*, so called after its founder Studius, a Roman noble. But also in the Western Church they found imitators; and in the beginning of the sixth century they were established in the Abbey of St. Maurice of Aganne in Valois, by the Burgundian king, Sigismund.

Lit. — Helyot: *Ordres Relig.* I.

ACOLYTHS, from the Greek ἀκόλουθοι, "followers." The first of the four minor orders in the ancient Church originated in the beginning of the third century, but was, as a distinct order, confined to the Western Church, the name being applied in the Eastern to the order of sub-deacons. The duties of the acolyth consisted principally in lighting the tapers in the church, whence the name of *accensorius*, and attending the officiating priest with wine for the eucharist. See *Concil. Cartag.* IV., a 398. *can.* 6. Originally the order of acolyth, like those of exorcist, reader, and doorkeeper, was considered a preliminary step to the sacred order of deacon; but in the thirteenth and fourteenth centuries it became customary to confer all the four minor orders at once, and to release the thus ordained from the discharge of the duties of the office, for which lay-clerks were employed. The Council of Trent protested against this custom, but its canons were never enforced.

ACOSTA, Uriel or Gabriel, b. at Porto 1594; d. at Amsterdam 1647; belonged to a noble family of Jewish descent, but Christian confession, and was educated in the Roman-Catholic faith. In his twenty-fifth year, however, he held all the specifically Christian dogmas in doubt; and, as a conversion from Christianity to Judaism was an impossibility in Portugal, he fled to Amsterdam, where he was circumcised, and admitted to the synagogue. But he soon felt disappointed; and after the publication, in 1623, of his *Examen de tradicoens Phariseas conferidas con a ley escripta*, he was excommunicated from the synagogue, and arraigned before the court as an atheist. He was condemned to imprisonment, fined, his book was burnt, and he remained for seven years under the ban of the synagogue, from which he was released only by doing or undergoing a humiliating penance: he was beaten in the synagogue and trampled upon at the door. He left an autobiography: *Exemplar Vitæ Humanæ.*

Lit. — *Uriel Acosta's Selbstbiographie*, in Latin and German, Leipzig, 1847; I. da Costa: *Israel en de volke*, Haarburg, 1849.

ACTA MARTYRUM and **ACTA SANCTORUM** are collections of biographies from the early Christian Church, the former recording the lives only of martyrs, properly speaking: the latter also of saints; that is, persons who, though they did not gain the crown of martyrdom, served the cause with heroic courage and self-denial.

The *Acta Martyrum* begin with the persecutions, the earliest being reports, in the forms of letters sent from one congregation to another, of the hardships suffered and the courage evinced. Thus the congregation of Smyrna announced the martyrium of many of its members, and finally that of its old bishop, Polycarp, during the persecutions under Marcus Aurelius, 167, in a letter to Philadelphia in Lydia (Euseb. *Hist. Eccl.* IV., 15). The congregations of Lugdunum and Vienna communicated the hardships they suffered under the same emperor in 177, to the Christians of Asia and Phrygia (Ib. V. 1). Dionysius of Alexandria reported the history of the martyrs of the place to Fabian of Antioch (Ib. VI. 41, 42), etc. Of these reports, however, none survived the persecutions under Diocletian, his plan being to destroy all copies, not only of the Bible, but of any book dear to the Christians (Arnob. *Adv. Nation.* IV., 36; Euseb., *Hist. Eccl.*, VIII. 2). Nevertheless, as soon as the persecutions ceased, and Christianity became victorious, in the reign of Constantine, the old lives of martyrs were re-written; and, as people looked upon these lives as the record of the heroic age of the Church, great zeal was bestowed upon the task. Eusebius wrote his report on the martyrs of Palestine as an appendix to the eighth book of his *Hist. Eccl.*, and also a general history of the martyrs of the whole Church, which latter work he mentions himself, but which, at the end of the sixth century, could not be found, and seems to have been lost. After his time, the subject continued to be cultivated, and that in a twofold manner: first in a meagre form, simply for liturgical purposes, the so-called *Calendaria;* and then in a more elaborate form, for the purpose of edification, the so-called *Passiones* or *Gesta martyrum.*

Of catalogues of martyrs, *Calendaria*, made for some special church, and giving the names of the martyrs for the respective days of the calendar, several specimens are still extant. The Jesuit Ægidius Bucherius found one in Rome belonging to the Roman Church, and dating from the fourth century (Ruinart: *Act. Sincera. Mart.*, p. 541). The number of saints annotated is very small, however; the first part containing only twelve days commemorating Roman bishops, and the second twenty-five commemorating other martyrs. A *Calendarium* belonging to the Church of Carthage, and dating from the fifth century, was discovered by Mabillon, and numbers eighty-one days of commemoration. Such *Calendaria* as were destined for the use of some special church gave only the names of

those martyrs who had suffered within the diocese or neighborhood of the church; but soon these *Calendaria* were combined, and formed into a real *Martyrologium;* that is, a catalogue of martyrs comprising the whole church. Such a *Martyrologium*, used in the Roman Church at the close of the sixth century, is described by Gregory I. (*Epist.* VIII., 19). It contains only the names of the martyrs arranged according to the days on which they were celebrated in the mass, and the day and place of the passion, without any further description; but for each day several saints from various countries and provinces are mentioned, and thereby the character of the *Calendarium* is changed into that of the *Martyrologium*.

The existence of the other kind of compilations, which, for the sake of edification, gave elaborate narratives and descriptions, we learn from the Council of Carthage, 397, which in its *can.* 47 (BRUNS: *Concil.* I., p. 133) grants that readings may be made not only from the Scriptures, but, on the days of commemorations, also from the *Passiones Martyrum*. A Council of Rome, 494 (MANSI: *Concil.* VIII., p. 149), showed more discrimination, and forbade the reading of the *Acta Martyrum* in the churches, because the names of the authors were not known, and because infidels, heretics, and *idiotæ* had brought much superfluous and improper matter into the texts. The leaders of the monks, however, recommended these books; as, for instance, Cassiodorus (*De Inst. Div. Lit.*, c. 32) and Ferreolus of Uzès (*Regul.* c. 18), and even in Rome the critical cautiousness gradually passed away. In a letter in defence of the seventh synod (MANSI: *Concil.* VII., p. 800) Adrian I. tells us that not only the Bible, but also the *Vitæ Patrum*, as far as they were written by orthodox authors, were read in the Church.

Besides these two kinds of *Acta Martyrum*, the *Calendarium* for liturgical, and the *Passiones* for devotional purposes, there developed a new branch of ecclesiastical literature, the so-called *Acta Sanctorum*, — more or less reliable works by known authors, on men remarkable in the history of the Church, written principally for a purely literary purpose. Both the Greek and the Latin churches possess considerable collections of the kind. In the beginning, these *Acta Sanctorum* showed a meagre and statistical character similar to that of the *Calendaria;* but in the ninth century an entirely different treatment of the whole subject was introduced, — a treatment which paid no regard to historical truth, but transformed and invented facts in the most arbitrary manner. Thus began the era of the legend which treated religious subjects in exactly the same manner as the romance of the day treated worldly subjects; that is, as mere vehicles for the eccentricities and extravagancies of the imagination. A special encouragement this kind of writing found in the wish manifested almost by every country and every city to show an apostle, or at least an apostle-disciple, as founder of its church. Paris, with its St. Dionysius, led the way; and in Germany biographies were written of St. Eucharius, Valerius, and Maternus, who, on the command of St. Peter, went to the Rhine-regions to found the churches of Treves, Cologne, and Tongern. In many cases also doctrinal purposes came into play, and then the composition generally sinks into open fraud and lie. The biography of Suidbert, the apostle of the Bractereans (LEIBNITZ: *Script. rer. Brunsvic.* II. p. 222), gives a striking instance.

With the revival of the study of classical literature, criticism awakened, and the time of the legend was over. Only in a critical and historical form the history of the saints could vindicate itself, and collections edited with a regard to these new demands appeared in the fifteenth and sixteenth centuries. They were all excelled, however, by that of the Bollandists: *Acta Sanctorum quotquot Toto Orbe coluntur*, of which sixty-one volumes folio, with supplement, have appeared. Antwerp., 1643 sqq. — Paris, 1875. See BOLLANDISTS. Numerous collections have also been made for special purposes. Thus for the separate orders; MABILLON: *Act. Sanct. Ord. Benedictini*, 9 vols. fol., Paris, 1668; M. ANT. ALEGRE: *Paradisus Carmelitici Decoris*, Lugdun., 1639; CHR. HENRIQUEZ: *Martyrol. Cisterciense*, Antverp., 1630; DU CHESNE: *Biblioth. Cluniacens*, Paris, 1614; ART. DE MOUSTIER: *Martyrol. Franciscan*, Paris, 1638, etc. Or, for single countries; FR. FOPPENS: *Batavia Sacra*, Bruxels, 1714; WILSON: *Martyrol. Anglicanum*, 1608; A. DE SAUSSAY: *Martyrolog. Gallicanum*, Paris, 1637, etc. ZÖCKLER.

ACTS OF THE APOSTLES. The similarity of opening, of style, and of language satisfactorily demonstrate that the third Gospel and the Acts are by the same author. A tradition from the earliest times assigns them both to the physician Luke. For a time this unity of authorship was disputed by the Tübingen school, but to-day it is almost universally acknowledged.

It is unfortunate that the *Acts* should be so called, as the title does not describe the book, which deals almost exclusively with Peter and Paul, — with Peter for the first twelve chapters, with Paul after that. Dr. Plumptre would call it *Origenes Ecclesiæ*. The word *acts* is, however, used in the sense of "memoirs" or "biographies." The object of the work is to trace the history of the gospel from the ascension of Christ to the imprisonment of Paul in Rome, or from the beginning of the earthly kingdom of Christ in the capital of Judaism to the time when the Church took hold in the capital of the world. This will the more clearly appear when we analyze the book. It may be divided into three parts. I. (Chap. i. 4–viii. 2). The success of the gospel in Jerusalem. Pentecost with its miracle, a day of large ingathering. The new Christian community not separated from the surrounding Judaism, except in its belief in Jesus as the Messiah, characterized by a remarkable community of good and brotherly love. The ordination of deacons. The preaching of Stephen, which involves the early Church in conflict with her deadly foes. II. (Chap. viii. 3–xv. 33). Dispersion of the disciples consequent upon the persecution under Saul's leadership. The apostles remain together, and quietly continue their superintendence. Philip evangelizes Samaria. Saul the persecutor miraculously converted on the road to Damascus. Peter, cured of prejudice by a vision, preaches the gospel to the Pagan Cornelius and his friends. The gospel spread into

Phenice, Cyprus, and Antioch. Barnabas sent to seek Saul. James the brother of John beheaded by Herod Agrippa I. Peter, arrested by the same, miraculously released. The first great missionary journey of Paul and Barnabas. The Apostolic Council of Jerusalem. Results: the Mosaic law not laid upon Gentile Christians, the conversion of the Gentiles perceived to be the intention of God. Thus the formation of Gentile Christianity was not the revolutionary and violent act of Paul, but the natural and irresistible consequence of the progress of the gospel, and as such is accepted by the mother-church in Jerusalem. III. (Chap. xv. 34–end). Paul and Barnabas propose to go upon another missionary journey, but differ and separate. Luke follows the fortunes of Paul only from this point. Paul traverses Galatia, Asia Minor, Macedonia, and Greece, on to Corinth, where he stays in each place visited, establishing a church, or at least collecting a nucleus for future work. After a flying visit to Antioch, Paul fixes for two years his residence in Ephesus. At last he goes to Jerusalem, although warned; is there arrested, taken as a prisoner to Cæsaræa, thence after two years to Rome; almost shipwrecked on the way. Conference with the Jews there. Luke abruptly terminates his book by Paul's declaration that the gospel which the Jews rejected will be accepted by the Gentiles. The book's end in this fashion does not necessarily imply that another volume was in Luke's mind: rather are we to see the completion of his plan, which was to show to Theophilus, at the first instance, how ill founded were the insinuations and attacks of the Judaizers against Paul, how true were the liberal doctrines he had received, and that Paul was always in harmony with the other apostles of Christ and the majority of the primitive church. But this intention of the book is very different from thorough-going apology. There is no warrant for the opinion that there was in the apostolic Church a division into Pauline and Petrine parties; although it is true that there were Judaizers who opposed Paul, and that in Corinth there was strife. That Luke, while noting these, does not go into particulars, was because his object was different. But this is quite another thing from the theory held by the followers of Baur and Zeller, that the *sole* object of the *Acts* is to clear up difficulties, and heal disputes; and to this end all opposing facts are carefully omitted, e.g., the blaming of Peter at Antioch, related in Gal. ii.[1] If this were so, then the *Acts* is not history, but special pleading. The door is open to the wildest speculation as to the character of the facts omitted. Paul, as well as Peter, loses by such supposed suppression.

These ideas about the *Acts* are modern. The ancient Church had no doubt of its authenticity and genuineness and consequent canonicity. The sects which rejected it did so from dogmatic motives. And yet, although acknowledged, it was little used. Of this Chrysostom complains. This came from its position in the canon, between the Gospels and the Apostles, i.e., Epistles and Apocalypse. In the ancient and mediæval Church it was considered as the first chapter of church history; but at the Renaissance the *lacunæ* in the sequence of events were remarked, and that the history did not concern much else than Peter and Paul. Grotius considered it to be the parallel biographies of the two founders of Christianity. The free handling of the book may be said to have begun with Schneckenburger, professor at Bern, who in 1841 published his *Ueber den Zweck der Apostelgeschichte*, and advocated the theory that the author drew a parallel between Peter and Paul, matching every discourse and miracle of Peter in the first part by a discourse and miracle of Paul in the second part. Then came Baur and his school. With learning and ingenuity, but without proper fairness of mind, they attempted to show that Luke was an unreliable author, inasmuch as he was dominated by his dogmatic purpose, and therefore made artificial and arbitrary combinations, — made Peter talk like Paul, and Paul act like Peter; and so to the second century, when, as Baur thought, the work was written, the author presented a picture of unity and love, — a tale of the heroic age of Christianity, while the reality was quite different.

But two facts correct these errors. The *first*, that the third Gospel and the Acts are from the same author, and therefore his bias and character will be the same. If he showed himself in his Gospel to be fair-minded, the presumption is that he will be the same in the Acts. The *second* fact is more decisive. The author, so far from giving rein to his imagination, carefully investigated the sources before he began his history. Here, then, we have history well based and well matured. The accuracy of Luke descends to the minutest particular, as has been abundantly verified.[2]

A very remarkable, indeed unparalleled feature, of the Acts, is the use of the first person plural to denote the presence of the author. We can thus tell exactly when Luke began to travel with Paul, where he left him, and where he met him again. Thus the *we* begins xvi. 10, and ends v. 17, resumed xx. 5, and continued unto the end of the book. We can also detect in the narrative the vivacity and confidence of an eye-witness.

It were, of course, very desirable to have a twofold history of the planting of Christianity; but, in lack of this, we are able to test the reliability of Luke by the study of contemporary documents. The Apocalypse, the Epistle of James, and other Judæo-Christian documents prove that he reported correctly the state of things in Jerusalem; and the Epistles of Paul show how faithfully Luke presents the great apostle.

But, although faithful and reliable, the *Acts* can make no pretensions to completeness. The passing reference in 2 Cor. xi. 23–33 contains events not even hinted at in the *Acts*. The dis-

[1] For the dissenting views of Keim and Schenkel see APOSTOLIC COUNCIL.

[2] E.g., The proconsular as distinct from the proprætorian status of Cyprus under Sergius Paulus, whose very name has been recently discovered by Cesnola on an inscription (Acts xiii. 7); the proconsular state of Achaia under Gallio (xviii. 12); the Roman colonial dignity of Philippi (xvi. 12); the title of "Politarchs" for "Poliarchs" to the Thessalonian magistracy (Acts xvii. 6, 8), which is confirmed by an inscription on an archway in Thessalonica; the minutely accurate account of Ephesus (chap. xix.), as verified and illustrated by the discoveries of J. T. Wood, made between 1863 and 1874 (*Discoveries at Ephesus*, London, 1877); and the geographical and nautical details in the account of Paul's voyage and shipwreck (chaps. xxvii. and xxviii.); comp. James Smith, *The Voyage and Shipwreck of St. Paul.* 4th ed. London, 1880.

pute at Antioch is not mentioned: there is nothing about Paul's sojourn in Arabia. These facts are not damaging to the historian: they only show that he wrote his book with discrimination; and some of these events have an importance in our eyes they would not have in his. His fragmentariness is therefore no argument against his credibility. The time and place of composition was probably Rome, A.D. 63. See LUKE.

LIT. — See the *Introductions* of BLEEK, HILGENFELD, DAVIDSON, and others; also the commentaries on the book, particularly those of HACKETT and MEYER; the special works of BAUMGARTEN (*Apostelgeschichte*, 1852), and of LEKEBUSCH (*Die Composition u. Entstehung der Apostelgeschichte von neuem untersucht*, 1854). DEAN HOWSON: *Evidential Value of the Acts of the Apostles*. N.Y., 1881.

ADALBERT, Archbishop of Hamburg-Bremen, 1045–1072; d. at Gosslar, March 16, 1072; a Saxon by birth, served for some time Henry III. as his chancellor, and was by him made archbishop. His idea was to form Germany, England, and Scandinavia into a great northern patriarchate, independent of Rome; and at the synod of Mainz (Mayence), 1049, he first presented his plan to the church. Neither Henry III. nor Leo IX. made any great opposition; but both died — the former in 1054, the latter in 1056 — before any thing had been determined. During the minority of Henry IV., Adalbert, as the teacher and tutor of the young king, became the actual ruler of Germany, and once more his northern plans were taken up. But in 1066 his enemies succeeded in driving him away from the court, and he was even attacked within the boundaries of his own bishopric.

LIT. — COLMAR GRÜNHAGEN: *Adalbert*, Leipzig, 1854.

ADALBERT OF PRAGUE (Woytech, "the comfort of the host"), b. 950; d. April 23, 997; a Bohemian by birth; studied in Magdeburg; was ordained priest in 981, and elected Bishop of Prague in 983. He was a severe and energetic man; and vehement strife arose between him and his wild, half-heathenish countrymen, especially, though, because he was a stiff representative of the Germano-Roman influence, and opposed to the Greek character and independent development of the Bohemian Church. Twice he left his see, and retired to the Monastery of St. Boniface in Rome, and twice he again returned to Prague. Finally, in 996, he went, with the support of the Duke of Poland, Boleslav Chrobry, as a missionary to the Prussians, but was killed by a Pagan priest before he had achieved any thing. His title as the Apostle of the Prussians is merely honorary.

LIT. — *Vita S. Adalberti, Auct. Joh. Canapario* (999), and *Vita S. Adalberti, Auct. Brunone* (1003) in PERTZ: *Mon. Germ. Script.* IV. 531, and IV. 596; TORNWALDT: *Leben d. h. Adalbert*, in Illgen: *Zeitschrift f. hist. Theologie*, 1853.

ADALGAR, Archbishop of Hamburg-Bremen, 888–909, the successor of Rimbert, became involved in a long controversy with the Archbishop of Cologne, because, before the establishment of the metropolitan see of Hamburg-Bremen, the bishopric of Bremen had formed a suffragan see under the Archbishop of Cologne; and as now the see of Hamburg-Bremen increased much through the Scandinavian mission, and the establishment of the suffragan sees under it in Denmark and Sweden, the Archbishop of Cologne claimed his former supremacy over the bishopric of Bremen. The controversy was carried on with great violence, and not decided in the time of Adalgar; but an exhaustive representation of its course and significance is still wanting. See the *Vita Rimberti* in PERTZ: *Monumenta Script.* vol. 2; ADAM OF BREMEN, etc. CARL BERTHEAU.

ADALHARD, b. 751; d. June 2, 826; a grandson of Charles Martel, and cousin-german to Charlemagne; was expelled from the court, and sent to the Monastery of Corbie by the latter, but regained afterwards his confidence, and went in 796 to Italy, whose government he administered till 814, when Louis the Pious recalled him, and banished him to Hermontier, at the mouth of the Loire. In 821 he returned to Corbie, where he died. He founded Neu Corwey in Westphalia, established many schools, and did much to encourage studies. Of his works, the most important, *De Ordine Palatii*, is lost, though large extracts of it are given by Hincmar (*Opp.* Paris, 1645, II. 206–215). His *Statuta Ant. Abbatiæ Corb.*, dated 822, is found in D'ARCHERY's *Spicileg.*, I. 586–592; and two letters, dated 801 and 814, in *Epp. Carolinæ*, IV. 417.

LIT. — PASCHASIUS RADBERTUS, a pupil of his: *Vita S. Adalhardi* in PERTZ: *Mon. Germ. Script.* II. 524.

AD'AM means *man*, and is the name given by God himself to the first human beings (Gen. v. 2). The important place occupied by man, according to the biblical idea, is as the close, the appointed climax, of creation. Inanimate nature looked forward to man. To *his* creation God gave special care. It was sufficient for him to order the other creatures into being; but man was moulded by the divine fingers out of the dust of the earth, and so far forth he belonged to the created world: but into him God breathed the breath of life, and thus put him in an immeasurably higher place; for the possession of this breath made him the "image" of God. What this "image" was we learn from the Bible (Gen. i. 26, ii. 7): it was likeness to God in the government of the creatures and the possession of the same spirit. See IMAGE. God, the absolute personality, reflects himself in man, and therefore the latter becomes the lord of creation. Adam was the representative of the race, — humanity in person. Opposite to the species and genera of beasts, stood the single man. He was not a male, still less a wife-man: he was man. Out of him, as the progenitor of the race, Eve was taken. But we do not comprehend his true position until we look at him in relation to Christ, the second man, as we find it most clearly expressed in Rom. v. 12 sqq.; 1 Cor. xv. 21–22, 45–49. By his fall, sin and death entered into the world, although we had not personally any thing to do with it; and more, condemnation has come upon all through him. But from the second Adam has come just the opposite, — righteousness, justification, and life. Those who by sin are united to the first Adam reap all the consequences of such a union; similarly do those who by faith are united to the second Adam. Each is a representative head.

Adam lived to be nine hundred and thirty years old, and died the father of sons and daughters, although mention is made of only three sons (Gen. v. 4).

Materialism sees in man a mere product of nature. It is difficult to see how it makes place for self-consciousness. The unity of the race is also given up; and so logically Darwinism leads to belief in a plurality of race-stems. Theology, on the other hand, holds fast to the personality of man, but has, from the beginning of the science, wavered in regard to the position Adam occupied toward the race. The oldest Greek fathers are silent over this point. Irenæus is the first to touch it; and he maintains that the first sin was the sin of the race, since Adam was its head. Origen, on the other hand, held that man sinned because he had abused his liberty when in a pre-existent state. In Adam seminally were the bodies of all his descendants (*Contra Celsum* IV. cf. Kahnis, *Dogmatik* II. p. 107 sq.). Gregory Nazianzen and Gregory of Nyssa, and Chrysostom, deduce sin from the fall. Tertullian, Cyprian, Hilary, Ambrose, and Augustine represent the biblical stand-point. Pelagius saw in Adam only a bad example, which his descendants followed. Semi-Pelagianism similarly regarded the first sin as opening the flood-gates to iniquity; but Augustinianism upon this point has dominated the Church since it was formulated, — in Adam the race sinned.

[The two prominent orthodox views are: (1) The Augustinian, known as *Realism*, is, that there was a real though impersonal and unconscious participation of the whole human race in the fall of Adam, their natural head, who by his individual transgression vitiated the generic human nature, and transmitted it in this corrupt and guilty state to his descendants by ordinary generation. He sinned as an individual and as *mankind*. This view is taught by Anselm, Peter Lombard, Thomas Aquinas, Luther, Melanchthon, and Calvin. (2) The *Federal* theory of the Dutch divines Cocceius and Witsius is, that the representation of mankind by Adam was vicarious and in virtue of a covenant. This is the theory of Turrettin and the Princeton theologians. See IMPUTATION and ORIGINAL SIN.

LIT. — The Works of AUGUSTINE; ANSELM: *De Conceptu Virginale et Orig. Peccato;* TURRETTIN; Pres. EDWARDS: *Original Sin* in *Works*, ii. 303–583; JULIUS MÜLLER: *Origin of Sin.* Translated, Edin., 1868; CHARLES HODGE: *Essays*, 1 vol., and *Theology*, 3 vols. SAMUEL BAIRD: *The First Adam and the Second.* Phil. 1860.] BUCHRUCKER.

ADAM, Melchior, b. at Grotkau in Silesia; d. at Heidelberg, March 23, 1622, as rector of the city-college; published between 1615 and 1620 a series of biographies, a hundred and thirty-six in number, mostly of German scholars, especially theologians, which in 1653 appeared at Frankfort in a collected edition in five volumes, under the title, *Dignorum Laude Virorum immortalitas.*

ADAM OF BREMEN (d. about 1076), the oldest historian of Northern Germany, is, according to general acceptance, the name of the author of the history of the Archbishops of Hamburg-Bremen to the death of Adalbert in 1072. From the work itself it appears that the name of the author begins with an A, that he came to Bremen in 1008, and was appointed first *ecclesiæ matricularius*, then *canonicus*, and that he wrote his work between 1072 and 1076. This work is the *Gesta Hammenburgensis* (*Hamburgensis*) *Ecclesiæ Pontificum*, quoted by Helmold, and by him ascribed to *Magister Adam.* It is a most valuable source of early Scandinavian ecclesiastical history. Best edition by Lappenberg, in PERTZ: *Mon.* VII.

ADAM OF ST. VICTOR, the greatest Latin poet of the middle age; b. in England or Brittany; entered about 1130 the abbey of St. Victor, Paris; d. there about 1192. His poetical works were called *Sequences*, and are remarkable for their melody, variety of metres, theological and biblical lore, sustained power of the imagination, sublimity of diction, and fervent piety. His faults are fondness for paronomasia, alliteration, and typical application of the Old Testament. The first complete edition of his poems was issued by L. Gautier (Paris, 1858–59, 2 vols.), who prefaced them by an exhaustive essay upon Adam's life and works. Rev. Digby S. Wrangham's translation, *The Liturgical Poetry of Adam of St. Victor* (London, 1881, 3 vols.), is the first complete one in English.

ADAMANNUS, or **ADAMNANUS,** b. at Drumhone in Ireland, 624, of the same lineage as St. Columba; d. at Hy, Sept. 23, 704; was chosen abbot in 679; visited King Aldfrid of Northumbria in 688, and was, during this visit, converted by Ceolfrid, abbot of Jarrow, to the Roman views of the tonsure and the celebration of Easter; tried in vain to introduce these views in Hy. Of his works are still extant, *De Locis Sanctis*, in MABILLON: *Act. Sanct.* III. part II. p. 502; and *Vita S. Columbæ*, edited by William Reeves, Edin., 1876.

ADAMITES, or **ADAMIANI,** a sect which originated in Northern Africa during the second and third centuries, and meant to restore primitive innocence by introducing nudity of both the sexes into their worship (EPIPHANIUS: *Hær.*, III. 458 sq.). The same custom, under the same name, appeared also in the fifteenth century, among the Beghards, or Brethren of the Free Spirit, in Bohemia; but the sect was relentlessly persecuted by the Hussite chief Zisca. It reappeared in 1781 and in 1849, after the proclamation of edicts of toleration, but was suppressed by the Austrian Government.

ADAMS, Thomas, a Puritan commentator and preacher. The time of his birth and death is unknown, and only a few scattered references of his life have come down to us. He was preaching in Bedfordshire in 1612, afterwards in various localities; was in 1653 a "decrepit and necessitous" old man, yet living in 1658. Southey called him "the prose Shakspeare of the Puritan theologians;" and a writer in the *Encyclopædia Britannica* (ninth edition) says of him, "His sermons place him in the van of the preachers of England. Jeremy Taylor does not surpass him in brilliance of fancies, nor Thomas Fuller in wit. His numerous works display great learning, and are unique in their abundance of stories, anecdotes, aphorisms, and puns." See *Works*, London, 1630, folio; *Exposition of Second Peter*, London, 1633, folio. Edited by Rev. James Sherman, London, 1839, reprint in Nichol's *Commen-*

taries, 1862. Collected edition of his *Works*, with memoir, edited by Rev. Drs. Joseph Angus and Thomas Smith, London, 1862, 3 vols.

ADAMS, William, b. Colchester, Conn., Jan. 25, 1807; d. Orange Mountain, N.J., Tuesday, Aug. 31, 1880. He was prepared for college under his father, John Adams, LL.D., principal of Phillips Academy, Andover, and graduated with honors from Yale College, 1827, and at Andover Theological Seminary, 1830. He was pastor of the Congregational Society of Brighton, Mass., from February, 1831 to 1834, when he was called to the Broome-street (Central) Presbyterian Church of New-York city. His success here was remarkable. He gathered, in the course of his twenty years of service, a very large congregation, out of which was formed in 1853 the Madison-square Presbyterian Church, whose new edifice was opened in November, 1854. His church was one of the most influential in the city, and he was regarded as the leading Presbyterian pastor in the country. In 1873 he became president of the Union Theological Seminary, and professor of sacred rhetoric. He occupied this position with distinguished ability and success till his death. In 1852 he was chosen moderator of the New School General Assembly of the Presbyterian Church, and was very active in bringing about the re-union of the New and Old School branches. He will be long remembered as a fervent, eloquent, and persuasive preacher of the Word; as a faithful, affectionate, and prudent pastor; as a dignified, learned, and efficient presiding officer, and as a Christian gentleman of the highest type. He had a remarkably symmetrical character. His personal appearance was commanding, and at once indicated him as a prince among men. "He was greater than any thing that he did." He wrote much for the religious press, and issued the following volumes: *The Three Gardens, Eden, Gethsemane, and Paradise; or, Man's Ruin, Redemption, and Restoration* (N.Y., 1856); an edition of Isaac Taylor's *Spirit of Hebrew Poetry*, with a biographical introduction (1861); *Thanksgiving: Memories of the Day and Helps to the Habit* (1865); *In the World, and not of the World* (1867); *Conversations of Jesus Christ with Representative Men* (1868). Perhaps the most admired single effort of his life was the Address of Welcome to the members of the conference of the Evangelical Alliance Oct. 2, 1873, a model of its kind. He was to perform a similar service at the General Council of the Reformed churches, which met in Philadelphia a few weeks after his death.

ADAMSON, Patrick, a Scottish prelate, b. in Perth, March 15, 1543; d. in St. Andrews, Feb. 19, 1592. He was made Archbishop of St. Andrews in October, 1576, although previously a strenuous opponent of prelacy, saying, "There were three sorts of bishops, — my lord-bishop, my lord's bishop, and the Lord's bishop. My lord-bishop was in the papistry; my lord's bishop is now, when my lord gets the benefice, and the bishop serves for nothing but to make his title sure; and the Lord's bishop is the true minister of God." His oppressive measures brought him endless trouble. He was excommunicated by a provincial synod, and only absolved on submission. At length, in 1588, his archiepiscopal revenues were withdrawn, and henceforward he lived on charity.

ADDAI, one of the seventy-two, who, according to a legend dating from the second half of the second century, was sent to King Abgar in Edessa, where he preached, baptized, and founded the first Christian congregation. See GEORGE PHILLIPS: *The Doctrine of Addai*, London, 1876, containing the Syriac text, with an English translation and notes. See ABGARUS.

ADDISON, Joseph, the essayist and hymn-writer, b. at Milston, May 1, 1672; d. at Holland House, London, June 17, 1719. He was a son of the Dean of Lichfield, a fellow of Magdalen College, Oxford, from 1699 to 1711, during which time, however, he travelled on the continent, and held various official appointments. He had intended to enter the Church; but his employment as a Whig writer altered his mind, and he rose to the distinction of Secretary of State for a brief period. In April, 1709, Steele started the *Tatler;* for this Addison wrote, but his fame is indissolubly linked with the *Spectator*. In the two, and their successor the *Guardian*, appeared the essays afterwards published together under the title, *Evidences of the Christian Religion*, London, 1790. He also wrote several excellent hymns. He presented to the age the rare picture of a Christian statesman. The best edition of his works is by Bishop Hurd, London, 1811, 6 vols. 8vo.

ADELBERT, or **ALDEBERT,** the powerful adversary of St. Boniface, and leader of a national party in the Church of the Frankish Empire, opposed to the introduction of the Roman constitution and the Romish hierarchy, and supported by the people, the native clergy, and Carloman. Boniface denounced him as a heretic, and seducer of the people, accused him of the grossest frauds, and brought him, in 744, before a synod in Soissons, which condemned him. This condemnation, however, raised such a storm of indignation, that the verdict remained a dead letter; but the next year Boniface sent the priest Deneard to Rome, to Pope Zacharias, with a formal accusation, and documents of evidence. A council was held in the Lateran, in October, 745; and Deneard appeared before it as prosecutor. Adelbert was not summoned, nor was any investigation instituted, as the protocols still extant evince; but he was, nevertheless, unanimously condemned as a new Simon Magus. This time too, however, the verdict seems to have been without effect; for two years later on, in January, 747, we hear Boniface and the pope speak of having Adelbert placed before a new council. Perhaps Carloman, in spite of his friendship with Boniface, still continued to shelter Adelbert. It is at all events a suggestive fact, that Boniface triumphed, and Adelbert vanished immediately after the abdication of Carloman, when Pepin became *major domus* alone.

LIT. — *Bonifacii Epist.* in *Monumenta Moguntina*, *Bibl. Rer. Germ.* Tom. III.; WERNER: *Bonifacius und die Romanisirung von Mitteleuropa*, 1875, p. 281 sq. A. WERNER.

ADEODATUS, Bishop of Rome from April, 672, to June, 676. Two letters of his are extant (MANSI: *Concil.*, Tom. XI., p. 103).

ADIAPHORA (*things indifferent*). The idea of adiaphora, things indifferent to moral laws, ori-

ginated with the Stoics. They found between virtue and vice a large field, both of objective conditions and subjective actions, which were neither good nor bad, but indifferent, *media, neutra*, ἀδιάφορα; as, for instance, to have an equal or unequal number of hairs on the head, to raise the finger in this way or that, etc.

In the Bible the idea is indirectly rejected, though in a different way, by the Old and the New Testament. The Old Testament, which declares it as great a sin to worship God in an illegal form as to worship an idol, can, of course, not acknowledge the existence of any thing indifferent to the law; but, in accordance with its pedagogical character, it endeavors to answer this question in details, commanding and forbidding in each special case as it occurs in practical life. The New Testament gives no such prescriptions; but the idea of adiaphora is there absolutely excluded by the ideas of the kingdom of heaven, the perfection of man in Christ, the "Christ in me," though at the same time it gives complete liberty: "unto the pure all things are pure" (Tit. i. 15).

In the Roman Church, in the middle ages, the idea gradually acquired great practical importance. By the doctrines of *opera supererogatoria*, saints, etc., a distinction was established between that which was necessary for the Christian hero and that which was necessary for the ordinary Christian; and by this distinction the whole system of Christian morals was put out of tune. Theoretically the question was discussed by the Thomists (who accepted the doctrine of adiaphora *in abstracto*, but rejected it *in concreto*) and the Scotists, who thought that there existed a whole sphere in human life which had nothing at all to do with morality. Finally it found a most lamentable solution in the casuistry of the Jesuits.

The Reformation was in this point, as in so many others, simply a return to the stand-point of the New Testament. On account, however, of the character which the Reformation very early assumed in Germany, it is not to be wondered at that the first so-called adiaphoristic controversy should turn upon a point, not of morals, but of doctrine. Against the Augsburg Interim, which satisfied the Protestants as little as the Romanists, Melanchthon, Bugenhagen, and others drew up the so-called Leipzig Interim (1548), in which several doctrinal and liturgical points were yielded as adiaphora. This roused the indignation of the extreme Lutherans, — Flacius, Westphal, and others; and a vehement controversy broke out, which, however, lost its importance by the peace of 1555 and the *Formula Concordiæ*.

The second adiaphoristic controversy, on the contrary, which forms a chapter of the history of pietism, touches the very centre of Christian ethics. Spener protested that "a Christian shall do nothing which he cannot do to the glory of God, in the name of Christ, and for the benefit of his fellow-Christian." There are consequently no adiaphora; and such things as dancing, playing cards, visiting theatres, etc., must be repudiated as sin. The fanaticism with which Spener's disciples followed out this principle called forth an equally passionate re-action; but the controversy led to no result. The question may be said to be still under debate; though the true basis for its solution seems to have been found by the latest writers on evangelical morals, Rothe, Schmid, Martensen, etc. Somewhat after the example of Thomas Aquinas, the existence of adiaphora is here accepted *in abstracto*, but rejected *in concreto;* because the individuality, character, and mental state of a person, at every moment, necessitates a yes or no, for which he feels responsible in his conscience, even in cases and with respect to things which objectively lie outside of the moral law. ROBERT KÜBEL.

ADO, b. about 800, in the neighborhood of Sens; d. at Vienne, Dec. 16, 874; Archbishop of Vienne since 860; was considered one of the principal supports of the papal hierarchy in Southern France, and wrote a *Martyrologium*, edited by Dan. Georgi, Rome, 1745; and a *Breviarium Chronicorum de six Mundi Ætatibus* (Basel, 1568; PERTZ: *Monum.* II., 315), from the creation to the middle of the ninth century, consisting mostly of extracts from known sources.

ADON'AI (*my Lord*), a Hebrew name of God in the Old Testament. The Jews pronounced the tetragram Y H W H by giving to it the vowels of *Adonai*. The pronunciation *Jehovah* resulting is never heard among the Jews, and dates from the sixteenth century among the Christians. See JEHOVAH.

ADONI'JAH (*my Lord is Jehovah*). The fourth son of David by Haggith, born at Hebron, heir-presumptive after the death of his three elder brothers (2 Sam. iii. 4). For pushing his claims (1 Kings i.) when Solomon had been designated, he came near losing his life, but was pardoned (1 Kings i. 52), and might have lived in security, but for his asking the hand of Abishag: this being construed as a fresh attempt upon the throne, he was put to death (1 Kings ii. 25).

ADOPTION. 1. *Biblical.* The biblico-theological term for the act which restores the normal condition of the sinner to God is adoption: the persons adopted are called the "children," or "sons," of God. This idea is not original with the New Testament, but is found in the Old (Deut. xiv. 1), although the pious Israelite regarded himself rather as the *servant* than the son of God. In the New Testament, however, the idea is found very clearly expressed by John in his Gospel (i. 12) and in his first Epistle (iii. 1 sq.), where the term is not a mere figurative expression, but, in closest connection with his concept of the Christian life, is the designation of a mystical yet real fact. The child of God, through God's love (iii. 1), is operated upon by the Divine Spirit, and so raised out of his ungodly state into that of divine grace (iii. 6). Paul is equally clear, although he adopts a different mode of representation. The sinner is first pardoned, delivered from the bondage of sin, made a new creature (Eph. iv. 24) by the action of the Spirit (2 Cor. i. 22), and then he is called a son, or child, of God: he receives the assurance of adoption (Rom. viii. 15, 16); and, instead of fear, he has a great love of God as his Father in heaven, and follows God (Eph. v. 1), inspired by a hope which renders him patient in tribulation (Rom. viii. 17, 18). According, then, to John, the Christian life from *its very beginning* is the life of one who is born of God, is his child, while,

according to Paul, the adoption takes place in the course of the Christian's upbuilding for eternity. In the rest of the New Testament, while the idea is found, it is not set forth with such doctrinal precision as demands particular attention.

2. *Theological.* The Church doctrine distinguishes the Johannean idea of "being born of God" as the starting-point of the new life, from the Pauline idea of "adoption" as its essential point. The first idea, theology calls *regeneration.* Our attention will therefore be limited to the second. In ascetic literature, adoption, the sonship of the believer, plays a very prominent part. The fathers regard adoption generally as a magical effect of baptism, and derive many illustrations of it from Roman jurisprudence. Thus Clement of Alexandria (*Pæd.* 1, 6). This became the doctrine of the *Greek* Church. [See *The Orthodox Confession of the Eastern Church,* Q. c. II. in Schaff's *Creeds of Christendom,* Vol. II. p. 376.] In the *Roman-Catholic* Church, on account of the prevailing semi-pelagian denial of the free grace of God and identification of justification and sanctification, the joyful state of sonship with God has not been clearly comprehended, suppressed, as its experience must be, by the wearisome self-denials and works of satisfaction and penance. Hence the Roman Church denies that the subject can be certain of his justification, and, consequently, of his being in a state of grace. Thus Council of Trent, *Sess.* 6, c. 9. [Schaff's *Creeds of Christendom,* Vol. II. pp. 98–9.] "No one can know, with a certainty of faith which cannot be subject to error, that he has obtained the grace of God." Inasmuch as baptism is regarded as imprinting the spiritual birth in the form of an indelible character, and as working, not alone the remission of original sin and actual guilt, however enormous, but a positive infusion of grace *ex opere operato* (through the act performed), it is further regarded as rendering the subject a child of God. *Catechism of the Council of Trent* [translated by Rev. J. Donovan, Baltimore, n.d., pp. 127, 130]. In the *Protestant* Church opinions have varied. The older Lutheran divines preferred to treat adoption in connection with baptism. Regeneration and adoption, as also justification, they taught, involve each other. Adoption follows justification. But, after pietism entered the Church, the Lutheran came nearer to the Reformed type, and the doctrine of regeneration underwent a material change: so that, from being regarded as only a form of justification, it was held that it not only precedes it, but, as the first effect of operating grace, takes its place. The *Reformed* theologians distinguish theoretically, though not practically, regeneration and adoption; and the latter is animatedly discussed, because much stress is laid upon personal assurance of salvation. The adoption of the Old Testament saints is taught. The *Methodists* (e.g., Wesley, Watson) teach the Reformed doctrine, putting particular value upon repentance and the inner testimony of conversion. One of the services Schleiermacher performed was to restore adoption, which had become synonymous with the firm hope of eternal life, unto its proper place. He said, "It is not possible for Christ to live in us, unless we are in the same relation to the Father, and consequently share in his sonship, which is the power, originating in him, to become the sons of God: and this includes the guaranty of sanctification; for it is the right of sonship to be brought up in the fullest household liberty; and the law of nature is, that the community of life develops in the child likeness to the father." For a recent carrying-out of Schleiermacher's ideas, see A. SCHWEIZER: *Christliche Glaubenslehre,* II. 2, p. 236 sq. It is undeniable that there are treasures upon this subject which lie as yet buried in the Scriptures. Theology should bring them out. GÜDER.

The *Westminster Shorter Catechism* defines adoption as the act of God's grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God. Its position in the scheme of salvation, Calvinistically conceived, is brought out very clearly by Professor A. A. Hodge, in his *Outlines of Theology,* p. 516, revised edition, New York, 1879. "Regeneration is an act of God originating by a new creation a new spiritual life in the heart of the subject. The first and instant act of that new creature, consequent upon his regeneration, is faith, or a believing, trusting embrace of the person and work of Christ. Upon the exercise of faith by the regenerated subject, justification is the instant act of God, on the ground of that perfect righteousness which the sinner's faith has apprehended, declaring him to be free from all condemnation, and to have a legal right to the relations and benefits secured by the covenant which Christ has fulfilled in his behalf. Sanctification is the progressive growth towards the perfected maturity of that new life which was implanted in regeneration. Adoption presents the new creature in his new relation, his new relations entered upon with a congenial heart, and his new life developing in a congenial home, and surrounded with those relations which foster its growth, and crown it with blessedness. Justification is wholly forensic, and concerns only relations, immunities, and rights. Regeneration and sanctification are wholly spiritual and moral, and concern only inherent qualities and states. Adoption comprehends the complex condition of the believer as at once the subject of both." The Arminian view is expressed by Richard Watson, *Theological Institutes,* Part II., chap. 24 (New-York edition, p. 269). "Adoption is the second concomitant of justification, and is that act by which we who were alienated, enemies, disinherited, are made the sons of God, and heirs of his eternal glory. To this state belong freedom from a servile spirit, the special love of God our heavenly Father, a filial confidence in him, free access to him at all times and in all circumstances, the title to the heavenly inheritance, and the spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours . . . from it flows a comfortable *persuasion* or *conviction* of our present acceptance with God, and the *hope* of our future and eternal glory."

ADOPTIONISM, ADOPTIONISTS (*Adoptiani, Adoptivi*), a heresy and sect, which, in the latter part of the eighth century, produced considerable commotion in the Spanish and Frankish

churches. A certain Migetius who preached in that part of Spain which was held by the Moors, and where the Christian Church consequently stood in a very loose connection with Rome, gave a very gross exposition of the doctrine of the holy Trinity; teaching that there were three persons bodily, and a triple manifestation in history, of the one God. Against him Elipandus, Archbishop of Toledo, wrote a letter vindicating the orthodox idea of the immanence of the Trinity, but at the same time establishing a very sharp distinction between the second person of the Trinity and the human nature of Christ. According to his divine nature, Elipandus said, Christ is the true son of God, — "I and the Father are one;" but, according to his human nature, he is only adopted by God, *filius adoptivus*, — "The Father is greater than I." This distinction, however, between the two natures in Christ, sounded in the ears of the time as a distinction in his very personality, and was by many considered a relapse into the Nestorian heresy. Its historical genesis is obscure. Some ascribe it to an influence from the surrounding Islamism; others find it in a colony of Eastern, perhaps Nestorian Christians who came to Spain with the Arabs, and whom Elipandus, in a letter to Felix, mentions as his good friends having the right faith; while Alcuin, in a letter to Leidrad, denounces them as the true fathers of adoptionism. Elipandus was attacked by Abbot Beatus of Libana, Bishop Etherius of Osma, and a majority of the Asturian clergy. A vehement controversy broke out, and it soon spread from Spain into France, through Felix, Bishop of Urgel, which, situated in the Pyrenees, belonged to the Frankish Empire, to the diocese of Narbonne. At the synod of Regensburg, 792, Felix defended the adoptionist view in the presence of Charlemagne. But the bishops condemned him; and he was sent to Rome, where Adrian I. kept him in prison till he drew up an orthodox confession, and took his oath upon it. As soon, however, as he had returned to Urgel, he repudiated the confession as made under compulsion, and fled into the domains of the Moors.

Elipandus, and those Spanish bishops who belonged to his party, now addressed a letter to the Frankish bishops and to Charlemagne himself; and the case was once more investigated by the synod of Francfort, 794. The result was four letters, — from the Germano-Frankish bishops, from the Italian bishops, from Adrian I., and from Charlemagne, — all condemning the adoptionist movement, and exhorting to concord and quiet. But the Adoptionists were very zealous in propagating their views, which spread rapidly among the masses. Also in the literary field the controversy grew hotter. In 798 Felix wrote a book, and sent it to Alcuin. It was answered both by Paulinus of Aquileia and Alcuin (*Libellus adv. Felicis Hæres.*), the latter of whom received a very rough rejoinder from Felix. The case began to look serious, and demand energetic measures. In 798 Leidrad of Lyon, Nefrid of Narbonne, and the Abbot Benedict of Aniane, visited personally the infected places in France and Spain, and preached against the heretics. In 799 Leo III. formally condemned Felix at a synod in Rome, and in 800 a disputation was arranged between Felix and Alcuin at the synod of Aix-la-Chapelle. Felix resisted for a long time, but at last he declared himself beaten, retracted, and wrote a circular letter to his friends, admonishing them to return to the Orthodox Church. This letter, the new work by Alcuin in seven books, and the preachings of Leidrad and Benedict, finally smoothed down the commotion, and the sect disappeared.

Lit. — Most of the documents pertaining to this controversy are found in Froben's edition of Alcuini *Opera*, Ratisbon, 1777, and in Migne: *Patrol.* vols. 96, 100, and 101. See also C. W. F. Walch: *Historia Adoptianorum*, Göttingen, 1755; Dorner: *Geschichte der Lehre von der Person Christi*, second edition, Berlin, 1866, pp. 424–427; Baur: *Die christliche Lehre von der Dreieinigkeit und Menschwerdung Gottes*, Tübingen, 1842, vol. II. pp. 129–159; Schaff in Smith and Wace, *Dict. Chr. Biog.* I. 44–46. W. Möller.

Adram'melech (*Adar is king*). 1. One of the gods of Sepharvaim worshipped by the Assyrians transplanted to Samaria (2 Kings xvii. 31). Children were sacrificed to it. The name appears to consist of *Adar* (אדר or הדר "lordly:" Movers, *die Phönizier*, Bd. 1, 1841, p. 340, wrongly derives it from the Persian *azar* "fire"), a designation of the god, and *melek*, Assyrian *malik*, "king," which is a frequent honorary epithet. It is uncertain whether any such god has, however, been yet read of upon the Assyrian monuments. But Atar, possibly the same as אדר, occurs in proper names, e.g., Atarilu, "Atar is God." See Schrader, *Die assyrisch-babylon. Keilinschr.*, 1872, p. 148 sq. The name Adramelus also indicates a god Adar. It is very questionable whether Atar-samain, "Atar of the heavens," as a North Arabian god in Assyrian inscriptions, should be identified with Adar, as is done by Schrader; much more likely with Atargatis (Astarte), which see, whom Jeremiah apparently calls the "queen of heaven" (Jer. vii. 18).

2. Son and murderer of Sennacherib, King of Assyria (2 Kings xix. 37; Isa. xxxvii. 38), called Adramelus by Moses of Chorene (I. 23), and Ardremuzanes by Eusebius, after Polyhistor in the Armemian Chronicle (ed. Maj. p. 19).

Lit. — Merx: *Adrammelech* in Schenckel's *Bibel-Lexicon;* Schrader: *ditto*, in Riehm's *Handwörterbuch des bib. Alterthums*, and the same: *Die Keilinschriften u. das alte Testam.*, 1872, p. 200. Wolf Baudissin.

Adrian is the name of six popes. — **Adrian I.** (Feb. 9, 772, to Dec. 25, 795) leaned from the very beginning of his reign towards the Frankish fraction in Rome, and addressed himself directly to Charlemagne for help, when Desiderius, king of the Longobards, invaded his territory. Charlemagne came to his rescue (773), defeated Desiderius, confirmed and increased the donation of Pepin; and a very cordial relation was established between the pope and the Frankish king. Adrian understood how to draw the huge mass of Charlemagne's empire nearer to Rome. He labored in unison with the king against the Adoptionists; his legates played a prominent part in all the many synods which were held under the presidency of the king; he succeeded in introducing the Gregorian chant, first in Metz, afterwards in other parts of the realm.

etc. Nevertheless, in this whole relation, Charlemagne was the master. When the decrees of the Council of Nice of 787, re-establishing the worship of the saints, and sanctioned by the papal legates, were laid before him, he had them refuted by the *Libri Carolini*, and rejected by the synod of Francfort (794), and the pope could do nothing. His letters are found in JAFFÉ: *Biblioth. Rerum German*, vol. IV. — ADRIAN II. (Dec. 14, 867, to Nov. 25, 872) interfered repeatedly, but with very little success, in the affairs of the Frankish Empire. In the conflict between the emperor Louis II. and Charles the Bald, King of France, he sided with the former, and addressed a high-handed and threatening letter to the latter. But in the answer which was drawn up by Archbishop Hincmar of Rheims, the king coldly declined to pay any regard to the pope's interventions in secular matters. In 871 Bishop Hincmar of Laon was deposed by the synod of Duziacum, but appealed to the pope, who, on the authority of the Pseudo-Isidorean Decretals, claimed for himself the right of finally deciding the matter. Again Archbishop Hincmar of Rheims was charged with drawing up the answer; and the pope was informed that his interference in the affairs of the Gallican Church was unwarranted, that the Pseudo-Isidorean Decretals were the offspring of hell, etc. Adrian now understood that it was necessary to change front entirely, and declared that his former harsh letters had been wrung from him against his will during his illness; that they were probably falsified, etc. In the controversy between Photius, Patriarch of Constantinople, and the Emperor Basilius, Adrian interfered with more success. The Council of Constantinople (869) deposed Photius, and recognized the primacy of the Roman see. Nevertheless the emperor protested that Bulgaria belonged to the Constantinopolitan, not to the Roman patriarchate: a Greek archbishop was settled in the country; and the Roman priests and missionaries were expelled. Letters of Adrian II. are found in MANSI: *Concil.* XV. p. 819. — ADRIAN III. (March 1, 884, to July 8, 885) was the first pope who changed his name at his election, his true name being Agapetus. — ADRIAN IV. (Dec. 4, 1154, to Sept. 1, 1159) was a native of England (Nicholas Breakspeare); began his ecclesiastical career as a servant in the monastery of St. Rufus near Avignon, became its abbot in 1137, and afterwards Cardinal-Bishop of Albano. Under him began the long and bitter contest between the popes and the House of Hohenstaufen, though the first transaction between Adrian and Frederick Barbarossa was very cordial. Arnold of Brescia preached at that time in the very city of Rome against the secular power of the pope, and made an attempt to reorganize the government of the city on its ancient model. Adrian protested, fled to Orvieto, and laid interdict on the city. The senate then compelled Arnold to leave Rome; and on his flight he fell into the hands of Frederick, who, after a successful campaign in Northern Italy, was slowly approaching Rome. A bargain was now struck between the pope and the king. Frederick delivered up Arnold, who was hanged and burnt, and Adrian crowned Frederick emperor. The peace was soon disturbed, however. Adrian addressed a letter to the emperor and the German bishop, which was understood to say that the German Empire was a fief of the papal crown. Frederick was in a rage, the bishops felt provoked, and Adrian did not succeed in explaining away the offensive expressions. When Frederick again visited Italy (1158), he convoked an assembly of Italian jurists to define his right and power according to Roman law. This assembly agreed that the present emperor had the same power as the ancient *imperator*, that is, "quod Principi placuit, legis habet vigorem." From this moment Frederick began to exercise his imperial authority very regardless of the pretensions of the pope; and Adrian was on the point of excommunicating him when he died at Agnani. The bulls and letters of Adrian IV. are found in MIGNE: *Patrol*, vol. 188, p. 1361 sq. — ADRIAN V. (July 12 to Aug. 18, 1276) was a native of Genoa, named Ottobuono de Fieschi, a nephew of Innocent IV., held as Archdeacon of Canterbury a synod in London (1268), which issued the thirty-six constitutions known as the Ottobone Constitutions. He was never consecrated. — ADRIAN VI. (Jan. 9, 1522, to Sept. 14, 1523), b. at Utrecht, 1459; the son of a poor mechanic; became professor of theology in the University of Louvain, and tutor to Charles V., who in 1516 sent him as his representative to Spain, where he was made Bishop of Tortosa, cardinal, and, after the death of Cardinal Ximenes (1517), regent. He was a pious and honest man, of strong moral principles; but his views of the German Reformation were utterly mistaken. He believed that the whole movement was nothing but a re-action against the corruptions of the Church; that the doctrines propounded by the Reformers were mere nonsense, which no sensible man could seriously entertain; that a reform of certain flagrant misuses in the Church would be a sufficient means to stay the commotion, etc. Thus he spoiled his case with his own party by the confessions he made and the reforms he promised; and, on the other side, he made the breach still wider by the outrageous manner in which he spoke of the Reformers, and in which he wanted to have them treated. In spite of his good intentions, he accomplished nothing. His adversaries laughed at him; his former pupil slighted him; his familiars hated him; his very household was bribed, from the confessor to the barber. The cardinals clamored around his death-bed to ascertain where he had concealed his money; and, when he died, a wreath was hung over the door of his physician with the inscription, "To the liberator of the Fatherland." BURMANN: *Hadrianus VI.* contains his letters, bulls, and other sources to his life. See C. VON HÖFLER: *Papst Adrian VI.*, Vienna, 1880; A. LAPITRE: *Adrien VI.*, Paris, 1880. R. ZÖPFFEL.

ADUL'LAM (*hiding-place*). A royal city of the Canaanites (Gen. xxxviii. 1), allotted to Judah (Josh. xii. 15), fortified by Rehoboam (2 Chr. xi. 7), and made, later on, one of the abodes of royalty (Mic. i. 15), repeopled by the Jews after captivity (Neh. xi. 30). It has been proposed to locate the *cave of Adullam*, so famous from its connection with David's early history, in the

neighborhood of this city; but it is more usual to suppose it was in the neighborhood of Bethlehem in the *Wady Khureitun*.

ADULTERY, illicit intercourse with a married woman, is in all primitive civilizations considered from a purely religious point of view. It is a sin, an offence against God. In course of time, however, as civilization progresses, the social aspect becomes more and more prominent. The sin becomes a crime, an offence against society. Then, again, having become a mere matter of civil legislation, adultery is first treated as a crime which it is the duty of society to punish, and then as an evil which it is the right of society to get rid of by the application of the most effective remedies. This course the history of the subject shows among the Hebrews, the Romans, the Germanic nations, in short, everywhere.

That the Hebrews at one time considered adultery from a purely religious point of view is evident, both from the admission of the trial by the bitter water, — the water of jealousy (Num. v. 11–31), the only instance of an ordeal in the Mosaic law, — and from the figurative language of the Old Testament, which over and over again represents idolatry under the image of adultery (Jer. iii. 8, 9; Ezek. xvi. 32, etc.). The standpoint, however, of the Mosaic law, is not religious, but social; though the religious spirit, which is the informing power in the whole system, is palpably present here, as at every other point. Adultery is a crime, an offence against society, a violation of the institution of marriage (the wife being the property of the husband), and a violation of the institution of inheritance (property belonging to the blood). The crime is punished with death (Lev. xx. 10): both the adulterer and the adulteress are stoned (Deut. xxii. 22). But here a distinction comes in. As it is the consequences involved in a certain act which constitutes this act a crime, and as the consequences of adultery, with respect to the institutions which they infringe upon, vary with the social position of the adulteress, justice demands that also the punishment shall vary. If the adulteress is only a slave, she is not stoned to death, but simply scourged with a leathern whip. The idea of sin, of an offence against God, is thus entirely left out of view. The stand-point is social. Jewish practice went still farther. First, adultery was punished more leniently on the man than on the woman: it became criminal only with women. Then the idea of crime was dropped altogether; and the disturbances which adultery caused in the institutions of marriage and inheritance were considered mere evils, for which a remedy was sought and found in the divorce. At the time of Christ, divorce seems to have been of frequent occurrence among the Jews. Roman society had arrived at exactly the same point when it became acquainted with Christianity. During the first two or three centuries of our era nothing was more common in Rome than a divorce. But a great change took place when Christianity became the religion of the State, although not by reason of any direct commandment.

Christ recognized adultery as a legitimate reason for divorce (Matt. v. 32). But in this instance, as always when in contact with real life, he gently pushed aside the shifting and fugitive forms of the surface, and applied his reform — the word that saves — to the very root of the matter. He condemned the evil passion and lustful look from which adultery springs (Matt. v. 27–32). Of adultery and divorce, the New Testament says very little: it speaks only of that in which all such details are summed up, — of chastity. Nevertheless, the impression which Christianity made upon man's mind, as it gradually took hold of the world, was so overwhelming, that it became impossible to look at any thing from any other point of view than a religious or specifically Christian one. As a new beginning, Christianity also has a period of primitive civilization. Once more adultery became a sin, an offence against God. Constantine defined it as sacrilege, and punished it with death. Canon law and early ecclesiastical discipline point in the same direction. The Council of Ancyra (314) refused the eucharist to the adulterer, even at the moment of death; and the Sixth Council of Orleans deposed every clerical who had committed adultery, and locked him up for life in a monastery. First in the beginning of the seventeenth century the subject again breaks loose from the religious ground, and becomes a matter purely of civil legislation. Compare the articles MARRIAGE and DIVORCE.

ADVENT is a preparation for the Feast of the Nativity, as Lent is a preparation for Easter: consequently no celebration of Advent could be instituted until the Feast of the Nativity was fixed; and this was not done in the Western Church until after the fourth century. The first traces of such an institution are found with Cæsarius of Arelate (d. 542). Two sermons of his are still extant, in which he exhorts his congregation to go frequently to church, do good to the poor, etc., during the season of preparation for the great feast. Another evidence, from the same time, gives a decree by the Council of Lerida (524), ordering that no wedding shall take place during Advent, as little as during the fast before Easter. The ancient Church considered Advent a season of fast, exactly like Lent, during which all amusements ought to cease. The synod of Tours (567) decreed a daily fast for monks during Advent; and the synod of Maçon (581) ordered, that, from the day of St. Martin, laymen should fast at least twice a week. With respect to the duration of the season, no general agreement was ever arrived at. If a quadragesimal fast shall precede Christmas, as it precedes Easter, it must begin with the day of St. Martin (Nov. 11); and such, indeed, was the custom in France for a long time. Later on, however, the Fast of Advent was limited, and began with the day of St. Andrew (Nov. 30). At present the Roman and the Lutheran churches have only four Sundays in Advent; while the Greek has six, the season beginning with Nov. 15.

Besides being a preparation for Christmas, the season of Advent has another signification: it forms, since the sixth century, the beginning of the ecclesiastical year, which before that time began with Easter, both in the Orient and in the Occident. The occasion of the change was the

circumstance that the ecclesiastical year of the Jews also begins with Easter. As the Reformed Church has no ecclesiastical year, properly speaking, it had no celebration of Advent either. The minister being at liberty to select his text, with reference only to the wants of the moment, may preach on the passion during Advent. In Germany, however, the Reformed churches have generally adopted the practice of the Lutheran Church, which retains the old texts from the Epistles and the Gospels, but repudiates the Advent fast, as, on the whole, it recognizes no ecclesiastically prescribed fast-days. The only Protestant Church, which, in harmony with the Roman Church, still retains the quatember fast, is the Church of England. H. ALT.

ADVENTISTS, or the followers of William Miller, a fanatical student of prophecy, who put the second advent of Christ in the year 1843. The sect arose in New England in 1833, and once numbered, it is said, fifty thousand persons; but now, owing to the repeated failures to get the right date for the event, it has dwindled into much smaller proportions. The Seventh-Day Adventists, as they are now called, do not pretend to foretell the exact day of Christ's coming; but they keep the event continually before them. They practice immersion; believe in the annihilation of the wicked, and in the sleep of the soul from the hour of death to the day of judgment. They are scattered throughout the United States, and reported, on Nov. 7, 1879, to the General Conference held at Battle Creek, Mich., 144 ministers, 599 churches, and 14,141 members. The amount of moneys pledged to the Systematic Benevolence Fund was $51,714. They bear an excellent reputation. See ADVENTISTS, p. 2581; MILLER, WILLIAM.

ADVOCATE OF THE CHURCH (*Advocatus, or Defensor Ecclesiæ*), an officer charged with the secular affairs of an ecclesiastical establishment, more especially with its defence, legal or armed. As soon as the Church became possessed of large estates, it necessarily became implicated in many proprietary relations which it was impossible for the clergy themselves to maintain, prevented as they were legally from pleading in a civil court, and morally from wearing arms. Under such circumstances it became necessary for a church or monastery to have a defender. The office originated in Africa, in the beginning of the fifth century; and among the Germanic nations it assumed a peculiar form on account of their peculiar juridical ideas. According to German views, only he could hold property, in the full sense of the word, who was a free man, capable of wearing arms, and, in case of necessity, able to defend his right by force. Persons who were free, but unable to wear arms, such as women, children, old and sick people, needed a representative under whose ward (*mundium, mundibundium*) they stood. To this category the clergy belonged; and though at first they refused to be considered and treated legally as minors, they finally accepted the situation, because it gave them safety against violent attacks, and exemption from many shocking details of German procedure. By a decree of 783, Charlemagne ordered that each church or monastery should choose a warden to act as its *causidicus* before the court, take oath in its name, have fugitive slaves and alienated property restored, command the soldiers sent by the establishment to the army, etc. Very often, however, this advocate of the Church developed into a tyrant, keeping the establishment in absolute submission, despoiling and plundering it. He usurped the whole power of administration, limited the authority of the bishop to the purely spiritual affairs, absorbed the tithes and all other revenues, and doled out to the clergy only a mean modicum. Innocent III., however, succeeded in checking the growing importance of this institution, and soon the office itself disappeared.

LIT. — R. HOPP: *De Advocatia Ecclesiastica*, Bonn, 1870.

ADVOCATUS DEI, DIABOLI, the persons intrusted with the defence and the attack, respectively, of the candidate for canonization. See CANONIZATION.

ÆGIDIUS, b. in Rome 1247; d. at Bourges 1316; descended from the family of the Colonnas; studied in Paris under Thomas Aquinas and Bonaventura; became tutor to Philip the Fair, for whom he wrote *De Regimine Principum* (printed in Rome, 1482); acquired great fame as a teacher of theology and philosophy in the University of Paris, and was styled *Doctor fundatissimus, Theologorum princeps;* Archbishop of Bourges, 1295. He was a very prolific writer, but only a few of his works have been printed: *De Peccato Originali*, Oxford, 1479; *Quæstiones Metaphysicæ*, Venice 1501; *Lucubrationes de Lombardi Sententiis*, Basel 1623.

ÆLFRIC is the name of two prominent prelates in the Anglo-Saxon Church, — one, Archbishop of Canterbury, 996–1006; the other, Archbishop of York, 1023–1051, — but whether the learned Benedictine Ælfric (*grammaticus*) is identical with one of these archbishops, or not, is a question as yet unsolved. As Alfred was the founder, so Ælfric was the model, of the Saxon prose. He wrote a Saxon grammar and glossary; and he translated into Saxon a number of homilies, the Heptateuch, etc. But of his personal life nothing is known but a few notices scattered about in his works. In his honor the Ælfric Society was formed in London, in 1842, for the purpose of publishing his works and those of other Saxons. For this society Benjamin Thorpe edited the homilies in 1844. The grammar and glossary were printed at Oxford in 1639 and 1698. See WHARTON: *Anglica Sacra;* WRIGHT: *Biograph. Brit.*, 1842.

ÆNEAS of Gaza, a philosopher of the Neo-Platonic school; converted to Christianity; flourished in Alexandria about 487; and is the author of twenty-five letters, printed by Aldus in his *Epist. Græc. Collectio*, Ven., 1499, and of a dialogue, *Theophrastus*, edited by Boissonade, Paris, 1836, and translated into Latin by Ambrosius, Venice, 1513.

ÆNEAS, Bishop of Paris, 843–877, took part in the controversy between the Eastern and Western Churches occasioned by Photius, and wrote *Liber adversus Græcos*, found in D'ACHERY: *Spicileg.* I., pp. 112–149.

ÆPINUS, Johannes, b. at Ziesar in Brandenburg, 1499; d. in Hamburg, May 13, 1533; became a pupil of Bugenhagen in Belbuck, 1517–21; studied afterwards in Wittenberg, under

Luther and Melanchthon, but was expelled from his native country on account of his ardent adherence to the doctrines of the Reformers, and found it even necessary to change his name (Hoeck); labored in the cause of the Reformation at Stralsund, 1524–28, and was appointed preacher to the Church of St. Petri in Hamburg, in 1529, and superintendent in 1532. By his comment on the Sixteenth Psalm he caused a very violent controversy concerning Christ's *descensus ad inferos*, which ended with the deposition and expulsion of his adversaries from Hamburg.

Lit. — Arnold Greve: *Vita Æpini*, Hamburg, 1736. *Formula Concordiæ*, Art. IX. Schaff: *Creeds of Christendom*, I. 296–298.

AERIUS, in 355 presbyter and director of the hospital for strangers, maimed and incapable, in Sebaste, Pontus; maintained, in accordance with apostolical tradition (Phil. i. 1), the equality between bishops and presbyters, and declared (appealing to 1 Cor. v. 7) against the retention of the paschal meal in the celebration of the Lord's Supper,—a custom prevalent in those regions. He also denied that prayers or offerings for the dead had any value, and rejected all fasts ordained by the Church. He gathered quite a number of followers, of both sexes, and in 360 he gave up his office. For some time his party, the Aërians, assembled in the open fields, in forests, and among the mountains; but, persecuted from all sides, it soon melted away.

AETIUS, b. in Antioch; d. in Constantinople 337; was successively "a slave, a travelling tinker, a goldsmith, a physician, a shoemaker, a theologian, and at last the apostle of a new Church," representing the widest-going section of the Arian party, and teaching that the Son was unlike the Father, *ἀνόμοιος*, of another substance, *ἐξ ἑτέρας οὐσίας*, created of nothing, *ἐξ οὐκ ὄντων*, wherefore his adherents were called Anomœans, Heterusiasts, or Exukontians. They were also called Eunomians, after Eunomius, the pupil and friend of Aetius.

AFFECTIONS vary with the individual, and also with the occasion. They are, however, largely a matter of self-control, and properly come under the cognizance of Christian ethics, as in the old systems. Viewed from a biblical stand-point it may be granted: 1. Affections are natural, proper, God has them, and is governed by them; therefore stoicism on the one hand, and the sickly piety of mystical pietism, are alike alien to the practical, healthy Christian. 2. No class of affections is *per se* sinful, and hence condemnatory. Christ ran the gamut. He was sorrowful (Matt. xxvi. 38), grieved (Luke xix. 41), agonized (Luke xxii. 44), compassionate (Matt. ix. 36), indignant (John ii. 14), joyful and delighted (Luke x. 21), and sometimes very strongly moved (Mark iii. 21). As the Master, so the disciples, showed affections. Paul and Peter, James and John, were men of like passions with ourselves. The New Testament speaks of a "zeal of God" (John ii. 17; Rom. x. 2), a "godly sorrow" (2 Cor. vii. 10); and distinguishes between allowed (Eph. iv. 26) and prohibited (Col. iii. 8) anger. 3. No Christian has the right to give rein unto his affections (1 Cor. vii. 30; Eph. iv. 26; 1 Pet. iv. 7, v. 8). More is demanded of the Christian than *measured* affections: he must be dominated by those affections issuing from a pure regard for the welfare of others, and the things of God as the examples of Christ and his apostles teach us (John ii. 17; Rom. ix. 2, xii. 15; 2 Cor. xi. 29); while all impure and lower affections are to be suppressed (Matt. v. 22–30, 38–47, x. 37). Looked at from this standpoint many affectional emotions may be unchristian, which yet have a religious appearance; e g., the zeal of the Boanerges to call down fire from heaven as a punishment for the insult of some Samaritans to the Prophet of Galilee (Luke ix. 54–56), or like a pity which is merely general and wholly human, and yet would fain be reckoned divine (Matt. xvi. 22, 23). Christianity, by its moral discipline of the affections, may therefore, to some, appear a refined stoicism; but in reality it checks the spontaneous outgo of the affections, and turns them unto higher uses. [See Jonathan Edwards: *A Treatise concerning the Religious Affections.*]

H. PARET (from first ed. of Herzog).

AFFRE, Denis Auguste, b. at St. Rome-de-Tarn, Sept. 27, 1793; d. in Paris, June 27, 1848; was ordained priest in 1816, and made Vicar-General of the diocese of Luçon in 1821, of Amiens in 1823, of Paris in 1834, and Archbishop of Paris in 1840. During the revolution of 1848 he was led by an anonymous letter to believe that he could restore peace by personally addressing the insurgents, and, with a green bough in his hand, he climbed a barricade in the Place de la Bastile; but he had hardly begun to speak, when he was struck by a musket-ball, and mortally wounded. He wrote several treatises on historical, educational, and religious subjects, and an *Essai sur les Hieroglyphes Egyptiens*, 1834, declaring the system of Champollion insufficient to explain the hieroglyphics.

AFRICANUS, Julius, a learned Christian from the latter part of the second and the first part of the third century; b. in Africa, perhaps of Lybian descent, but settled at Nicopolis in Palestine. Of his two great works, — the *Pentabiblos*, a world-chronicle from the creation to the time of the author, and the *Cestus*, a book on natural history, — only fragments have come down to us through Eusebius, Syncellus, and others. But two very interesting letters by him — one to Origen, on the authenticity of the History of Susannah; and another to Aristides, on the discrepancy between the two genealogies of Christ in Matthew and Luke — are extant in almost complete form. The first of these letters has been repeatedly edited and printed, as by Leo Castrius, Salamanca, 1570, and by Wetstein, Basel, 1674.

AFRICA, the Church of, forms a separate chapter in the history of the Christian Church as an individual development determined by the peculiarities of race, climate, and other agencies. At the beginning of the Christian era, Africa was divided politically into four provinces, — *Africa Proconsularis*, *Numidia*, and the two *Mauritaniæ*; and these four provinces formed ecclesiastically one diocese, in which Carthage gradually assumed the rank and dignity of a metropolitan see, especially during the occupancy of Cyprian. Other celebrated bishops' sees were Hippo, Ta-

gaste, Madaurus, etc. The beginnings of Christianity in Africa are obscure; but, on account of the very lively intercommunication between Rome and this province, it was natural that the new religion should be carried thither very early, and, once introduced, it could not fail to produce an impression, either of passionate enthusiasm, or of fanatical hatred, on a popular mind so vigorous, so ardent, and so unsophisticated as the African. Nowhere the persecutions were more severe and cruel, and nowhere they were met with greater endurance and heroism. Witnesses are the *Apologeticus* of Tertullian, written during the persecution of Septimius Severus (203), and his epistle *ad Scapulam*, written during the persecution of Caracalla (211); the *De Lapsis* of Cyprian, written after the persecution of Decius (251); and the sublime example of Felix of Tabura (Tubzoca, Thibaris) under the persecutions of Diocletian (313). It may be added that nowhere assumed heresies and sectarianism greater proportions and a more aggressive character. The Donatists actually fought, and that not in self-defence.

Compared with the Oriental churches, especially that of Alexandria, the African Church is realistic and practical. Its heresies, Montanism, Novatianism, Donatism, are moral rather than speculative; and the speculations of Tertullian, Cyprian, Augustine, are psychological rather than metaphysical. While the Gnostics tried to solve the great problems of the creation of the world and the origin of evil by the subtle and fantastic doctrine of emanation, Tertullian, the founder of Latin theology, retains the biblical ideas of a creation *ex nihilo* and a prince of evil in their simplest and most positive form; and, disdaining to apply any dialectical mediation to metaphysical contradictions, he defines his standpoint as a *credo quia absurdum*. While the Eastern churches, so to speak, exhausted themselves in the metaphysical exposition of the Trinitarian and Christological doctrines, Augustine, the greatest teacher of the Western Church, alighted on a question whose psychological import gave it an immediate practical bearing,—the question of free will and grace. After the death of Augustine, and the invasion of the Vandals (430), the African Church fell into decay; and the conquest of the country by the Saracens (698) completed its ruin. But through its two great teachers, Tertullian and Augustine, it has set its mark forever on the theology of Latin Christianity; and through its third great teacher, Cyprian, it has exercised a similar influence on the organization and policy of the Western Church. See the separate articles, and Julius Lloyd: *The North African Church*, London, 1880.

AGAPE, plr. **AGAPÆ,** from the Greek ἀγάπη, "love," feast of love, a custom in the primitive Church according to which all the members of a congregation, even the master and his slaves, met together at a common meal, celebrating the Eucharist, as brethren among brethren. It would not be difficult to find striking precedents for such an institution, both among the Jews and the Greeks and the Romans. In his letter to Trajan, Pliny classes it among the meetings of secret societies, so well known to the Romans of the empire. It is more probable, however, that it grew up directly from the simple and natural commemoration of the events of "the night in which the Lord was betrayed" (1 Cor. xi. 23). It is mentioned for the first time in the Epistle of Jude (12); and during the next three or four centuries it is often spoken of by the Fathers: Tertullian gives a vivid and touching description of it in his *Apologeticus*, c. 39.

Originally the character of the *agapæ* was strictly devotional: the feast culminated in the celebration of the Eucharist. At the same time, however, it was a social symbol of the equality and solidarity of the congregation. Here all gave and received the kiss of love; here communications from other congregations were read and answered, etc. As now the congregations grew larger, the social differences between the members began to make themselves felt, and the *agapæ* changed character. They became entertainments of the rich. In Alexandria "the psalms and hymns and spiritual songs" of old (Eph. v. 19; Col. iii. 16) were supplanted by performances on the lyre, the harp, and the flute, in spite of Clement's protest (*Pædag.* II. 4). In other places the rich retired altogether from the meetings, and the *agapæ* sank down into a kind of poorhouse institution (August. *Contra Faustum*, XX. 20). Again, in Northern Italy, Ambrose suppressed them altogether, because they gave rise to disorders, and propagated reminiscences from the Pagan *parentalia*.

Other circumstances contributed also to throw the *agapæ* out of use. The Third Council of Carthage (391) decreed that the Eucharist should be taken fasting, and thereby separated the celebration of the Eucharist from the *agapæ*. The synod of Laodicæa, and again the Third Council of Carthage, and finally the Council in Trullo (692), forbade to hold the *agapæ* in the church-buildings, and bereft them thereby altogether of their devotional character. After the close of the fourth century they began gradually to disappear; and an attempt made by the Council of Gaugra (about 380) to restore them to their old position by anathematizing all who despised them, and kept away from them, was in vain.

AGAPETUS is the name of two popes. —1. Agapetus I., June 3, 533, to April 22, 536, pawned the holy vessels of the churches of Rome in order to procure money for a journey to Constantinople, ostensibly for the purpose of averting the war with which the Emperor Justinian threatened Theodohad, king of the Ostrogoths, but in reality intent upon attacking the monophysitic heresy represented in the Eastern Church by Anthimus, patriarch of Constantinople, the Empress Theodora, and a large party at the Byzantine court. In this he was completely successful. Anthimus was deposed, and Mennas put in his place. But Agapetus did not enjoy his triumph very long: he died during his visit to Constantinople. Five letters of his are found in Mansi: *Concil. VIII.*—2. Agapetus II., April, 946 to November, 955, owed his elevation to the intrigues of Alberic, in whose hands he remained a willing tool during his whole reign. In France Archbishop Artold of Rheims had been expelled from his see by Hugo of Vermandois, and the contest between the two prelates grew almost into a civil war. Agapetus sided first with the one party, then with the other, and had no influence

on the final decision by the synod of Ingelheim (948), where Hugo was excommunicated, and Artold re-instated. As weak and vacillating was his policy in Germany. Having invited Otho I. to come to Rome and be crowned emperor, he became frightened when the king arrived at Pavia, and stretched his hands out towards his enemies. R. ZÖPFFEL.

AGATHA, St., whose death-day is celebrated by the Roman-Catholic Church on Feb. 5, belongs to that class of saints of which one does not know whether they ever have existed, or not. See Dr. FRANZ GÖRRES: *Kritische Untersuchungen über die licinianische Christenverfolgung*, Jena, 1875. What the acts and biographies contain is such a mixture of legend and fable, that hardly the smallest particle of historical fact could be extracted from them. But although it is probable that St. Agatha never lived, her name has, nevertheless, played a conspicuous role, especially in Southern Italy and Sicily. In several places in Sicily she is still worshipped as the patron-saint against the eruptions of Mount Ætna; and the cities of Palermo and Catania still contest the honor of being her birthplace.

AGATHIAS, b. at Myrina in Æolis about 536; d. in Constantinople about 594; studied philosophy in Alexandria, and law in Constantinople; pleaded in the courts of the latter city; and wrote, besides some poetry, a history of the Byzantine Empire from 553 to 559, containing much interesting and reliable information about the character and religion of the various nations with which the Byzantine government had to deal. Best edition by NIEBUHR in *Corpus Script. Hist. Byzant.*, with a Latin translation of Vulcanius.

AGATHO, pope from 678 to Jan. 10, 682, a Sicilian monk, succeeded Domnus on the papal throne. On the sixth œcumenical council at Constantinople (680), he took a decided stand in the Monothelitic controversy, and carried his point, though his victory involved the anathematization of one of his infallible predecessors, Honorius. Eight letters of his are still extant, — two to the council and the emperor; MANSI, XI. pp. 234, 286; four granting privileges to Wearmouth Abbey, BEDE: *Hist. Eccl.* IV. 18, to St. Peter's, Medeshamsted (Peterborough), *Mon. Angl. I.* p. 66, to Hexham and Ripon monasteries, EDDIUS: *Vit. Wilfridi*, 45, 49, and to St. Paul's, London, *Mon. Angl. III.* p. 299; one to Theodorus of Ravenna, *Vit. Theodori*, 4, in MURATORI: *Rer. Ital. Script.*; and one to the universal Church, claiming the authority of St. Peter himself for all papal decrees, GRATIAN *I. Dict.* 19, c. 2. HERZOG.

AGE. Both Church and State require a certain age in those who do, or have done upon them, certain acts. Thus *confirmation* is not to be administered until "years of discretion" are reached. On the Continent, among Protestants, this is usually understood to be at fourteen; among Roman Catholics, as early as seven. *Marriage*-contracts are declared void by canon law if the parties are under seven; nor can they be married before the man is fourteen and the wife twelve, and not without the consent of their guardians ere they are twenty-one. State laws differ upon this point, varying from eighteen to twenty-five for the man, and fourteen to eighteen for the wife, as the ages of permissibility. The question of age enters into the matter of ordination. The Roman-Catholic Church has determined upon the following: For the lowest orders, the tonsure, etc., seven years; the diaconate, twenty-two; the priesthood, twenty-four; the episcopacy, thirty. The pope can, if he pleases, grant a dispensation to allow ordination at earlier ages, and allows the bishops to consecrate to the priesthood a year under twenty-four. Monastic vows cannot be assumed, according to the Council of Trent, before the sixteenth year, nor can a female enter an order before she be twelve; but the majority of orders demand a higher age. Thirty years is also the youngest age for an abbot, and forty for an abbess or prioress.

AGELLIUS, or **AGELLI, Antonio,** b. at Sorrento 1532; d. at Acerno 1608; was a member of the institution of the *scholastici*, who had charge of the printing establishment of the Vatican; superintended the correction of the Vulgate and the Roman edition of the Septuagint; became Bishop of Acerno in 1593, and wrote commentaries on the Psalms, the Canticles, the Book of Lamentations, the Book of Proverbs, Habakkuk, etc. He also edited Cyril's Five Books against Nestorius, Rome, 1607, accompanied by a Latin translation.

AGENDA, German form AGENDE (Lat. "things to be done"), describes divine worship in general, and the Mass in particular. The oldest writers use it only in the plural. We meet with *agenda diei*, the office for the day; *agenda mortuorum*, the office for the dead; *agenda matutina* and *vespertina*, morning and evening prayers. Very naturally the word passed over from the service to the book which contained the forms. In 1287 Johannes de Janua uses *agenda* in the sense of the book of forms for baptism and benediction. The word in a different spelling, *Agendé*, is the ordinary Lutheran term for the Church services or liturgy; but in the Roman Church, since the sixteenth century, the word "Ritual" has been used. See LITURGY, MISSAL, RITUAL.

When Luther had broken with the Church of Rome, he found himself compelled to arrange a public service which should embody the ideas of the Reformation. The greatest difference touched the Lord's Supper. Luther began with forms for the Wittenberg Church (1524): but these books were quickly multiplied; the divided condition of the empire necessitated different books for each petty kingdom or duchy. Though quite different in contents, they are all distinguished from the Missal of the Roman Church by being written in the vernacular, although in some the Latin text was also printed. They retain the older ecclesiastical terms, and speak of ordination and confirmation, although the Episcopal office had been abolished. The oldest *Agende* is of the Duchy of Prussia (1525). As the religious development took these forms, — the strict Lutheran, the Calvinistic, and the Semi-Catholic, — each form had its distinctive liturgy. So things went on till the Thirty-Years' War, that period of dire confusion, destroyed all peaceful church life, and well-nigh the Church itself. When the distracted churches again could lift their heads, they arranged new forms (1650), which differed

as much as ever; and yet all showed the new spirit which had arisen, — Pietism, that striving after greater devotion in worship and purity of life. The next century was a decided falling-off. Pietism gave place to Rationalism. The Iron Age was followed by the Leaden Age. But in the present century reform has been made, and the matter is under earnest discussion, and many are the printed specimens of revised liturgies. The new epoch began with the appearance of the New Prussian *Agende*, 1822. The desire is to unite the Lutheran and the Reformed churches in Prussia in one worship.

The *Reformed* churches have from the beginning manifested an equal interest in the order of worship; and Zwingli demanded, as Luther, the fullest liberty of choice. The movement followed a course similar to the Lutheran. From 1523 on appeared, one at a time, forms for the more important services, — baptism, marriage, Lord's Supper, etc., — composed by Zwingli or Leo Judæ. The name *Agendé* is rarely used. The Swiss liturgy is peculiar in the sacramental portions, in the announcement of the dead from the pulpit, and in the particular prayers for the different feasts. The Calvinistic or French liturgy follows that of Calvin, composed for the Genevan Church: it sometimes appears bound up with the New Testament.

See H. A. DANIEL: *Codex Liturgicus Ecclesiæ Universæ*, Lips., 1847–53, 4 vols. (vol. 3, *Reformatæ atque Anglicanæ*); J. H. A. EBRARD: *Reformirtes Kirchenbuch*, Zurich, 1847; [A. NORDMEIER: *Protestantische Agende*, Gera, 1879. K. A. DACHSEL: *Agende f. d. evangelisch. Kirche im König. Preuss. Landes*, Berlin, 1880. The Anglican Liturgy requires special treatment. See LITURGY.] DANIEL (A. HARNACK).

AGIER, Pierre Jean, b. in Paris, Dec. 28, 1748; d. there Sept. 22, 1823; studied law, and held various high positions in the French courts, both during the Revolution and the reign of Napoleon and the Bourbons, but was, by his intimate connection with the Jansenists, early led into comprehensive theological studies. His principal work is *Les Prophètes nouvellement traduits de l'hébreu avec des explications, et des notes critiques*, 11 vols., 1820–1823. Among his other works are *Le Jurisconsulte national*, 1789; *Vues sur la reformation des lois civiles*, 1793; *Traité sur le mariage*, 2 vols., 1800; *Psaumes, nouvellement traduits*, 3 vols., 1809; *Prophéties concernant Jésus-Christ et l'Eglise*, 1819; *Vues sur le second avénement de Jésus-Christ*, 1818.

AGNES, St., is commemorated in the Roman Church on Jan. 21 and 28 (the Gelasian liturgy giving the former date, the Gregorian the latter, as her death-day), and in the Greek Church on Jan. 14 and 21 and on July 5. But the oldest documents, the *Calendarium Romanum*, the *Calendarium Africanum*, and the Gothic and Oriental *Missale*, agree in fixing Jan. 21 as her death-day; and to that day Bolland has assigned the acts of her martyrdom (*Act. Sanct.* Jan. p. 350–363). Also the year of her death is uncertain; but Ruinart has shown (*Act. Mart. III.*, p. 82) that it cannot have occurred until about 304, and that the acts ascribed to Ambrosius, and, in the old editions, given among his works, are spurious. Her name is associated with a number of romantic and miraculous legends; but she was probably a veritable Christian maiden of Rome, who kept her chastity under severe trials, and suffered martyrdom by the sword in the Diocletian persecution. In mediæval art she is generally represented as followed by a lamb; and in her church in Rome two lambs, of whose wool the archiepiscopal palliums are made, are annually consecrated by the pope. Her name, however, is not derived from the Latin *agnus*, "a lamb," but from the Greek *ἁγνη*, "chaste."

AGNOETÆ (Ἀγνοηταί, from *ἀγνοέω*, "to be ignorant of") is the name of two sects.

I. The first was founded by Eunomius and Theophronius, in the latter part of the fourth century, and called by Socrates (*Hist. Eu. V.* 24) the Eunomio-Theophronians. They consisted of Arians, and maintained that God knew the past by memory, and the future by divination, and that his omniscience was limited to the present.

II. Of more importance was the second sect (founded in the sixth century by Themistius, deacon of Alexandria), sometimes called the Themistians, and consisting chiefly of the Severian fraction of the Monophysites. They maintained that Christ, according to his human soul, was, like one of us, limited in every respect, in knowledge too, and referred to Mark xiii. 32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;" and to John xi. 34, the question of Christ concerning Lazarus, "Where have ye laid him?" The heresy was revived by the Adoptionists in the eighth century.

AGNOSTICISM is a theory of the Unknowable, which assumes its most definite form in the denial of the possibility of any knowledge of God. This negative position is connected with a theory that we know only the phenomenal. It may be said to spring out of this theory as a logical deduction; though Agnosticism has been favored by those who do not hold the phenomenal theory of knowledge, but rest their doctrine that the Infinite and Absolute are unknowable, on the limitation of human intelligence, maintaining that the Infinite transcends the limits of our knowledge, and must, on that account, remain unknown, while the existence of the infinite God must be a matter of belief. There is thus considerable diversity as to the grounds on which Agnosticism finds favor; but the prevailing form of the theory is that resting upon the assertion of the exclusively phenomenal aspect of human knowledge.

Agnosticism is of modern growth, and may be traced to Kant's theory of knowledge. Kant's Critical Philosophy was an attempt to ascertain the conditions of knowledge by determining how much comes through experience, and how much is contributed by the mind, not as actual knowledge, but as necessary forms of knowing, thus determining the possibilities of our knowledge. Kant attributed all our knowledge to three distinct cognitive faculties, — the sensory, the understanding, and the reason. The sensory gives us the observations or perceptions of the phenomenal; the understanding gives the more advanced and elaborated knowledge, grouped under the categories or pure conceptions, — quantity, quality, relation, and modality; the reason gives us the

ideas which are regulative of the whole system of our knowledge; and these are the soul, the universe, and God. In prosecuting his task Kant proceeded to show that there are certain *a priori* elements in all knowledge, whether given by the sensory, the understanding, or the reason. "All our knowledge begins with sense, proceeds thence to understanding, and ends with reason, beyond which nothing higher can be discovered in the human mind for elaborating the matter of intuition, and subjecting it to the highest unity of thought" (*Critique of Pure Reason*, Meiklejohn's Trans., p. 212. *Transcendental Dialectic*, Introduction, II. A.). "The matter of intuition" describes the successive impressions received through the sensory. This matter is worked up into systematized knowledge under the categories of the understanding, which power may therefore be described as "a faculty for the production of unity of phenomena by virtue of rules" (*Ib.* p. 214). When Kant speaks of our knowledge ending with reason, he means that reason, "the faculty of principles," supplies to the understanding principles for regulation of its procedure; and this is the highest reach of human intelligence. In this way Kant's theory of knowledge is, that all the *matter* of our knowledge is phenomenal, coming through the senses; all the *form* is supplied by the mind itself; and in this way it follows that space and time, the categories and the ideas,—the Soul, the Universe, and God,—are only regulative of mental procedure, and do not afford any knowledge of real existence. This latter conclusion is not a mere casual inference from the doctine elaborated by Kant, but is formally announced, worked out in detail, and insisted upon. There is, indeed, an important and valuable corrective in Kant's philosophy, that is, his ethical system, with the categorical imperative,—the "thou shalt" of moral law,—carrying by implication the reality of the divine existence as the moral governor under whose sway all rational agents are placed. His theory of knowledge, however, remains essentially phenomenal; and thus the highest contributions of reason are held to be merely regulative of the procedure of the mind in methodizing the phenomena presented in our experience. They are inevitably illusive when we attempt to apply them as if they might be evidence of objective existence. If we turn to the highest faculty of our nature, that is, reason, it is so obviously the source of what it brings into experience, that "it does not borrow either from the senses or the understanding" (*Ib.* 212); but there is "*a natural and unavoidable illusion*, which rests upon subjective principles, and imposes these upon us as objective" (*Ib.* 211). From the structure of his theory, it becomes a necessity with Kant to insist upon this illusory action of reason; and he does it resolutely, as if it were a leading feature in his scheme. Thus he urges, that, in our reason, there exist fundamental rules and maxims "which have completely the appearance of objective principles" (*Ib.*). This illusion he declares it impossible to avoid, any more than we can help the appearance of the sea being higher at a distance than near the shore. His general position is indicated thus: "I accordingly maintain that transcendental ideas can never be maintained as constitutive ideas, that they cannot be conceptions of objects, and that, when thus considered, they assume a fallacious and dialectic character" (*Appendix to Transc. Dialectic*, *Ib.* p. 395). This rapid summary of Kant's doctrine may suffice to show how strenuously he denied that our idea of God is any guaranty for the reality of the divine existence. At the same time it will be remarked, that, according to him, the idea of God is illusory, just as, and not otherwise than, the idea of self is, and the idea of the universe. Standing in these relations, his theory that God is unknowable will be disposed of under the demands of practical life by the rejection of the suggestion that self and the universe are equally, and for the same reasons, unknowable. But the thorough-going rejection of Kant's Agnosticism is to be found only in the criticism of his theory of cognition, and the supplanting of it with a true theory of knowledge.

Hamilton and Mansel may be taken together, as, by their conjoint efforts, they present the next phase of Agnosticism. Sir William Hamilton, influenced rather by the general drift of Kant's thinking than by the actual structure of his theory, insisted that the Infinite must be "incognizable and inconceivable; its notion being only negative of the conditioned, which last can alone be positively known or conceived" (*Discussions on Philosophy*, p. 12). In the following manner he works out his view: "The mind can conceive, and consequently can know, only the limited and the conditionally limited. The unconditionally unlimited, or the Infinite, the unconditionally limited, or the Absolute, cannot positively be construed to the mind; they can be conceived only by a thinking away from, or abstraction of, those very conditions under which thought itself is realized: consequently the notion of the unconditioned is only *negative*,—negative of the conceivable itself" (*Ib.* p. 13). Pushing this representation to its utmost verge, he says, "The Infinite and Absolute are only names of two counter *imbecilities* of the human mind" (*Ib.* p. 21). His position as to the divine existence is brought into relation with his doctrine of ignorance, or negative conceptions thus: "We must believe in the infinity of God; but the infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived" (*Lect. on Metaphysics*, II. p. 374). This is not the Kantian doctrine; but it is still a theory of ignorance based on the recognized limits of human thought. It admits a belief, but denies a knowledge, being explicit on the limits of knowledge, but far from explicit on the limits of belief. On this account, Kant's doctrine on its purely intellectual side (omitting the ethical) has a consistency which does not appear in Hamilton's theory. The doctrine of Hamilton was accepted by Mansel, and used as a form of defence for theology. After the Edinburgh philosopher, he repeats, "The Infinite is merely a name for the absence of those conditions under which thought is possible" (Mansel's *Limits of Religious Thought*, p. 72). His apologetic aim appears in these words: "We learn that the provinces of reason and faith are not co-extensive; that it is a duty enjoined by reason itself to believe in that which we are unable to comprehend" (*Ib.* p. 96).

This, however, leaves unexplained the philosophic harmony of reason and faith; that is, the possibility of showing how our thoughts concerning God are to be harmonized with our belief in his existence. The whole range of this discussion has been brought under review by the present writer. (*Philosophy of the Infinite.*) The discussion involves a difference of words, which is of slight value, leading to debate as to the true Infinite; since there is and can be but one Infinite, — not within our thoughts, but above all, and beyond all. Its real interest lies in the theory of knowledge connected with the theory of belief, — a theory which must involve an answer to the question, "Can the infinite God reveal himself to finite intelligences? And this is a question for eternity as well as for time, since it is needless to introduce, in the language of Hamilton, "the *present* limitation of our faculties;" for the limitation must continue hereafter, as it is recognized in the present. That the finite cannot *comprehend* the Infinite is a position which can occasion no discussion; but, to those granting a belief in the infinitude of God, the question is, How far does such belief imply knowledge? Hamilton and Mansel both denied the possibility of knowledge, and from their own stand-point were upholders of Agnosticism.

From these two philosophers we find the doctrine pass over into the hands of a different school of thinkers. Those who trace all knowledge to experience naturally accepted a doctrine of Agnosticism as to Infinite and Absolute, and specially hailed it as coming from the opposite school of thought. To them it seemed as a surrender of the whole theory against which they contend, and a vindication of their favorite theory. Philosophers of the *a priori* school had been fabricating a weapon which could with great advantage be turned against themselves. Discussions on the relativity of human knowledge were eagerly taken up by sensationalists, under the lead of Hamilton's theory, as illustrated in J. S. Mill's *Examination of Hamilton's Philosophy*, p. 2. Mill was not hampered, as Hamilton was, with the admission that "we must believe in the infinity of God;" but he could state, "It is almost superfluous for me to say that I am entirely with Sir W. Hamilton." According to his theory of knowledge, Mill necessarily rejected the doctrine "that we have an intuitive knowledge of God," saying, "Whatever relates to God I hold to be matter of inference; I would add, of inference *a posteriori*" (*Ib.* p. 45). Mill's quarrel with Hamilton is, that he does not carry out his theory of ignorance with sufficient thoroughness, and does not rigidly treat absolute and infinite as "unmeaning abstractions" (*Ib.* p. 70).

Herbert Spencer as an Evolutionist began his system of philosophy with "The Unknowable," professedly "carrying a step farther the doctrine put into shape by Hamilton and Mansel," and giving his adhesion to a belief in "an Absolute that transcends not only human knowledge, but human conception" (Preface to *First Principles*). He enters upon the relations between religion and science; admitting that "religious ideas of one kind or other are almost, if not quite, universal" (*Ib.* p. 13), and that religion "expresses some eternal fact." Thus Herbert Spencer escapes the meshes of the Manichean theory, in which J. S. Mill was entangled. Treating of our forms of thought, he directs attention upon general "symbolic conceptions," such as we have of the earth. Such conceptions "are legitimate, provided, that, by some cumulative or indirect process of thought, . . . we can assure ourselves that they stand for actualities;" but without this all such conceptions "are altogether vicious and illusive, and in no way distinguishable from pure fictions" (*Ib.* p. 29). As to the origin of the universe, he seeks to show that the Atheistic, Pantheistic, and Theistic views are "verbally intelligible," but, when critically examined, "literally unthinkable" (*Ib.* 35). Nevertheless he allows "that we are obliged to suppose" that there is a First Cause, and "are driven by an inexorable logic" to the conclusion that he must be infinite and independent (*Ib.* 37, 38). Next he quotes from Mansel as proving that the Infinite and Absolute cannot be known, and then affirms "the omnipresence of something which passes comprehension," belief in which is "that belief which the most unsparing criticism of each (religious system) leaves unquestionable, or rather makes even clearer" (*Ib.* 45). "Here, then, is an ultimate religious truth of the highest possible certainty . . . that the Power which the universe manifests to us is utterly inscrutable" (*Ib.* 46). Thus is it admitted that the universe manifests a Power beyond and above itself, and at the same time it is maintained that this Power is inscrutable.

Agnosticism contemplated on its philosophic side is a professed exposition of the limits of human knowledge and thought, maintaining the impossibility of knowledge of the Infinite, in opposition to the theory of a restricted but true knowledge of the First Cause as infinite and absolute. Viewed from the theologic stand-point, it is by implication an exposition of limits of the Infinite, and restrictions on the Absolute, implying that God cannot reveal himself to created intelligence.

Psychologically. — Taken on its positive and philosophic side, Agnosticism is insufficient as a scheme of human knowledge. The phenomenal is not the limit of the knowable. The purely phenomenal aspect of our knowledge cannot be upheld either as to the universe, or self, or God. The outer universe is known to us by impressions made on the organism, and interpreted in intelligence; but what is thereby reached is not merely a knowledge of phenomena, but a knowledge of things; for it is impossible to combine and interpret phenomena of experience, without recognizing at once subjective experience and objective existence. And this is not a matter of inference or thought, but of knowledge. So is it as to the knowledge of self. It is given in experience, in every act of it, and is the knowledge of self as distinct from experience, and yet as possessing experience. In both cases knowledge is of more than the phenomenal. By another line of advance, knowledge is wider than the circle of experience. There is much known which never can be encompassed by experience, yet is recognized as explaining experience. The Infinite Being can-

not be embraced in experience, cannot in this way be known. But there are truths not derived from experience, but daily implied in the interpretation of experience, which are self-evident truths, and not mere forms of thinking. Of these the law of causality is an example. This truth, that power exists adequate to the production of phenomena, is implied in all interpretation of experience and in all structure of science, and must carry us onward to knowledge of the First Cause, since knowledge of the effect is in some measure knowledge of the cause. A phenomenal theory of knowledge stands in conflict with all the sciences; while theology, by identity of rational data and method, is in harmony with them all.

ONTOLOGICALLY. — From the theological position, proceeding upon belief in the Divine existence as a certainty, admitted as such even by some upholders of Agnosticism, the theory is an exposition of alleged limits or restrictions applicable to the One Infinite and Absolute Being, and inconsistent as such. From the stand-point of theology, — taking finite existence as a reality, and personal existence as indubitable, — there is an inconsistency in supposing that God can create finite being, yet cannot make himself intelligible to an intelligent creation. Any difficulty which exists (there is a difficulty connected with the application of mere logical forms) applies as much to the creation of finite existence as distinct from the Self-existent One, as it applies to the knowledge through finite forms of the Infinite Being. If there be an intelligent creation and an intelligent Creator, he must assign to finite intelligence laws of intellectual action, guiding to certainty, so far as that is possible within the limits of the created intelligence, and specially to the harmony of all in the one great Source of all. HENRY CALDERWOOD.

AGNUS DEI (Lat. "the Lamb of God"), an old Latin hymn, based on John i. 29: *Agnus Dei, qui tollis peccata mundi, miserere nobis*, early adapted to and incorporated with the liturgies, both of the Eastern and Western churches, and introduced into the Mass of the Roman Church by Sergius I. in 680.

The name is also applied to wax medallions, bearing the figure of a lamb, made from the remains of the paschal taper, consecrated by the pope, and by him presented to distinguished persons. These medallions were often enclosed in cases of costly workmanship, and carefully preserved, almost as if they were relics. One said to have belonged to Charlemagne is among the treasures of the Cathedral of Aix-la-Chapelle. The popes give them. M. HEROLD.

AGOBARD, b. in Spain 779; d. at Saintonge 840; since 816 Archbishop of Lyons; the successor of Leidrad; belonged to that group of great men which grew up in France under the reviving and stimulating influence of Charlemagne. In theological respects he became known by his polemic against the Adoptionists and the Jews, by his liberal views of the doctrine of inspiration, by several works on liturgy, etc.; but he also attacked and refuted some of the most common superstitions of his time, such as the production of hail-and-thunder-storms by bad men, etc., and he wrote against one of the most hallowed customs of his age, the ordeals and judicial combats. His works were edited by PAPIRIUS MASSON, Paris, 1605; by BALLUGE, Paris, 1666; by GALLAND: *Biblioth. Patr.* XIII.; by MIGNE: *Patrol.* 104. [See LECKY: *History of Rationalism*, 1865; REUTER: *Geschichte der Aufklärung im Mittelalter*, 1875.] HUNDESHAGEN.

AGREDA, Maria de, b. 1602; d. May 24, 1665; superior, since 1627, of the Franciscan Convent of the Immaculate Conception, which her parents had founded on their estate at Agreda, Old Castile; and author of the *Mistica Ciudad de Dios*, Madrid, 1670, — a biography of the Virgin, whose romantic and fantastic contents gave so much the more offence since the Franciscans introduced the book as a divine revelation. In the Roman-Catholic Church there arose a sharp controversy, both as to whether the said nun was author of the book or not, and as to the contents of the book, which by the Sorbonne was declared to be scandalous and offensive, and which occasioned the Spanish and Portuguese inquisitions to forbid its reading. The pope, however, never saw fit to give a decision. ZÖCKLER.

AGRICOLA, Johann, b. April 20, 1492, at Eisleben, whence he was often called *Magister Islebius;* d. in Berlin, Sept. 22, 1566. He studied in Wittenberg under Luther, and was in 1525 appointed director of the school of Eisleben, and preacher to St. Nicolai. He was a very successful preacher; but his aspiration was a chair in the University of Wittenberg, and when, in 1526, Melanchthon was preferred to him, his vanity was deeply wounded. The doctrinal difference between him and the other reformers, though not yet noticed, had also developed; and in 1532 he attacked the *Articuli* of Melanchthon. Dissatisfied with his position in Eisleben, he suddenly gave it up in 1536, and came to Wittenberg, where Luther took him and his family into his own house, and procured a pension for him from the elector. But the discrepancy between them, both in character and doctrine, was now too great; and in the following year Agricola directed an attack against Luther, and began the Antinomian controversy. Luther refuted him, and he retracted. New conflicts arose, however; and the new reconciliations proved too frail. In 1540 he fled to Berlin, where he was made preacher to the court, and afterwards superintendent of the Mark. He drew up the so-called Augsburg Interim, and labored much to have it adopted by all Protestant countries, thereby deepening still more the breach between himself and the reformers. Besides his theological works, *Antinomia*, *Antinominæ Theses*, etc., he published a collection of German proverbs, Magdeburg, 1526. [GUSTAV KAWERAU: *Johann Agricola von Eisleben*, Berlin, 1881.] G. PLITT.

AGRICULTURE AMONG THE HEBREWS. Cain and Noah (Gen. iv. 2, ix. 21) were agriculturists, and thus at the very beginning of the race this pursuit was recognized. The patriarchs, although essentially nomads, now and then betrayed an inclination for a settled mode of life (cf. Gen. xx. 1 sq., xxvi. 6 sq.); but Isaac and Jacob raised no more than what was absolutely necessary to support life, and were not farmers in the ordinary sense of the term (Gen. xxvi. 12, xlii. 1). God, however, intended his

people to cultivate the fertile valleys and plains of the Holy Land, and to this end arranged that the descendants of Jacob should for many years occupy the rich Goshen, and there be trained for their future; and thus the transition from the shepherd to the farmer life was easily made,—another evidence of God's wisdom and forethought. That the growing people of Israel carried out this intention is manifest from the fact that the hungry and thirsty tribes included in their retrospect of the attractions of Egypt a reference to Egypt's fertility (Num. xx. 5). The Mosaic legislation was pre-eminently adapted to agriculturists (cf. Michaelis, *Mos. Recht*, I. § 38 sq.); and it is well known that only the tribes of Simeon on the west, and of Reuben and Gad on the east bank of the Jordan, were nomadic. The other tribes had their fields and olive-yards, and jealously did Moses guard them. At the Year of Jubilee, the family property, even although another had bought it, reverted to its original owner (Lev. xxv. 23, 28).

Canaan was "a land flowing with milk and honey." Not only vineyards and orchards, but also fields covered with abundant harvests, gladdened the eyes with promised plenty. The cereals — wheat, barley, millet, and spelt, or, as others say, vetch (*Vicia sativa*), but not rye, which is unknown in southern countries — were raised. Beans and lentils, flax, cucumbers, cumin, and onions were extensively cultivated. From the earliest times there was flax (Josh. ii. 6; Prov. xxxi. 13; Hos. ii. 9); and the linen of the Hebrews enjoyed an excellent reputation. Mischna, *babakam*, 10. 9; *Ketuboth*, 5. 9; Movers: *Phön.* III. 1. p. 216 sq.

Canaan was a land full of water (Deut. viii. 7), and in this respect it is contrasted with Egypt (xi. 10–12). But the labor not put upon irrigation was required to build terraces, and thus agriculture was about as much laborious there as elsewhere. It is the neglect to terrace which is one chief reason of Palestine's present comparative sterility. Fertilizers were also used; such as burnt stubble (Isa. v. 24, xlvii. 14), the chaff of the threshing-floors, the excrements of cattle, and dung prepared with straw (Isa. xxv. 10; cf. 2 Kings ix. 37; Ps. lxxxiii. 10). The ploughing and harrowing were done with oxen (1 Kings xix. 19; Job i. 14; Amos vi. 12) or cows (Judg. xiv. 18); sometimes, also, with asses (Isa. xxx. 24, xxxii. 20), either singly or in pairs. The yoke used was a crosstree with two bows, to the upper side of which the pole was fastened by a cord. The animals were urged by a goad some six or eight feet long. The plough was merely a crooked stick having a wooden share shod with a triangular piece of iron. The land was generally ploughed every winter, spring, and summer. For harrowing, a board loaded with stones was employed, usually before, always after, the sowing (Job xxxix. 10; Isa. xxviii. 24).

The winter crops, particularly the pulse, were sown towards the beginning of November, just before the autumn or former rains; the barley, a fortnight later; and still later the wheat, which was cast in rows (Isa. xxviii. 25). In December the fields were green (John iv. 35). The sowing of the summer crops — millet, beans, also of barley — came in January and February, in time for the later rains of March and early April. Soon after began the harvest-labor, rendered dangerous by the sun's heat (2 Kings iv. 18 sq.). Barley, lentils, and vetch were first gathered. The wheat and the spelt were harvested about the same time; but of course the time was later in the high lands than in the lower, and that by from a fortnight to a month. The grain was cut by a sickle, pretty close to the head, bound, and heaped. Gleanings were left to the poor (Lev. xix. 9; Ruth ii. 2). The threshing-floors were generally round, about fifty feet in diameter, if possible placed on high ground, so that the wind might carry off the chaff. Cattle or asses were driven upon the grain, and so it was threshed out; or else a machine was employed. The common kind was a board three feet wide, six or eight feet long, and three inches thick. Holes were bored on the lower side, and stones fastened so as to project through the holes, thus acting as teeth. But there was another kind, which consisted of a heavy square frame with rollers, each of which was encircled by three or four iron rings serrated like the teeth of a saw (Isa. xxviii. 27). Smaller quantities of grain and tender cereals were beaten out by a stick (Ruth ii. 17; Isa. xxviii. 27). The winnowing was accomplished by a broad shovel, or by a wooden fork with bent tines. The grain was thrown against the wind, so that the chaff was blown away. Usually this was done from four P.M. until sunrise (Ruth iii. 2; cf. Jer. iv. 11; li. 2). The chaff and stubble were burnt (Isa. v. 24; Matt. iii. 12). Corn was sifted in a sieve (Amos ix. 9), and then collected in great heaps. So it remained until it could be put into holes or into barns.

The scarcity of grain in spring and autumn, the droughts, sirocco, the grasshoppers, and attacks of enemies, rendered the crop a matter of uncertainty, and decreased the yield. And yet the yield was considerable. Some cereals gave two crops a year. The joy of harvest was proverbial (Ps. ix. 3). Canaan was always able to supply the neighboring lands (1 Kings v. 11; Ezek. xxvii. 17; Ez. iii. 7; Acts xii. 20).

The law ruled agriculture as every thing else; for example, it was forbidden to plough with an ox and ass together, because clean and unclean animals must not be joined (Deut. xxii. 10); and diverse seeds must not be sown (Lev. xix. 19; Deut. xxii. 9). It was allowed to pluck the heads of ripened wheat while passing along the little path purposely made through the field (Deut. xxiii. 25; Matt. xii. 1; Luke vi. 1). The permission symbolized the beneficence of God, who feeds the hungry. The corners of the field, and gleanings, were always to be left at harvest-time (Lev. xix. 9; Deut. xxiv. 19). The ox who trod out the corn must not be muzzled (Deut. xxv. 4). The object of these latter regulations was to teach kindness toward God's creatures. We find upon the Egyptian monuments examples of similar laws. The first-fruits belonged to the Lord; the first three years' fruit of a young vineyard must not be gathered; the fruit of the fourth year belonged to Jehovah; and it was not until the fifth year that the owner could eat of it (Lev. xix. 23–25).

The three principal feasts of the Jews were connected with agriculture, and fitted to a people

whose chief support was from their farms. On the day after the Passover Sabbath, the 16th Nisan, a sheaf of the first-fruits was brought. The conclusion of the seventh week after Passover was marked by the offering of two wave loaves, made out of the new flour of the year; while the fruit and vine harvest was celebrated by the Feast of Tabernacles (Lev. xxiii.). Every sabbath, and especially every sabbath-year and year of jubilee, by its abstinence from out-door labor, taught the Israelites God's sovereignty over their time and their land, and also that the highest good is not the product of earthly work and wealth.

LIT.—H. G. PAULSEN: *Zuverlässige Nachrichten vom Ackerbau der Morgenländer*, Helmstädt, 1748. NIEBUHR: *Beschreibung Arab.* (original edition), 1772. P. G. PURMANN: *5 Progr. de Re Rustica vet. Hebr.*, Franckfort, 1787. [BUHLE and WALCH: *Calendar Palaest. œconom.* Göttingen, 1784. REYNIER: *L'Economie rurale des Arabes.* BURCKHARDT: *Travels.* WILKINSON: *Manners and Customs of the Ancient Egyptians*, London, 1837–41, 6 vols. Revised edition by Samuel Birch, LL.D., London, 1878, 3 vols. KITTO: *Physical Geography of the Holy Land*, 1848. 2 vols. LAYARD: *Nineveh* London, 1849. *Nineveh and Babylon*, London, 1853. E. ROBINSON: *Biblical Researches*, Boston, 1856, 3 vols.; the same: *Physical Geography of the Holy Land*, 1865.] F. W. SCHULTZ.

AGRIP'PA is the name of two members of the Herodian family. — *Herod Agrippa I.*, a son of Aristobulus and Berenice, and grandson of Herod the Great and Mariamne, was educated in Rome together with Claudius, and obtained in 38, from Caligula, the territory of Philip — Batanæa, Trachonitis, and Auranitis — and the tetrarchy of Lysanias, with the title of king. In the following year he also received the tetrarchy of Antipas, Galilee, and Peræa, to which Claudius added Samaria and Judæa in 40. Thus he became king of the whole of Palestine, and reigned with great splendor, trying in every way to gain the favor of the Jews. The murder of James and the imprisonment of Peter (Acts xii. 1) had simply this purpose. His horrible death is described in exactly the same manner in Josephus: *Ant.* 19, 8. 2, and Acts xii. 23.

HEROD AGRIPPA II., in whose presence Paul declared his life, was a son of the preceding, but only seventeen years old when the father died. In 48 he obtained the principality of Chalcis, and the privilege of nominating the high priest, and superintending the temple of Jerusalem. In 52 he further obtained the tetrarchies of Philip and Lysanias, with the title of king. But the Jews never liked him; and, in the rebellion under Vespasian, he sided with the Romans, and fought by the side of Titus at the conquest of Jerusalem.

AGRIPPA, Heinrich Cornelius, b. at Cologne 1486; d. at Grenoble 1536; studied in Cologne, and Paris; spent then a couple of years (1507–8) in Spain; lectured in 1509 (in the University of Dôle, Franche-Comté), on Reuchlin's book, *De Verbo Mirifico;* served for some time Margaret of Austria, the Duchess of Parma, and regent of the Netherlands; went thence to England on some secret mission; returned to the Netherlands, but fell out with the monks; went to Cologne, and lectured on *quæstiones quodlibetales;* served for seven years in the imperial army in Italy (1511–1518), though at one time during this period he was sent to the Council of Pisa as a theologian, while at another he lectured on medicine, jurisprudence, and Hermes Trismegistus in Pavia and Turin; was appointed syndic at Metz in 1518, but was compelled to flee from the Inquisition; entered the service of the Duke of Savoy; practised medicine at Freiburg in 1523, became physician to the queen-mother of France, but was expelled, and fled to the Netherlands; was appointed historiographer to Charles V., and lived for some years under the protection of Archbishop Hermann of Cologne, but returned finally to France, where he died. As his life, so his books: he wrote about every thing. Of his two most celebrated works, the one, *De Occulta Philosophia*, written in 1509, but not printed until 1531, is a compilation from the Neo-Platonists and the Cabbala, and gives a plan of the world as a basis for the explication of the art of magic; while the other, *De Vanitate Scientiarium* (written in 1526, printed in 1526, and translated into various languages, into English in 1684), is a compilation from the Humanists and the Reformers, and gives a sceptical criticism, not only of all sciences and arts, but of life itself. But this contradiction is the character of the man. A devotee of the old church, he was always in opposition to its clergy; a champion of the spirit of the new time, he was utterly foreign to the Reformation. He was learned, but never became clear: he was active, but never in harmony with himself. A collected edition of his works was published at Lyons, 1600. See MORLEY: *Life of Agrippa.* London, 1856, 2 vols. C. WEIZSÄCKER.

AGUIRRE, Joseph Saenz d', b. March 24, 1630, at Logrogno, Spain; d. in Rome, Aug. 19, 1699; entered the order of the Benedictines; became professor of theology in the University of Salamanca, Abbot of St. Vincenz, and secretary to the Inquisition, and was made cardinal in 1686 by Innocent XI., as a reward for his book, *Defensio cathedræ Sancti Petri adversus Declarationes Cleri Gallici*, 1682. He was a very prolific writer. The two most important of his works are, *Collectio Maxima Conciliorum omnium Hispanicæ et novi orbis cum notis et dissertationibus.* Rome, 1693, 4 vols.; 1753, 6 vols.; and *Theologia S. Anselmi* in 3 vols., but unfinished.

A'GUR. See PROVERBS.

A'HAB (*father's brother*). 1. The son of Omri, a king of the northern kingdom, called in the Assyrian cuneiform inscriptions Acha-abbu Sir'lai; i.e., Ahab of Israel. Through his wife Jezebel, the daughter of a Sidonian priest-king, he was led into the Baal worship, and allowed Jezebel to persecute the Jehovah prophets (1 Kings xviii. 4). Instead of these, Ahab maintained four hundred and fifty Baal, and his wife four hundred Ashera prophets (1 Kings xviii. 19). But that he was not successful in killing entirely the love for pure worship is manifest from the reception Elijah's efforts received, and particularly from the facts that such a man as Obadiah, who was the governor of Ahab's house, had one hundred Jehovah prophets hidden in a cave, and that Jehovah told Elijah that there were yet seven thousand who had not bowed the knees

unto Baal (1 Kings xix. 18). Nevertheless Ahab inflicted incalculable injury upon Israel through his idolatry. In spite of Jehu and Hosea, the nation fell under a merited doom.

Ahab reigned brilliantly for twenty-two years, for in him the power of the northern kingdom culminated. He built cities, beautified Jezreel and made it his capital, erected an ivory palace (1 Kings xxii. 39), and several times waged successful war against Syria (1 Kings xx.). He entered into alliance with Jehoshaphat (1 Kings xxii.), as did later on Jehoram, Ahab's second son (2 Kings iii.). Ahab's daughter Athaliah married Jehoshaphat's son Jehoram (2 Kings viii. 18). But, although he thus exhibited shrewdness and energy, Ahab had not the ability to utilize his opportunities and advantages. Indecision and weakness characterized him. He trembled before Elijah, whom at first he denounced: he was moved by Micaiah's prophecy, although at first he pretended to be fearless. His action about the vineyard of Naboth was childish (1 Kings xxi.). His repentance was shallow: he was moved by impulses. And yet there was a gleam of virtue in him: he spared Benhadad his enemy (1 Kings xx. 33); and he had physical courage enough to stay upon the battle-field after his fatal wound (1 Kings xxii. 35). But upon him and all connected with him the curse of God rested. He dragged Israel and Judah into ruin.

2. A false prophet among the exiles in Babylon, who was roasted in the fire by Nebuchadrezzar (Jer. xxix. 21, 22). FR. W. SCHULTZ.

AHASUE'RUS (*mighty man*), the name of the king, not an epithet, mentioned in Esther, and identified with Xerxes, the son of Darius Hystaspes (B.C. 485–465), a Medo-Persian king, who is called upon the cuneiform inscriptions Khsyârshâ, or Khsay-ârshâ (see Benfey, *The Cuneiform Inscriptions of Persia;* Schrader, *die Keilinschr. u. das alte Test.* p. 245). The identification is complete: not simply are the names the same, but the characters described, especially the love of splendor and banqueting, the tyrannical disposition, the inconsiderateness and the intellectual dependence. For these as traits of Xerxes see Herod 7. 35, 37; 9. 10, 7; Justin. 2: 12; Strabo 14, also Spiegel, *Eranische Alterthumskunde* II. p. 402 sq. The absence of Xerxes at the Greek war explains why Esther was not chosen until the seventh year of his reign, while Vashti was rejected in the third. The Ahasuerus of Ezra (iv. 6) is doubtless Xerxes, although Cambyses was formerly thought to be meant. But it is not definitely settled who the Ahasuerus of Daniel (ix. 1) is, but probably Astyages, the father of Darius the Mede, or the Cyaxares of Xenophon. Ahasuerus stands for Cyaxares in Tobit xiv. 15. FR. W. SCHULTZ.

A'HAZ (*possessor*) was the son and successor of Jotham, and the eleventh king of Judah, ruling for sixteen years (B.C. 741–725). At the time of his accession he probably was not twenty (2 Kings xvi. 2), but twenty-five, as the LXX. and the Peshito translate (2 Chron. xxviii. 1); so that sixteen years later, his son Hezekiah might easily have been twenty-five years old (2 Kings xviii. 2). Ahaz was the weak and wicked successor of several excellent kings, and therefore could not keep what they had won. Pekah of Israel and Rezin of Syria, who had in the reign of Jotham become allies (2 Kings xv. 37), won back the East-Jordan territory, attacked Jerusalem, but could not take it. Rezin took Elath, however, and peopled it with Aramites. Pekah, on the other hand, slew in Judah one hundred and twenty thousand men, and carried two hundred thousand into captivity, but was compelled to give them up by the threat of a Jehovah prophet, Oded (2 Chron. xxviii. 9-51). While thus weakened, the Edomites and the Philistines fell upon him, and robbed him of territory (2 Chron. xxviii. 17, 18; cf. Isa. xiv. 28 sq.). Isaiah, who had just begun his prophetic career, told the king that Israel and Syria should occasion him no alarm, but that the Assyrians, to whom he paid hire, were his deadly enemies (Isa. vii. 2 sq.). And so it turned out. The Assyrians, who already had had dealings with the northern kingdom, very gladly embraced this fresh opportunity to mingle themselves in the affairs of the western lands. Tiglath-pileser, King of Assyria, took the large moneys Ahaz sent, came into the Aramaic kingdom, and, as also the inscriptions show, slew Rezin, overran Israel, took several cities, and carried into captivity many from "Gilead, Galilee, and all the land of Naphtali" (2 Kings xv. 29, xvi. 9). But in return for these services Tiglath-pileser demanded and received all the treasure in the house of the Lord, and other moneys beside (2 Kings xvi. 17; 2 Chron. xxviii. 21), and then, according to the inscriptions, turned Ahaz into a vassal. It may well have been to secure the favor of his lord that Ahaz built the altar mentioned (2 Kings x. 10, 11). This was the beginning of Judah's dependence upon the great heathen powers (cf. Isa. lii. 4).

Keeping even pace with this dependence upon worldly might was the growth of superstition and idolatry. The prophet Isaiah has described this deterioration (ii. 6 sq., iii. 15 sq., viii. 19). Ahaz set up a Babylonian sun-dial, connected presumably with the sun-worship (Isa. xxxviii. 8), kept horses and chariot dedicated to the sun (2 Kings xxiii. 11), and built a so-called "upper chamber" upon the temple roof, in which he could worship "all the hosts of heaven" (2 Kings xxiii. 12). But he went even farther: sacrificed his own son to Moloch, and erected molten images for Baalim in the Valley of Hinnom (2 Kings xxiii. 12; 2 Chron. xxviii. 1-4). When he died, he was buried in the city, and not in the sepulchres of the kings of Israel (2 Chron. xxviii. 27); but this fact by itself proves nothing against him; for the same remark is made not only of the idolatrous Jehoram (2 Chron. xxi. 20), but of the better Joash (2 Chron. xxiv. 25) of Asa (2 Chron. xvi. 14), and even of Hezekiah (2 Chron. xxxii. 33). FR. W. SCHULTZ.

AHAZIA'H (*whom Jehovah sustains*). 1. The son and successor of Ahab, as King of Israel: he reigned two years (B.C. 897–896). Very few, but very bad, things are told of him. He did evil in the sight of the Lord. While ill from injuries received by a fall, he sought the help of Baal-zebub. His messengers were met by Elijah, who sent them back with the prophecy of the king's death. Two companies of fifty, with their captains, sent to take Elijah, were destroyed by fire; but with the third, whose captain had treated

him respectfully, he went, and in person repeated his prophecy. So Ahaziah died according to the words of the Lord (2 Kings i.). He was childless. The only event of importance recorded about him, is his commercial expedition to Tarshish in connection with Jehoshaphat of Judah. But his ships were destroyed (cf. 1 Kings xxii. 49; 2 Chron. xx. 36).

2. The son and successor of Jehoram, King of Judah, reigned only one year, B.C. 885 (2 Kings viii. 25–29; 2 Chron. xxii. 1–9), called Jehoahaz in 2 Chron. xxi. 17, and Azariah in 2 Chron. xxii. 6, either through mistake of the scribes, or because the names are the same. He allied himself with his uncle Jehoram, King of Israel. Israel rebelled under Jehu. The two kings met him in battle, and Jehu killed Jehoram. Ahaziah fled, was pursued and mortally wounded at the pass of Gur, but escaped, and died at Megiddo. In this way the two differing accounts of his death (2 Kings ix. 27 and 2 Chron. xxii. 9) can be reconciled. FR. W. SCHULTZ.

AHIM'ELECH (*brother of the king*) was probably a son of Ahiah, and grandson of Ahitub, although often called his "son" (1 Sam. xxii. 9, 20), an Aaronite of the line of Ithamar, and therefore a successor of Eli in the priesthood at Nob. David, when fleeing from Saul, was fed by him upon the shew-bread, and furnished with Goliath's sword, for which he and eighty-four lower priests were slain by Saul at the instigation of Doeg the Edomite (1 Sam. xxii. 18).

AHITH'OPHEL (*brother of foolishness*), a native of Giloh, and therefore styled the Gilonite in 2 Sam. xv. 12, the counsellor of David, highly valued because of his shrewdness and discretion. But, as the issue showed, he was not sincere in his attachment to David; for he offered to become Absalom's counsellor, under the mistaken idea that Absalom's rule would be permanent. But when he foresaw its downfall, and found his counsel slighted, he hanged himself, dreading David's revenge (2 Sam. xvii. 23).

AIDAN, b. in Ireland 605; d. at Lindisfarne, Aug. 31, 651; was educated in Iona, and went as missionary to Northumbria in 635. He took up his residence in the Island of Lindisfarne, where he founded a monastery of the Kuldee fashion and under Columba's rules. He could not speak the Saxon language when first he came to the country; but the king himself acted as interpreter; and his personal life, as well as that of his companions and pupils, made so deep an impression on the people that Northumbria was Christianized before he died. See BEDE: *Hist. Eccle.* III. c. 5 sq. THOMAS MCLAUCHLAN: *Early Scottish Church*, Edinburgh, 1865; DANIEL DE VINNÉ: *Irish Primitive Church*, New York, 1870. I. H. A. EBRARD: *Die iro-schottische Missionskirche*, 1873.

AIGRADUS (*Angradus* or *Ansgardus*), a monk of Fontanelles, near Rouen; wrote, about 699, a life of St. Ansbert, Abbot of Fontanelles from 678 to 695, which, though interpolated by a later hand, is still of great value (*Act. SS. Boll.* Feb., II. pp. 347–356). He is also supposed to be the author of a fragment of a life of St. Lautbert, given anonymously by MABILLON, *Acta SS. Ben.* III. 2 p. 462–465.

AILLI, Pierre d' (*Petrus de Alliaco*), b. at Ailli-haut-clocher, in the department of Abbeville, 1350; d. in Avignon, Aug. 9, 1420; entered the University of Paris as a student of theology in the College of Navarre, 1372; wrote in 1375 his first book, a commentary on Petrus Lombardus (*Quæstiones super libros sententiarum*), which was published in 1440; and began to lecture on philosophy in the university, where he soon made the nominalism of Occam predominate. In 1380 he was made a doctor of theology; and his treatise at this occasion, as well as two other essays (*De Legitimo Dominio* and *Utrum indoctus in jure divino possit juste prodesse in ecclesiæ regno*, written at the same time, and published in *Gerson. Oper.* edition Dupin, Tom. I. pp. 641–644, 1706), show his theological stand-point. The Christian Church, he said, is founded on Christ, not on Peter; on the Bible, not on the canon law; and still more directly he enters into opposition to the Papists of his time by protesting that the pope is fallible in matters, both of faith and fact, and that the true representative of the Church is not the pope, but the œcumenical council. Nevertheless, in spite of these advanced views, he never transgresses the narrow boundaries of the mediæval Church. Dogmatically he defines faith as a knowledge of theological truths, and describes it as a magically infused inspiration; politically he considered the union of the Church as far more precious than its purity. In 1384, having in the mean time made a great impression by a series of sermons on St. Francis of Assisi (*Tractatus et Sermones*, Arg. 1490), he became director of the College of Navarre, where he had Gerson and Nicholas de Clemanges among his pupils; and in 1389, having two years previously gained great fame by his defence of the immaculate conception and the defeat of the Dominicans, he was made Chancellor of the University. Thus at the head of one of the most influential institutions in the Church, and possessed of a great fame as the "Eagle of France," the "Hammer of Heretics," his views of ecclesiastical affairs, more especially of the papal schism, became of great consequence, and he understood how to make them felt. After the death of Clement VII. (1394), Benedict XIII. was elected his successor; and it was due to Ailli's exertions that he was recognized by France. Nor did Benedict XIII. show himself ungrateful. In 1395 he made Ailli Bishop of Puy, and in 1397 Bishop of Cambray. Meanwhile the various negotiations made it perfectly plain to Ailli that a general council was the only effective remedy against the schism; and this view, while it estranged him somewhat from Benedict XIII., drew him nearer to John XXIII., who in 1411 made him a cardinal. His views at last prevailed. The Council of Constance deposed Gregory XII., John XXIII., and Benedict XIII.; and, though the Cardinal of Cambray was himself one of the candidates for the papal throne, he lived on very good terms with Pope Martin V, as whose legate he acted in Avignon. Besides being a very prolific writer on theological subjects, Ailli also wrote on geography; and his *Imago Mundi* (1410) has still interest as one of the sources from which Columbus drew his view of the possibility of a western passage from Spain to India. His astronomical writings occupy an

intermediate position between astrological superstition and true science; but his propositions to the improvement of the calendar show comprehensive and sound views. There is a collected edition of his works, Douay, 1634; but it is not complete. See PAUL TSCHACKERT: *Peter von Ailli*, Gotha, 1877. PAUL TSCHACKERT.

AILREDUS, b. 1109; d. 1166; a native of England, was educated in Scotland, entered the order of the Cistercians, became Abbot of Revesby, Lincolnshire, and wrote *Historia de Vita et Miraculis S. Edwardi; Genealogia Regum Anglorum; De Bello Standardi; Historia de Sanctimoniali de Waltham;* all in Twisden, *Decem Scriptores*, London, 1652; and *Sermones de Tempore et Sanctis; Tractatus de puero Jesu duodecenni; Speculum caritatis*, lib. III.; *De Spirituali Amicitia*, libri III., etc., edited by GIBBON, Douay, 1631; and in *Bibl. Cister.* V. and *Bibl. Patrum*, XXIII.

AIMOIN or **AYMOIN,** monk in St. Germain des Près, near Paris, d. about 889; wrote a history of saints, of which the *libri duo de S. Germani, episcopi Parisiensis miraculis* have some historical value (see BÄHR: *Geschichte der römischen Litteratur in carolingischen Zeitalter*, p. 242). Different from him is Aimoin, monk in Fleury, d. 1008, who, on the instance of Abbo of Fleury, his patron, wrote the *Historia Francorum, libri IV.*, from 253 to 654. The work itself has no worth; but the continuation of it up to 727 is valuable (BOUQUET: *Script. rer. Franc.*, III.).

AINSWORTH, Henry, b. at Pleasington, Lancashire, about 1560; d. in Amsterdam about 1623; was educated in the grammar-school of Blackburn; studied at Cambridge; adopted the platform of the Independents, such as represented by the Brownists; and was in 1593 driven away from his native country. For the rest of his life he lived in Amsterdam, at the beginning in great poverty, but afterwards, as teacher of the Brownist Church of that city, in better circumstances. He partook with great zeal in the controversies of the day, and wrote, for instance, *A Defence of the Holy Scriptures* against Smyth, 1609; but his great fame he acquired as a Hebrew scholar. His *Annotationes* to the Pentateuch, Psalms, and Canticles were collected in 1627, and repeatedly reprinted; latest edition, Edinburgh, 1843, 2 vols. See NEAL: *History of the Puritans;* WILSON: *Dissenting Churches.*

AIX-LA-CHAPELLE (German *Aachen*, Latin *Aquis-Granum*) received its name from its warm springs, whose medicinal qualities were very early recognized. The German name, *Aachen*, is not a corruption of *aqua*, but derived from the Old High German *ach, aha, oh*, "water." The latter part of the Latin name is supposed to have been derived from some proper name. The eastern tower of the city hall is still called the tower of Granus.

The city is first mentioned in a letter by Pepin, 754 (BALUZE: *Regum Francorum, Capitularia* II. p. 1391); but coins, inscriptions, baths, aqueducts, and other monuments, show that it was known to the Romans from the time of Cæsar. With the accession of the Carlovingian dynasty it at once sprang into great eminence; and with the fall of that dynasty it, too, lost its importance. Charlemagne made it his residence, and built the Church of St. Mary — the only monument of Carlovingian architecture still preserved complete — and a magnificent palace, which was connected with the church by a splendid colonnade. In this palace, or in the Church of St. Mary, sat the diet of Charlemagne, a mixed assembly of laymen and ecclesiastics summoned by the emperor to pronounce, both on secular and ecclesiastical and religious matters. Generally, however, the ecclesiastics separated when discussing ecclesiastic affairs, and formed a synod or council, *Concilia Aquisgranensia*, though not always assuming that name. We shall briefly enumerate these assemblies.

I. 789. Made an extract from the legislation of the elder councils of the Roman Empire, and made it obligatory, also, for the Frankish Empire. II. 797. Revoked, at least partially, the bloody laws which since 785 had been imposed on the conquered Saxons. III. 799. Against the Adoptians. IV. 801–803. The separation of the bishops, abbots, and secular knights into three benches or bodies; various laws concerning discipline. V. 809. On the procession of the Holy Ghost. VI. 818. The final enactment of the canons of the synods of Mentz, Rheims, Tours, Chalons-sur-Saone, and Arles. VII. 816. Regulations for the life of *canonici*. The rules of Chrodegang, which hitherto had been optional only, were now made obligatory, besides being much enlarged. VIII. 817. The reforms of Benedict of Aniane. IX. 819. Regulations for *missi dominici*. X. 825. Concerning the transference of the bones of St. Hubert from Liege to the Monastery of Andoin. XI. 831. The Empress Judith. XII. 836. The restoration of those estates which Pepin, King of Aquitaniæ, had taken from the Church. XII. 837. About the election of abbots. XIII. 842. Mediation between Lothair, Louis the German, and Charles the Bald, which led to the treaty of Verdun, 843. XIV., 860, and XV., 862. Concerning the divorce between Lothair and Theutberga. XVI. 992. Concerning discipline. XVII. 1165. The canonization of Charlemagne.

From Otto I. (936) to Ferdinand I. (1558) were twenty-nine emperors crowned at Aix-la-Chapelle. See QUIX: *Geschichte von Aachen.*

AKIBA was the most prominent rabbi whom the Jewish people produced in the period between the destruction of Jerusalem (70) and the final dissolution of the rabbinical schools in Palestine (358). He excelled all his contemporaries in compass of knowledge and acuteness of interpretation, on the whole field of the Halacha (law-tradition), which he systematized and codified. He found a meaning in every word of the Thora, even in the particles and the manner in which the letters were written. Under Domitian he pleaded the case of his people in Rome. The later uprising under Hadrian was chiefly his work. By journeying to the most distant countries he collected among his exiled countrymen the necessary means, and it was he who represented Bar-Cochba to the people as the Messiah. He supported the revolutionary hero throughout with his whole influence; and when the rising, which had begun so successfully (132) suddenly and despicably collapsed, he was one of the martyrs. The flesh was torn from his bones by

iron combs. In a definite literary form he has left nothing; but the Mishna and the literature of the Talmud and Midrach contain numerous definitions, interpretations, etc., which give a striking picture of the powerful man. See GRÄTZ: *Geschichte der Juden*, vol. IV., 1866; GASTFREUND: *Biography of Akiba*, Breslau, 1871 (in Hebrew); LEBRECHT: *Bether, die fragliche Stadt im hadrianisch-jüdischen Kriege*, Berlin, 1877.

AKOIMETOI. See ACŒMETÆ.

A'LASCO. See LASCO.

ALANUS. Under this name a considerable number of mediæval writings on theology and philosophy have come down to us. A complete list is given, *Hist. litt. de la France*, XVI., p. 421; see also *Alani Opera*, ed. C. de Visch, Antwerp, 1654. They consist of essays in verses, in rhyme or elegiac measure, on moral, philosophical, and devotional topics; allegorical commentaries to various parts of the Bible; sermons; a short *Summa de arte prædicatoria;* a *Liber pœnitentialis*, etc. But the question is, who was the author of these works. Generally they are ascribed to one of the schoolmen,—*Alanus de Insulis*, commonly known by the surname of *Doctor universalis*. Of his life only little is known, and this little is full of confusion. There were other writers of the name Alanus, especially one, Bishop of Auxerre; and another, *Alanus de Padio*. Oudin (*Comment. de script. eccles.* T. II. p. 1338) maintains that *Alanus de Insulis* and Alanus of Auxerre are one and the same person, while Bulaeus (*Hist. Acad. Paris*, T. II. p. 432) distinguishes between them. The latter holds, however, that they were both natives of Lille, which fact again is contested by Cave (*Hist. litt. script. eccles.* pp. 586, 624), and by the author of the *Hist. littéraire de la France*, T. XVI. p. 396. This much, however, is certain: Alanus was a native of Lille or Ryssel, Flanders, belonged to the order of the Cistercians, flourished in the twelfth century, and spent most of his life in England. He is the author of all the above works, with the exception of the *Summa quadripartita*, and perhaps the life of St. Bernard, which latter may belong to Alanus of Auxerre. The *Summa quadripartita* is evidently written in Southern France, and it is more likely that the author was the Alanus whose surname, *de Padio*, shows that he descended from Provence, than the Fleming Alanus, residing in England. Of *Alanus de Podio* we have a moral tract, found in manuscript at Avranches (RAVAISSON: *Rapport sur les bibliothèques de l'Ouest de la France*, Paris, 1841, p 157), and another work, also in manuscript and variously titled: *Oculus, Oraculum Scripturæ Sacræ, Æquivoca*, etc. (*Hist. lit. de la France*, I. c. p. 421). See DUPUY: *Alain de Lille*, 1859. C. SCHMIDT.

ALB, from the Latin *alba*, "white," is a long tunic, or vestment, of white linen, worn by the Roman priests during service, and differing from the surplice used in the Church of England by fitting closer, and being held together by a girdle. In the ancient church the newly-baptized were dressed in white garments (*in albis*) as a symbolical expression of the purity of their state; and these white garments were worn until Sunday after Easter, called *Dominica in albis*. As early, however, as the fourth century, we find the *alb* mentioned as a special part of the ecclesiastical garment. See SMITH and CHEETHAM: *Dictionary of Christ. Antiq.*

ALBAN, St., the proto-martyr of England, was born at Verulam, Herfordshire; served seven years in the army of Diocletian; was converted to Christianity by a priest, Amphibolus, to whom he had extended hospitality; and was beheaded during the persecution of Diocletian, in 303. In the place where he suffered martyrdom a church was erected, which, having been destroyed by the Pagan Saxons, was restored in 793 by King Offa of Mercia. At the side of the church a monastery arose, and afterwards the city of St. Alban. But the very existence of this saint is doubtful: his name is not mentioned before Gildas (560) and Venantius Fortunatus (580). His life is given at length by BEDA: *Hist. Eccl.* bib. I., and in *Acta Sanctorum*, June IV., p. 146; other *Vitæ* and *Acta*, in verse and in prose, by POTTHAST, *Bibl.* p. 588.

ALBANENSES, a fraction of the sect of the Cathari, derived their name from Albania, and maintained, in opposition to the Bogomiles of Thracia and the Concorezenses of Bulgaria and Italy, an absolute dualism, by which good and evil were referred to two eternally opposite and equally potent principles. See the article on CATHARI.

ALBER, Erasmus. The date and place of his birth are unknown; and many points are unsettled in the course of his erratic life, — as a student in Wittenberg (1520), pastor of Spredlingen (1528), court-preacher to the Elector of Brandenburg, reformer of the Church of Hanau-Lichtenberg, pastor of Magdeburg, etc. He died May 5, 1553, as superintendent of Neu-Brandenburg. In Brandenburg he came incidentally across a copy of the *Liber Conformitatum S. Francisci ad vitam Jesu Christi*, by Bartholomæus Albicius; and against this book and some other legends he wrote, *Der Barfüsser Mönche Eulenspiegel und Alcoran*, which was published anonymously, but with a preface by Luther, in Wittenberg, 1542, and afterwards translated into Latin, French, and Dutch.

ALBER, Matthæus, b. at Reutlingen, Dec. 4, 1495; d. at Blaubeuren, Dec. 2, 1570; studied at Freiburg and Tübingen, and received a call as second pastor to his native city, where he immediately began to preach the doctrines of the Reformers. The first pastor complained to the Abbot of Königsbronn and the Bishop of Constance; and the two prelates remonstrated with the magistrates of Reutlingen, the Swabian Union, and the Austrian Government in Stuttgart. Alber was, nevertheless, appointed first pastor by the magistrates; and when he was summoned before the bishop he did not only not appear, but, as if to make the breach with the Roman Church irreparable, he married. Reutlingen was now put under the ban, both by the pope and the emperor, but nobody cared; and Alber went on with his reforms: the mass was abolished, the images were removed, and the German language was introduced in the service. Dec. 13, 1524, he was summoned before the imperial court of Esslingen, and he went, accompanied by fifty citizens of Reutlingen; but, after two days' investigation and debate, the case was

dropped. The dangers of the Anabaptist movement and the peasants' war he averted from Reutlingen; but, when the interim of 1548 was forced on the city, he was compelled to leave, and entered the service of Duke Ulrich of Würtemberg, who first made him preacher at the principal church of Stuttgart, and afterwards Abbot of Blaubeuren. See JUL. HARTMANN: *Matthæus Alber*, Tübingen, 1863. WILKEN.

ALBERT OF RIGA, d. Jan. 17, 1229; is first mentioned as Canon of Bremen in 1189; took up the plan of Berthold, after his death in 1198, of conquering and christianizing Livonia, and went in 1200, at the head of a crusading army, from Lübeck across the Baltic. In 1201 he founded Riga, in 1202 the knightly order of the Brethren of the Sword; and though he experienced many troubles from the order, which wanted to become independent and operate on its own account, and from the Danes, who conquered Esthonia in 1219, he finally succeeded in establishing Christianity in the country. In 1255 Riga was made the metropolis of the Livonian and Prussian Church.

ALBERT THE GREAT (*Albertus Magnus*), b. at Lauingen, in Bavaria, 1193; d. in Cologne, Nov. 15, 1280. He studied at Padua and Bologna; entered the order of St. Dominic in 1223, and served as *lector* in the various convent-schools of his order in Germany, especially in Cologne, where he had Thomas Aquinas among his pupils. After a stay of three years in Paris (1245–48), he was made *regens* of the school of Cologne; and in 1254 the chapter of Worms chose him general of the Dominican order in Germany, in which capacity he traversed Germany on foot from end to end, visiting the monasteries, and enforcing discipline. In 1260 Alexander IV. made him Bishop of Regensburg; but this office was so little in harmony with his character and habits as a teacher and writer, that, after the lapse of two years, he was allowed to resign, and retired to his monastery in Cologne, where he spent the rest of his life, with the exception of a short visit to Paris, which he undertook when he was over eighty years old, in order to vindicate the orthodoxy of his late pupil, Thomas Aquinas. As an author he evinced a many-sidedness, which, in the learned world, procured for him the surname of *doctor universalis;* while his knowledge of natural science and its practical applications made him a sorcerer in popular estimation. His great exploit was the introduction of the complete system of Aristotle to the understanding of his age through a kind of loose reproductions (*De Prædicamentis; Super Octo Libros Physicorum; Libri XIII. Metaphysicorum*, etc.), not of the Greek originals, but of the Arabic versions and commentaries, richly interlarded with compilations from Plato, the Neo-Platonists, Avicenna, the Arabian philosophical and medical writer of the eleventh century, etc. By this scientific brokerage, which has yielded him many an undeserved compliment from modern scientists, he furnished the scholastic philosophy with means for its highest development. His theological works comprise: commentaries on various parts of the Bible; sermons; moral and ascetical treatises (*Paradisus Animæ sive de Virtutibus*); dogmatical expositions (*Summa Theologiæ*),etc. Many of his works have been published separately. A collected edition was given by P. Jammy, Lyons, 1651, in twenty-one vols. fol. The best biography of him is found in *Script. Ord. Prædicat.* Paris, 1719, Tom. I., pp. 162–171. See POUCHET: *Histoire des Sciences Naturelles au Moyen-age ou Albert le Grand et son Epoque*, Paris, 1853; I. SIGHART: *Albertus Magnus, sein Leben und seine Wissenschaft*, Regensburg, 1857; O. D'ASSAILLY: *Albert le Grand*, Paris, 1870. REINHARD DE LIECHTY: *Albert le Grand et S. Thomas d'Aquin.* Paris, 1880. F. NITZSCH.

ALBERTI, Jean, b. March 6, 1698, at Assen, Holland; d. in Leyden, Aug. 13, 1762; was a minister at Harlem, became afterwards professor of theology in Leyden, and wrote: *Observationes philologicæ in sacros Novi Fœderis libros*, Leyden, 1725; *Glossarium græcum in sacros Novi Fœderis libros*, Leyden, 1735. He also edited the first volume of Hesychius' Lexicon, afterward continued and completed by Ruhnhenius, Leyden, 1766.

ALBERTI, Leander, b. at Bologna, Dec. 11, 1479; d. there in 1552; studied theology under Baviatero; entered the order of St. Dominic in 1495; was called to Rome in 1525 as assistant to the general of the order, and became afterwards inquisitor-general in Bologna. He wrote: *De viris illustribus ordinis Prædicatorum*, Bologna, 1517; also a *Descrizione di tutta l'Italia*, Bologna, 1550, afterwards republished, and a *Historia di Bologna*, Bologna, 1541, continued by Cacciamemici.

ALBERTINI, Johann Baptist von, b. at Neuwied, Silesia, Feb. 17, 1769; d. at Berthelsdorf, near Herrnhut, Dec. 6, 1831; descended from a Swiss family of the Grisons, and was educated together with Schleiermacher, with whom he formed a very intimate friendship, at Nisky (1782–85) and at the theological seminary of Barby (1785–88). But while Schleiermacher turned to a penetrating study of philosophy, and attempted a reconciliation between the spirit of Christianity and the spirit of modern civilization, Albertini retained his Christian piety in that simple and childlike form in which it was gained in the Moravian congregation; and his thirst for knowledge found its gratification in the study of languages, mathematics, and botany. Thus he wrote, in connection with Schweinitz, a monograph on *Fungi*. From 1788 to 1810 he worked as teacher in the school of Nisky, from 1810 to 1821 as preacher and bishop in Nisky, Gnadenberg, and Gnadenfrei (Silesia); in 1821 he became a member, and in 1824 president, of the department for church and school, which position he occupied till his death. His works consist of *Predigten*, 1805; *Geistliche Lieder*, 1821; and *Reden*, 1832. Some of his spiritual lyrics are of rare beauty.

ALBERTUS MAGNUS. See ALBERT THE GREAT.

ALBIGENSES, a sect which from the beginning of the eleventh century spread rapidly and widely in Southern France, and maintained itself there till the middle of the thirteenth century; received its name from the city of Albi, Latin *Albiga*, the present capital of the department of Tarn, which was one of their principal seats. The name does not occur, however, until the

time of the Albigensian crusade. Before that time the sect was spoken of as the *Poblicants*, or *Publicani*, probably a corruption of the name of the Paulicians, which the crusaders had brought back to Western Europe, or as the *Bos Homes*, Latin, *Boni Homines*, French, *Bons Hommes*, which name they themselves gave to those among them who reached the highest state of perfection, the *perfecti*.

Of the doctrines of the Albigenses nothing is known with certainty. They have left no writings, confessional, apologetical, or polemical; and the representations which Roman-Catholic writers, their bitter enemies, have given of them, are highly exaggerated. It is evident, however, that they formed a branch of that broad stream of sectarianism and heresy which arose far away in Asia from the contact between Christianity and the Oriental religions, and which, by crossing the Balkan Peninsula, reached Western Europe. The first outflow from this source were the Manichæans, the next the Paulicians, the next the Cathari, who in the tenth and eleventh centuries were very strong in Bulgaria, Bosnia, and Dalmatia. Of the Cathari, the Bogomiles, Patoreni, Albigenses, etc., were only individual developments. In general they all held the same doctrines, dualism, docetism, etc.; the same moral tenets, an austere simplicity bordering on asceticism; the same organization, a division into two classes of *credentes*, or *auditores*, and *perfecti;* and the same policy, opposition to the Roman-Catholic Church. See the article CATHARI.

From Italy the movement reached Southern France in the beginning of the eleventh century; and here the soil was wonderfully well prepared for the new seed. The country was rich, flourishing, and independent; the people, gay, intellectual, and progressing; the Church, dull, stupid, and tyrannous; and the clergy, distinguished by nothing but superstition, ignorance, arbitrariness, violence, and vice. Under such circumstances the idea of a return to the purity and simplicity of the apostolical age could not fail to attract attention. The severe moral demands made impression, because the example of the preachers corresponded to their words. The doctrine of an absolute and original dualism naturally recommends itself to the understanding as the easiest solution of many a knotty problem. No wonder, then, that the people deserted the Roman-Catholic priests, and crowded around the *Bos Homes*. In a short time the Albigenses had congregations, with schools and charitable institutions of their own. Then they drove away the Roman-Catholic priests from the churches, took possession of the buildings, and elected their own priests and bishops. Finally the lords of the land, the great barons and counts, openly placed themselves at the head of the movement; and in 1167 the Albigenses held an Albigensian synod at Toulouse for the purpose of perfecting their organization. The Roman-Catholic Church, so far as it still could be said to exist in the country, had become an object of contempt and derision.

This state of affairs caused, of course, great alarm in Rome. As early as 1119 a council was convened at Toulouse; and the tenets of the Cathari, such as preached by the *Bos Homes*, were condemned. From time to time the condemnation was repeated by the councils of the Lateran (1139), of Rheims (1148), of Tours (1163), etc., but without any effect. Missions were sent out among the heretics. In 1147 St. Bernard of Clairveaux visited them; and his preaching was probably not altogether lost. In 1165 a disputation between the orthodox and the heretical bishops and priests was held at Lombers, near Albi; but no result was arrived at. In 1178 Cardinal Peter, with a great retinue of prelates and monks, tried, for the last time, persuasion; and in 1180 Cardinal Henry, for the first time, employed force. He preached a crusade against the Albigensian heretics. Troops were drawn together; some strong places were carried with the usual accompaniment of massacre and carnage; and then the case was again allowed to drag along, until at last Innocent III. succeeded in finishing it by employing measures which he is said to have repented bitterly of himself. In 1208 the papal legate, Pierre de Castelnau, was murdered; and the murder was ascribed to Count Raymond of Toulouse. A new crusade was preached, to be led by Arnold, Abbot of Citeaux, as papal legate, and Simon of Montfort, Earl of Leicester, as military chief; and behind this line stood the French king waiting for an opportunity to rob Count Raymond of his beautiful lands. The count humiliated himself as much as he possibly could: he paid a large sum into the papal treasury, was flagellated by the papal legate, and then took the cross against his own subjects. The first place which was taken was Beziers, a city of between twenty thousand and forty thousand inhabitants, and the capital of Count Roger, Raymond's nephew, who had openly espoused the cause of the heretics. When the general asked what to do with the inhabitants of the captured city, the papal legate answered, "Kill them all! God will know his own." In this manner the war was carried on for twenty years. Town after town was taken, pillaged, and burnt; of the inhabitants, the orthodox were chained together, and sent to the Mohammedan slave-markets, while the heretics were massacred and burnt. Nothing was left but a smoking waste. But, as the war went on, its purpose changed. Religious fanaticism had begun it: rapacity and ambition were going to end it. When Raymond was ready to hand over all his movable property to the pope, and all his land to the French king, peace was concluded in 1229; and, in order to purge the population, the Inquisition was established in Languedoc, and soon extinguished the sect.

[LIT.—PETRI: *Hist. Albigensium*, Trevis, 1615; PERRIN: *Hist. des Albigeois*, Geneva, 1678; BENOIST: *Hist. des Albigeois*, Paris, 1691; ALLIX: *Hist. of the Albigenses*, Oxford, 1821; MAITLAND: *Facts and Documents illustrative of the Ancient Albigenses and Waldenses*, London, 1832; FABER: *Theology of the Vallenses and Albigenses*, London, 1838; FAURIEL: *Croisade contre les Albigeois*, Paris, 1838; BARRAN and DARROGAN: *Histoire des Croisades contre les Albigeois*, Paris, 1840. B. HARÉAU: *Bernard Délicieux et l'Inquisition Albigeois*, Paris, 1877. MEYER: *La chanson de la croisade contre les Albigeois, commencée par Guillaume de Tudèla et continuée par un poete anonyme*, Paris, 1879.]

C. SCHMIDT.

ALBIZZI, Antonio, b. in Florence, Nov. 25, 1547; d. at Kempten, in Bavaria, July 17, 1626; was secretary to the Cardinal of Austria, but embraced Protestantism; left Italy, and resided afterwards in Augsburg, Insbrück, and Kempten. He wrote: *Sermones in Matthæum*, Augsburg, 1609; *Principium Christianorum stemmata*, 1612; *De principiis religionis Christianæ*, 1612; *Exercitationes theologiæ*, Kempten, 1616.

ALBIZZI, Bartholomew (*Bartholomeus Albicius Pisanus*), b. at Rivano, Tuscany; entered the order of the Franciscans; became a celebrated preacher, and taught theology at Bologna, Padua, Siena, Florence, and Pisa, where he died Dec. 10, 1401. He is the author of the famous book, *Liber conformitatum sancti Francisci cum Christo*, which in 1399 was accepted with great applause by the chapter of his order, and during the following century published in various editions. A refutation by Vergerio, *Discorsi sopra i fioretti di san Francisco*, was put on the index, and its author declared a heretic. In 1542, however, Erasmus Alber published at Wittenberg his *Der Barfüsser Mönch Eulenspiegel und Alcoran*, and the following editions of the *Liber conformitatum* were then altered, both in contents and title: *Liber Auricus*, 1590; *Antiquitates Franciscanæ*, 1623, etc.

ALBO, Joseph, b. at Soria, in Old Castile, in the latter half of the fourteenth century; d. as rabbin at Montalvan, in 1428; was one of the Jewish representatives at the famous disputation held in 1412 before Benedict XIII. between Jerome de Sancta Fide and a number of Jewish theologians. In 1425 appeared his *Sefer haikkarim*, a defence of the Jewish dogmatics as opposed to the Christian. The thirteen fundamental articles of Maimonides he reduced to three, God, Revelation, and Retribution; and while Maimonides maintained incommutability of the law, Albo acknowledges the possibility of a new divine revelation similar to that on Mount Sinai. Of this work, which has been frequently reprinted, Schlesinger has given a German translation, Francfort, 1844.

ALBRIGHT, Jacob, the founder of "the Evangelical Association of North America," b. near Pottstown, Montgomery County, Penn., May 1, 1759; d. May 8, 1808, at Mühlbach, Lebanon County, Penn. His parents were Pennsylvania Germans of the Lutheran Church, and in it he was himself trained. He was taught in the prevailing defective fashion the rudiments of education; but as he grew up he found his surroundings less and less congenial to his intellectual and spiritual life. After his marriage, he moved away some seventy miles, into Lancaster County, where was a more active population. Here he carried on a successful tile and brick business, and was on the road to wealth. In 1790 several of his children died in quick succession. The keenness of his grief and the faithful funeral addresses of the Rev. Anton Hautz, a German Reformed minister, roused him from his religious indifference, and led to his conversion. He found no one to understand his religious state among his German Lutheran neighbors; and prejudice kept him from going to the Methodists until he fell in with a Methodist lay-preacher, Adam Ridgel, who taught him the way of God more perfectly. Albright then desired to get others to share his joy, but met with opposition: so finally he turned to the Methodists, studied their church government, was pleased with it, joined them, and received an exhorter's license; but he then had no intention of becoming a minister. His mind brooded over the spiritual condition of his German brethren, and he prayed earnestly for their conversion. During a severe illness he became convinced that he was to undertake the work of reform, which he did October, 1796. He gave up secular interests, and devoted himself to preaching as an itinerant wherever he found hearers. Although opposed, he persevered, travelled at his own expense, bent only on doing good. He would have remained in the Methodist Church, but could not, because it at that time did not intend entering on the German field; and so as he was forced to give some kind of an organization to the little bodies of his converts; he separated himself and them from the Methodist Church, and so, entirely contrary to his plan, he became the founder of a new denomination called the "Evangelical Association." By 1800 he had organized three congregations. In 1803 a council was held, and an organization adopted, Methodist in general features, but independent of the Methodist-Episcopal Church. In 1807 the first conference was held. It was this body of laymen which unanimously elected and ordained Albright as their pastor and bishop, and declared the Bible to be their only rule of faith and practice. Albright was requested to compile articles of faith and a discipline for the guidance of the so-called "Albright people" Shortly after this conference Albright died. Bishop Yeakel, who contributes the sketch of Albright in the *Lives of the Leaders of the Church Universal* (Amer. ed. by Rev. Dr. Maccracken, Phila.), thus describes his personal appearance: "He was nearly six feet high, had smooth black hair, a high clear forehead, small, deeply-set, piercing eyes, aquiline nose, mouth and chin well proportioned, a symmetrical form, a white complexion, the sanguine and choleric temperaments well combined." See EVANGELICAL ASSOCIATION.

ALBRIGHT BRETHREN (*Albrechts-Brüder*). See EVANGELICAL ASSOCIATION.

ALCANTARA, ORDER OF. In 1212 Alfonso IX. of Castile laid siege to the city of Alcantara, in the Province of Estremadura, on the Tajo. In 1218 he conquered it from the Moors, and placed it under the defence of the Knights of Calatrava, who soon after transferred it to Nugno Fernandez, third grand-master of the order of San Julian de Paregro. This order was founded in 1156 against the Moors, by the brothers Suaro and Gomez Fernando Barrientos, while defending a frontier castle of the above name: it assumed the reformed rules of St. Benedict, and was confirmed in 1177 and 1183 by the popes Alexander III. and Lucius III. But after the conquest of Alcantara the knights adopted the name of that city, and ranged themselves under the grand-master of Calatrava On the occasion, however, of a contested election of grand-master, the Knights of Alcantara separated from those of Calatrava, and Don Diego Sancte became their first grand-master. The thirty-eighth grand-master, Juan de Zuniga, was also the last. In 1495 he resigned the office, and

became Archbishop of Seville; and, with the consent of Pope Alexander VI., King Ferdinand now united the grand-masterships of St. James, Calatrava, and Alcantara to the crown. In its days of prosperity the order possessed fifty commanderies; but in 1808 all its revenues were confiscated by King Joseph, and only parts of them restored in 1814 by King Ferdinand. In 1873 the order was altogether abolished, but re-established in 1874 by King Alfonso XII. For the elder history of the order see HELYOT: *Histoire des Ordres monastiques*, T. VI., pp. 53–65.

ALCIMUS, called also Jacimus (Joseph., *Antiq.* XII. 9, 7), the Hebrew form of the name, an apostate Jewish priest who attached himself to the Syrians from self-interest, and was created high priest by Demetrius (B.C. 162), and sent with a military escort, under the Syrian general Bacchides, unto Jerusalem. At first he was successful in deceiving many principal men into believing his peaceful intentions, but quickly revealed his bloodthirsty disposition. Judas and his party knew the truth about him, and opposed him so successfully, that he had only the simulacrum of priestly authority, and had to call upon the Syrian king for additional aid. Nicanor, who was then sent, was killed by Judas, Adar 13, 161 B.C. Bacchides was then sent, and he got him into the city; but Alcimus died suddenly just as he was about to pull down the walls of the temple in Jerusalem (Nisan B. C. 160). See 1 Macc. vii., ix. 54–56. Joseph., *Antiq.* XII. 9. 7, and 10. K. WIESELER.

ALCUIN (*Ealwine, Alcŵin, Alchuin*, Latinized *Flaccus Albinus*), b. at York about 735; d. at Tours, May 19, 804; received a monastic education in the celebrated school of York, the representative of Irish learning on Anglo-Saxon ground, and became in 766 the master of the school himself. In 782, returning home from a journey to Rome, he met Charlemagne at Pavia, and was by him invited to assume the leadership of this palatial school, in which the sons of the most prominent Frankish noblemen were educated. He accepted the invitation, and was endowed with the abbeys of Bethlehem at Ferrières, and St. Lupus at Troyes, to which, in 796, was added that of St. Martin at Tours. Thus living at the court, giving instruction to the king himself, and superintending the schools of the whole realm, Alcuin became one of the most prominent members of that circle of great men, which, with Charlemagne as its centre, stood at the head of the whole civilizing movement of the age. Charlemagne employed him several times as a political negotiator, especially in transactions with England; but his proper place was as the ecclesiastical councillor of the king, and in this field his influence was decisive (see the articles on *Libri Carolini* and *Adoptionism*). Towards the close of his life he left the administration of the several monasteries under his authority to his pupils, and retired into monastic seclusion.

The ideal which forms the inspiration of Alcuin's whole life is that of a Christian state in which every thing is pervaded by a religious spirit, and regulated by the laws of the church; and he looked with admiration and awe to the realization of this ideal, which the energy and success of Charlemagne seemed to promise. Theology he consequently considered as the principal element of education. His own theology is wholly positive, without originality, derived from the Fathers. He wrote both on dogmatics: *De Fide Sanctæ et Individuæ Trinitatis; De Trinitate ad Fridigisum Quæstiones; Libellus de processione Spiritus Sancti*, etc.; and on exegetics. In his exegetical writings the mystico-allegorical method predominates. Classical learning, however, must not be neglected for theology. Classical and ecclesiastical traditions belong together; and, by combining them, the Christian Church becomes the true guardian of civilization. The Christian state which Charlemagne is establishing shall be a new Athens, of a higher stamp, — an Athens in which Christ is the master of the academy, and the seven arts an introduction to the septuple fulness of the Holy Spirit. In the classical field, however, Alcuin himself was only a compilator. He wrote on grammar, rhetoric, and dialectic. He was a prolific poet, but the greatest success in the literary line he achieved by his letters. By Charlemagne's orders he revised the Latin Bible in 802, — a service for which we should be grateful, as he restored God's word to a state of comparative purity. See *Latin Versions* under BIBLE VERSIONS.

The sources to Alcuin's life are, his poem, *De Pontificibus*, his letters, and a *vita* written by an anonymous author, but based on communications of Sigulf, a pupil and companion of Alcuin. The best edition of his works is that by Froben, Ratisbon, 1777, 2 tom. fol. See also Migne, *Patrol.* Tom. C. and CI. The letters and historical poems have been published in *Monumenta Alcuin.*, by DUEMMLER and WATTENBACH, Berlin, 1873. See F. LORENTZ: *Alcuin's Leben*, Halle, translated into English by Slee; MONNIER: *Alcuin et Charlemagne*, 2d edition, Paris, 1863; K. WERNER: *Alcuin und sein Jahrhundert*, Paderborn, 1876. [A. EBERT: *Allgemeine Geschichte der Literatur des Mittelalters im Abendlande*, Leipzig, 1880. Vol. 2, pp. 12–36.] MÖLLER.

ALDFRITH, King of Northumbria 685–705, a son of Aswin, was educated in Ireland, or perhaps at Iona, at all events within the pale of the Kuldee Kirk, but was by Wilfrid drawn over to Romanism. He continued, however, to entertain friendly relations with the Kuldee Kirk, with Adamnan, Aldhelm, etc.; and when Wilfrid, who was re-instated as bishop in 687, urged his claims on the estates of the Church, he displaced him once more in 692, and no reconciliation took place between them afterwards. See SMITH and WACE: *Christ. Biog.* I.

ALDHELM, b. in the middle of the seventh century; d. May 25, 709; belonged to the royal family of Wessex, and was educated by Maildulf, an Irish scholar who had founded a school at Maildulfi Burgus (Malmesbury); studied at Canterbury; succeeded Maildulf at Malmesbury, and was made abbot of the place, and in 705 Bishop of Sherborn. He acquired a great celebrity as a scholar, being the first Englishman who cultivated the Latin language with success. Also practically he exercised a great influence, but his sympathy leaned decidedly towards Canterbury. His collected works have been edited by Dr. Giles, Oxford, 1844. The earliest biography of him is that by Fabricius, published in *Act. SS. Boll.* May

IV. p. 84: the best is that by William of Malmesbury in the fifth book of his *Gesta Pontificum*. See SMITH and WACE: *Christ. Biog.*

ALEANDER, Hieronymus, b. at Motta, Feb. 13, 1480; d. in Rome, Feb. 1, 1542; studied first medicine, then theology, and led a rather loose life in Venice, where he made the acquaintance of Aldus and Erasmus; became professor of Greek in the University of Paris, 1508; entered the service of the Prince-Bishop of Liege in 1515; was made librarian to the Vatican in 1516; and in 1520 sent as papal legate to Germany together with Caraccioli. At the diet of Worms he spoke three hours against Luther (Feb. 13, 1521), and drew up the act of the imperial ban. He was made Archbishop of Brindisi, 1524; a cardinal, 1538. See BRIEGER: *Aleander u. Luther*, Gotha, 1884.

ALEGAMBE, b. in Brussels 1592; d. in Rome 1652; entered the order of the Jesuits at Palermo in 1613; was made professor in theology at Gratz 1629; accompanied Ferdinand II. on his travels through Germany, France, Spain, Portugal, and Italy; returned to his chair in Gratz, and was finally made secretary to the general of the Jesuits in Rome, and placed at the head of the German department. Of his writings the most remarkable is his *Bibliotheca Scriptorum Societatis Jesu*, Antwerp, 1643. The work bears very distinct marks of the Jesuit spirit, — thus the Jansenists Marion and Servin are represented as heretics, — but at the same time it shows signs of a certain freedom of judgment. The author proves that various books against the royal power, the episcopacy, the Sorbonne, etc., were written by Jesuit authors, though the French Jesuits had tried hard to deny the authorship. A new augmented but not corrected edition of the work was given in Rome in 1675 by Botuel. HERZOG.

ALEMANNI, The, according to Asinius Quadratus, the league between men of different descent; according to Grimm, the very best men. They made their first appearance in history under Caracalla, in the beginning of the third century, and were first mentioned by Dio Cassius. They were located between the Neckar and the Lake of Constance, and during the fourth century they made frequent and devastating raids into Gaul and Upper Italy. In the fifth century Alemannia was the name for the whole region from the Vosges to the Iller, and from the Lower Maine to the St. Gotthard; but, after the defeat at Zülpich (496), the northern part — the regions around the Neckar, Kocher, Jaxt, and Tauber — was incorporated with the Frankish Empire, and the southern and eastern parts, as far as the Lech, came under the patronage of the Ostro-Goths. After the death of Theodoric, however, and the dissolution of the Ostro-Gothic Empire, the whole Alemannia fell to the Franks. Again, after the dissolution of the Carolingian Empire, a duchy of Alemannia was formed; but towards the end of the eleventh century the name Alemannia gradually disappeared, and was supplanted by that of Suabia. The Alemanni, especially those located about the Lake of Zürich, worshipped Wuotan and the war-god Ziu. They had idols of metal, to which they brought sacrifices of beer. Agathias (582) mentions that they also worshipped trees, streams, hills, and glens.

Christianity was first introduced among the Alemanni about the year 300; but for a long time the number of converts was only small, and the majority of the people remained Pagan until the seventh century. The foundation, however, in the sixth century, of the bishoprics of Constance, Basel, and Strassburg, shows that Christianity already began to spread in the country. It was especially Irish missionaries who worked in this field. The first of them was Fridolin, who about 530 founded the Monastery of Säckingen on an island in the Rhine between Basel and Zurzach. A century later on, Columbanus and Gallus preached Christianity in Northern Switzerland, and the latter founded the Monastery of St. Gallen about 612. A Christian duke, Cunzo, is spoken of at this time as residing in Überlingen. An itinerant preacher, Pirmin, a Frank, exercised great influence, and founded the monasteries of Reichenau, Mirbach, Weissenburg, Mauersmünster, Schwarzach, Gengenbach, and Hornbach in 724 and the following years. The Alemannian law, dating from the period between 546 and 561, speaks of Christianity as the religion of the nation, and of the ecclesiastical hierarchy as an existing institution. See FRIEDRICH: *Kirchengeschichte Deutschlands*, II. 1, Bamberg, 1869. KLÜPFEL.

ALESIUS, Alexander, b. in Edinburgh, April 23, 1500; d. in Leipzig, March 17, 1565; while a canon at St. Andrews, in 1527, he was employed to bring Patrick Hamilton to recant, and attend him at the stake, but received so deep an impression, both of the martyr's arguments and of his ardent conviction, that he himself was converted to the reformed doctrines, and in 1530 he fled to Germany. After 1534 he was invited to England by Henry VIII., and made professor at Cambridge; but in 1540 he returned to Germany, where he spent the rest of his life as professor, first in Frankfort-on-the-Oder, afterwards in Leipzig, and in intimate connection with the Reformers, especially Melanchthon. Besides commentaries on various parts of the Scriptures, he wrote: *De necessitate et merito bonorum operum*, 1560; *De justificatione; De Sancta Trinitate; Responsio ad triginta et duos articulos theologorum Loveniensium.* His original name was Alane. He assumed the other in exile.

ALEXANDER is the name of eight popes. — **Alexander I.** occupied the Roman see in the beginning of the second century, between Evaristus and Xistus I.; but the dates, both of his accession and of his death, are uncertain. Eusebius gives 103–114 in his Chronicle and 108–118 in his *Hist. Eccl.; Codex Liberii* gives 109–116, etc. According to the *Liber Pontificalis* and *Acta Alexandri*, he suffered martyrdom together with Eventius and Theodulus, and was buried on the *Via Nomentana*. — **Alexander II.** (Anselm of Lucca), Oct. 1, 1061–April 21, 1073, a native of Baggio in the Milanese, became, in the Monastery of Bec, acquainted with those ideas of reform which at that time spread from the Monastery of Cluny, and preached them in Northern Italy with so much effect, that he is generally considered the spiritual father of the so-called Pataria, — a popular movement directed against the depraved clergy, and their allies the arrogant city nobility. Even after his elevation to the episcopal chair of Lucca, he continued his

connection with the Pataria, and was twice sent to Milan as papal legate in its affairs. But comp. H. PÄCH: *Die Pataria in Mainland*, Sondershausen, 1872, and KRÜGER: *Die Pataria in Mainland*, Breslau, 1874. After the death of Nicholas II., Anselm was elected pope through the influence of Hildebrand, and his reign shows plainly the spirit which ruled him. As the consent of the Empress Agnes and her minor son, Henry IV., had not been obtained, a synod of Basel elected Bishop Cadalus of Parma pope, under the name of Honorius II. (Oct. 28, 1061), and bloody battles were fought between the two popes outside the walls of Rome. Through the influence of Archbishop Hanno of Cologne, who held the young king and with him the regency, a general council was then convened at Mantua, and here Alexander was recognized, and Honorius excommunicated. But Hanno did not earn much thanks for what he had done. When (in 1068), on a journey to Rome, he made a visit to the excommunicated Cadalus on some secular errand, Alexander refused to see him until he presented himself before him in the garb of penitence and with naked feet. Still harsher the king was treated. In 1071 the Roman curia deposed Bishop Charles of Constance, though the king had invested him with ring and staff. In 1072 the same measure was taken against Archbishop Gottfried of Milan; and when Henry IV., nevertheless, had Gottfried consecrated, the pope put him in ban. Also in his relations to Philip I. of France, Robert Guiscard of Sicily, and William the Conqueror, of England, Alexander knew how to vindicate the papal authority. The idea of filling all the episcopal chairs of conquered England with Normans originated with him, and he raised Lanfranc of Bec to the archiepiscopal see of Canterbury, and made him primate of the Church of England. See R. BAXMANN: *Die Politik der Päpste von Gregor I. bis Gregor VII.*, Elberfeld, 1869. — **Alexander III.** (Roland), Sept. 7, 1159–Aug. 30, 1181, a native of Siena, seems to have taught *jus canonicum* for some time at Bologna, and is the author of the so-called *Summa Magistri Rolandi*. In 1150 he was called to Rome by Eugene III., and made cardinal-deacon; and from 1153 he held the influential position as papal chancellor, placing himself at the head of the anti-imperial party among the cardinals, and advocating a close alliance with William of Sicily. After the death of Adrian IV. he received all the votes but three, which were cast for the cardinal-presbyter, Octavianus. The latter, however, succeeded in obtaining the assent of the clergy and the people, assumed the name of Victor IV., and thus the schism began, which lasted for nearly twenty years. The emperor, Frederick I., convened a council at Pavia, which confirmed the election of Victor IV. (Feb. 11, 1160), and placed Alexander III. under the ban; but Alexander, who had refused to be present at a council convened by an emperor, answered by excommunicating Frederick, March 24. But two years later (March 25, 1162) he was compelled to flee from Italy, and seek refuge in France, where Louis VII. gave him a safe residence in Sens, and a most liberal support. The death of Victor IV. (April 20, 1164) did not end the schism. Reinald von Dassel immediately established a new anti-pope, Paschalis III., without paying any regard to the canonical forms of election; and, when Paschalis died (Sept. 20, 1168), the imperial party in Rome and the people chose Calixtus III. In 1165 Alexander III. made an attempt to establish himself in Italy, and entered Rome (Nov. 23). But in the following year the emperor arrived in Italy with a great army. Rome was taken by storm; Paschalis was re-established; and Alexander was again compelled to flee. Nevertheless, his authority was steadily increasing; and when, in 1167, the Lombardian cities formed a union against Frederick I., under the protectorate of Alexander III., the former showed himself willing to open negotiations. These failed, however, and the emperor once more marched an army into Italy; but this time he was so completely defeated in the battle of Legnano (May 29, 1176) that he had to submit to all the demands of the pope, and at the congress of Venice (Aug. 1, 1177) he not only recognized Alexander III., but conferred on him the præfecture of the city of Rome. A still greater triumph he gained over King Henry II. of England; for Becket was canonized, and the king compelled to submit to a humiliating penance. The culminating point of his success is the Lateran synod of 1179. Here the Catharists were excommunicated, and a crusade inaugurated against them; and here a change was made in the papal election, excluding the lower clergy and the people, and abolishing the emperor's right of confirmation. The sympathy of the Romans, however, Alexander III. never obtained. Though Calixtus III. formally abdicated (Aug. 29, 1178), and acknowledged Alexander, a new anti-pope, Innocent III., was elected. Alexander was driven out of Rome for the third time, and died at Civita Castellana, an exile. See H. REUTER: *Geschichte Alex. III.*, Leipzig, 2d ed. entirely revised 1860–64, 3 vols. — **Alexander IV.** (Rinaldo de Conti), Dec. 12, 1254–May 25, 1261, was made a cardinal-deacon in 1227, and cardinal-bishop of Ostia in 1231, and succeeded Innocent IV. in the papal chair, adopting the policy of his predecessor and continuing the contest with the Hohenstaufens. On his death-bed Conrad IV. placed his son Conradin, heir to the Duchy of Suabia and the kingdoms of Jerusalem and Sicily, under the guardianship of the pope, hoping thereby to change his bitterest enemy into an ally. Innocent IV. accepted the guardianship with great promises, and (Jan. 23, 1255) Alexander IV. renewed these promises. He did not keep them, however. On Feb. 4, same year, he advised the Suabian nobles to desert their hereditary duke, Conradin, and espouse the cause of Alphonso of Castile. On March 25 he excommunicated Manfred, the uncle of Conradin, who had taken charge of the kingdom of Sicily in the name of his nephew; and on April 9 he concluded an alliance with Henry III. of England, bestowing on his son the heritage of Conradin, Sicily, and Apulia, as papal fiefs. At the death of William of Holland (Jan. 28, 1256) he forbade the Archbishops of Cologne, Mentz, and Treves, to place Conradin on the throne of his father; and, in the contest about the German crown which now arose between Alphonso of

Castile and Richard of Cornwallis, he took the part of the latter in a most energetic manner. His interest in the English alliance, however, was merely pecuniary; for from England came the money which enabled him to carry on the war against Manfred. In August, 1258, on a rumor of the death of Conradin, Manfred himself assumed the crown of Sicily; and, after the victory of Montaperto and the conquest of Florence, he stood as the acknowledged head of the Ghibelline party. The pope renewed the excommunication against him Nov. 18, 1260; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; and shortly before his death Alexander experienced the humiliation to see Manfred elected into the Roman senate. The last year of his reign was also much troubled by the Flagellants, whose processions and preachings in Rome he suppressed. The council which he called at Viterbo, for the purpose of setting on foot a crusade against the Tartars, did not convene until after his death. — **Alexander V.** (Peter Philargi), June 26, 1409–May 3, 1410, an orphan-boy from Candia, educated in a Minorite monastery, entered afterwards the order, travelled in Italy, England, and France, acquired a name as a teacher of rhetoric in the University of Paris, received a notable appointment at the court of Duke John Galeazzo Visconti, and was made Archbishop of Milan in 1402, and cardinal-presbyter by Innocent VII. The Council of Pisa, convened for the purpose of ending the schism between Benedict XIII. and Gregory XII., elected him, then seventy years old, to the chair of St. Peter, having deposed the two rivalling popes. But the measures adopted by the council did not succeed. Benedict XIII. was still acknowledged by Spain, Portugal, and Scotland; Gregory XII., by Naples, Hungary, and parts of Germany; and Alexander V., by France, England, and parts of Germany; and the three popes reciprocally excommunicated and anathematized each other. — **Alexander VI.** (Rodrigo Lanzol), Aug. 11, 1492–Aug. 18, 1503, a native of Valencia, was adopted by his uncle, Calixtus III., into the family of the Borgia, made Bishop of Valencia, a cardinal-deacon, and vice-chancellor of the Roman curia. This remunerative position he prostituted to amass an enormous wealth, and his wealth he spent in the most appalling debaucheries. But his scandalous life did not impede his ecclesiastical promotion. He was made Cardinal Bishop of Porto, and after the death of Innocent VIII. he ascended the chair of St. Peter, having bought a majority of the votes. Nor did he change his life after becoming pope. His adultery with Julia Farnese, the wife of one of his nephews, and with his own daughter-in-law, the wife of Jofré, was notorious; and it was generally said, though never proved, that he had committed incest with his own daughter, Lucretia Borgia. In vain the secular powers remonstrated; in vain the more serious men censured: the former were eluded, the latter silenced. Alexander VI. knew only two motives of action, — the gratification of his sensual passions, and the elevation of his children to power and wealth. The latter motive finally concentrated itself upon his son, Cæsar Borgia. He had been made Archbishop of Valencia in 1492, and cardinal in 1493; but he wished to leave the Church, and found a secular sovereignty, and he began the execution of his schemes by murdering his brother Juan, Duke of Gandia, June 14, 1497. In 1499 he married Charlotte d'Albret, a sister of the King of Navarre, and was made Duke of Valence; and while the father continued his intrigues at the courts of Naples, Spain, France, etc., — intrigues which, though they involved death and destruction to thousands of human beings, have no real interest, religious or political, — the son was busy in the Romagna, expelling the ruling families by open force, or exterminating them by assassination and poison. The immense property of the family of Colonna was confiscated, and immediately after the despoliation of the Colonnas that of the Orsinis began. The old Cardinal Orsini was compelled to drink poison. In 1501 the Romagna and the Marshes, these the two principal provinces of the papal dominion, were transformed into a domain of the Borgia family. As the aims became more daring, the means became more unscrupulous. The pope intrigued for the acquisition of Pisa, Lucca, and Siena from the emperor, and meditated the elevation of the Romagna into a kingdom, but was suddenly caught in his own trap. He intended to poison the rich Cardinal Adrian at a feast, in order to appropriate his enormous wealth; but Adrian bought the cook, and the poison was placed before the pope himself, who died from its effects. See Gordon: *Life of Alexander VI.*, London, 1729; Domenico Cerri: *Borgia ossia Alessandro VI. Papa e suoi Contemporanei*, Turin, 1858; Gregorovius: *Lucretia Borgia*, Munich, 1870; V. Remec: *Papst Alexander VI. Eine Rechtfertigung*, Linz, 1879. — **Alexander VII.** (Fabio Chigi), April 7, 1655–May 22, 1667, partook as papal legate in the negotiations of the peace of Westphalia, but declared that he would enter into no communication with heretics, and protested publicly against the validity of the treaties of Münster and Osnabrück. After his return from Germany he was made a cardinal and secretary of state, and it was due to his influence that Innocent X. condemned as heretical the five propositions extracted from Jansenius's Augustinus. He was completely under the sway of the Jesuits; and in their controversy with the Port Royal he first condemned all who asserted that the above five propositions could not be found in Jansenius's book, and then all who doubted the infallibility of the pope also with respect to historical or matter-of-fact questions. But such over-assertions are simply the products of weakness, and the waning vigor of the papacy became very apparent at several occasions under this pope. The French ambassador, Duke de Crequi, considered himself insulted on account of a brawl between his retinue and the Corsican guard of the pope, and left Rome. As sufficient satisfaction was not immediately given, Louis XIV. ordered the papal nuncio to leave Paris, occupied Avignon and Venaissin, and threatened with an invasion. In order to obtain peace the pope had to submit to very humiliating conditions. Also in Portugal his policy nearly proved fatal. In 1640 Portugal separated from

Spain, and chose a king of its own, of the house of Braganza. But Innocent X. refused to recognize the new king and to confirm the bishops appointed by him. Alexander VII. continued this policy; and the result was, that King John IV. left the episcopal sees vacant, and employed the revenues for the army and other secular purposes. Indeed, he even meditated to separate altogether from Rome, and form a national church, in which the right of confirming the bishops should belong to the archbishop. This, however, was prevented by Clement IX. — **Alexander VIII.** (Pietro Ottoboni), Oct. 6, 1689–Feb. 1, 1691, under whom the relation to France so far improved that the king surrendered Avignon, and renounced his claims on the right of asylum for his ambassador. The real cause of the controversy was not removed, however. After long hesitation the pope pronounced invalid the four propositions agreed upon in 1682 by the king and clergy of France, and establishing the freedom of the Gallican Church, and absolved the French clergy from the oath which was made on the propositions. R. ZÖPFFEL.

ALEXANDER, patriarch of Alexandria 313–326. Under him the Arian controversy broke out in 319. Arius was condemned by a synod in Alexandria, in 320, at which a hundred bishops were present. When banished, he went to Palestine; and, as he was well received there, Alexander wrote first to certain bishops separately, then an encyclical letter to all the bishops of the church, setting forth the errors of Arius. The interference of the Emperor Constantine, though intended to still the rising storm, gave only occasion to more debate; and in 325 the first œcumenical council followed. Of Alexander's letters two have come down to us, — one having been preserved by Socrates (I. 6), and another by Theodoret (I. 4).

ALEXANDER, Archibald, D.D., LL.D., the first professor in the Princeton Theological Seminary, and one of the founders of Princeton theology; b. in Augusta (now Rockbridge) County, Va., April 17, 1772; d. at Princeton, N.J., Oct. 22, 1851. At ten years of age he was sent to the Liberty Hall Academy, of which the Rev. William Graham was principal, and where he had remarkable men for teachers; at sixteen he became a family tutor, but was converted in the "Great Revival" of 1789, studied theology, and after licensure went as missionary through the sparsely-settled portions of his native State, and eventually became pastor of two churches. From 1796 to 1801 he was president of Hampden-Sidney College. In 1807 he succeeded Dr. Milledoler in the Third Presbyterian Church of Philadelphia. In 1812 he was called by the General Assembly to that great work which has given him an undying reputation, — the organization of the Princeton Theological Seminary. For the first year he taught all the departments, then Rev. Dr. Miller joined him; and to them in common belongs the glory of establishing the school. Dr. Alexander was distinguished for practical common sense, profound knowledge of human nature, keen sympathies, and, above all, simple, earnest, Christ-like piety; which render the study of his life a pleasure, as the life itself was a joy and an inspiration. It is not too much to say that he gave tone to the Presbyterian Church in America, and the high-water mark to her piety. By his lectures upon theology he taught the teachers of the Church; and so to-day his influence is felt. In common with men of his class and day, he had a great horror of German theology as *necessarily* misleading. Dr. Alexander wrote many books, of which the principal are: *Outlines of the Evidences of Christianity* (1823, often reprinted); *Canon of the O. and N. T.* (1826); *History of Log College* (1846); and posthumously, *Moral Science* (1852): all these were published in Philadelphia. He prepared, also, the *Bible Dictionary* of the American Sunday-school Union (Philadelphia, 1831), an excellent little book, which served Christian families for a generation, although for purposes of instruction superseded by the new *Bible Dictionary* of the Union (Philadelphia, 1880). See his *Memoir* by his son, Rev. Dr. J. W. Alexander, N.Y., 1854.

ALEXANDER, James Waddell, D.D., b. in Virginia, March 13, 1804; d. in the same State, July 31, 1859. He was graduated at Princeton, 1820; was pastor in Virginia from 1824 to 1828; in Trenton, N.J., 1828 to 1832; professor of rhetoric and belles-lettres in the College of New Jersey, 1832 to 1844; became pastor of the Duane-street congregation, New York; again a professor, 1849, this time of ecclesiastical history and church government in Princeton Theological Seminary; but in 1851 he returned to New York as pastor of the Fifth-avenue Presbyterian Church, and until his death wielded a great influence. The charm about his preaching was its spirituality. He spoke as the ambassador of Christ. His zeal in Christian work was tireless, and to practical and not scholarly ends he addressed his writings; one of the best of these is his *Plain Words to a Young Communicant*, which has been of much help to young believers. Of great homiletical value is his *Thoughts on Preaching*, N.Y., 1861. He wrote also some of the best translations of German hymns, which first appeared in Schaff's *Deutsche Kirchenfreund*. Some of them, especially P. Gerhardt's passion hymn "O sacred Head now wounded," have passed into many hymn-books. See *Forty Years' Familiar Letters* of Rev. Dr. J. W. Alexander, edited by Rev. Dr. John Hall of Trenton. N.Y., 1860; 2 vols.

ALEXANDER, Joseph Addison, D.D., b. in Philadelphia, April 24, 1809; d. at Princeton, N.J., Jan. 28, 1860. He was the third son of Archibald Alexander; educated in Princeton, and was graduated there, from the College of New Jersey, with the highest honors, although only seventeen, 1826. He had already shown that taste for languages which distinguished him, and availed himself of a little leisure, after graduation, to carry forward his favorite studies. In connection with Professor Robert B. Patton, he taught a classical academy at Edge Hill, near Princeton, and bore the heavier part of the burden of preparing Professor Patton's first American edition of Donnegan's Greek Lexicon. In the fall of 1830 he became adjunct professor of ancient languages and literature in the College of New Jersey, but resigned in the spring of 1833, and went to Europe for a year of study in Germany. On his return, he became instructor in the Oriental languages and literature in Prince-

ton Theological Seminary, although the formal acceptance of this chair, to which he had been elected in 1835, was not given until 1838. In 1852 he changed to the chair of church history, and 1858 to that of New Testament literature, which he held at the time of his death. He was a scholar of wide reading, of catholic tastes, and great industry. His mode of life was peculiar: a bachelor, he was incessantly occupied with, and wholly engrossed in, his work, and lived much to himself, took very little regular exercise, and by his abstracted ways won a reputation for eccentricity and *hauteur;* yet he was a man of tenderness, modesty, and piety. As a preacher, he was popular and brilliant, and to the inner circle who knew him there was no more charming friend. He was the most remarkable linguist America has produced. He read some thirty languages, and with many of these had a critical acquaintance, and could speak seven: he devoted himself chiefly to Hebrew. As a commentator, he followed Hengstenberg, but not slavishly, for he was a profound and genuine scholar; yet the everywhere present hand of his admired master may have somewhat altered his judgment, as it certainly detracted from the originality of his work. He published commentaries upon the *Psalms*, N.Y., 3 vols., 1850; *Isaiah*, N.Y., 2 vols., 1846–47, his masterpiece, best edition, edited by Rev. Dr. John Eadie of Glasgow, 1875. Professor Charles Hodge and he planned a series of popular commentaries upon the New Testament, of which he finished *Mark*, N.Y., 1858, and *Acts*, N.Y., 1856. *Matthew* was posthumously published, N.Y., 1860, besides two volumes of *Sermons* (N.Y., 1860), and *Notes on New Testament Literature*. His *Biography* was written by his nephew, H. C. Alexander, N.Y., 1870, 2 vols.

ALEXANDER BALAS, according to his own account and that of his adherents, a natural son of Antiochus Epiphanes, but by his adversaries considered an impostor, landed at Ptolemais in 152 B.C., and conquered the Syrian throne after a two-years' contest with Demetrius Soter, who was defeated and killed in 150. In 147, however, Demetrius Nicator, a son of Demetrius Soter, raised a rebellion in Syria; and when the Egyptian king, Ptolemy, invaded the country, and declared himself in favor of Demetrius, Alexander was routed, and murdered at Abæ in Arabia, whither he had fled, 146. His relations to the Jews, especially to their leader, Jonathan, were very friendly, as appears both from the first Book of the Maccabees and from Josephus.

ALEXANDER JANNÆUS, king of the Jews, 104–78 B.C; the third son of John Hyrcanus; opened his reign by putting to death one of his brothers, and received from his own subjects the surname "Thracides" (as cruel as a Thracian). Besides his wars with foreign provinces, with Ptolemy Lathyrus, with the Moabites and Ammonites, with Demetrius Eucærus, Aretas, etc., his reign was an almost uninterrupted series of internal revolts and massacres. He had to surround the altar with a screen of boards when he sacrificed, because the people assembled in the temple threw lemons at him; and, when he once asked them what he should do to win their goodwill, they simply answered, "Kill yourself." After his death, his widow Alexandra gave the Pharisees a considerable share in the government in order to preserve the throne for her two minor sons; and from this occurrence dates the political influence of the Pharisees. Joseph.: *Antiq.* xiii. 12–16.

ALEXANDER NEVSKI, b. at Vladimir 1218; d. Nov. 14, at Gorodetz 1263, a son of the grand duke Jaroslav; ascended the throne 1252, and governed so wisely, that, when he died, the Russian people inscribed him in their calendar as a saint. On the spot on the Neva where he gained one of his greatest victories, defeating the Swedes and the Teutonic knights, Peter the Great built one of the greatest and richest monasteries in Russia, bearing his name; and the day of his burial (Nov. 23) as well as the day on which his relics were transferred to the monastery, are consecrated by the Russian Church as his festivals. Of the great exertions of Innocent IV. to make him join the Roman Church he seems to have taken very little notice; but he was very anxious to procure toleration and respect for Christianity among the Mohammedan peoples of Central and Western Asia.

ALEXANDER OF HALES (*Halensis* or *Alensis*, also *Halesius* or *Alesius*) was educated in the Monastery of Hales, Gloucestershire, Eng., studied in the University of Paris, entered the order of the Franciscans in 1222, acquired a great fame as a teacher in theology, and died in Paris 1245. His *Summa Universæ Theologiæ*, first printed at Venice (1475), was written on the instigation of Innocent IV., and received his approbation. It is not a commentary on the sentences of Lombardus, but an independent work, giving a triple series of authorities, — those who say yes, those who say no, and then the reconciliation or judgment, and choosing the authorities not only in the Bible and among the Fathers, but also among Greek, Latin, and Arab poets and philosophers, and among later theologians. It treats in its first part the doctrines of God and his attributes; in its second, those of creation and sin; in its third, those of redemption and atonement; and, in its fourth and last, those of the sacraments. Among the doctrines which have been specially developed, and, so to speak, fixed, by Alexander of Hales, are those of the *thesaurus supererogationis perfectorum*, of the *character indelibelis* of baptism, confirmation, and ordination, etc. See Hauréau: *De la philosophie scolastique*, Paris, 1850. I.; Stöckel, *Geschichte d. Philosophie*, Mainz, 1865, Bnd. II., pp. 317–326; Ueberweg, *Hist. of Philosophy*, Vol. I., pp. 433, 434.

ALEXANDER THE GREAT, the famous king of Macedonia, and conqueror, b. B.C. 356; d. at Babylon B.C. 323; and was buried at Alexandria, which he had founded, B.C. 332. By his conquests he brought Europe and Asia into contact, made Greek the ruling language of civilization, and thus unconsciously prepared the way for the spiritual conquest of the gospel. His name does not occur in the canonical books, but in the Apocrypha, 1 Macc. i. 1–9; vi. 2, and figuratively is mentioned in Dan. ii. 39, where he is represented first as the belly of brass in Nebuchadnezzar's image; then, vii. 6, as a leopard with four wings; as a one-horned he-goat, viii. 5–7, to indicate his great strength, and the swiftness of

his conquests; and finally is directly spoken of, though not by name, in xi. 3, 4. Alexander won his epithet "The Great" by an unparalleled career. From the time he succeeded his father Philip, B.C. 336, until his death, he was restlessly and resistlessly marching from place to place. He subdued Egypt on the west, and Syria, Palestine, Persia, and Babylonia on the east. He pushed his way across Asia as far as to the Punjab in India, and left a monument of his presence in that country in the shape of twelve altars of enormous size on the Hyphasis, of which remains exist. It is sad to record that this brilliant man died of fever caused by intemperance; and that the empire which he had gathered was divided at his death among his four generals. Josephus relates (*Antiq.* xi. 8, 5) that after the siege of Tyre Alexander visited Jerusalem, and was so much impressed with Daniel's prophecy concerning him, which he allowed had been fulfilled, that he granted the Jews everywhere the most important privileges. There is no mention of this incident in heathen historians.

ALEXANDRIA, founded in 332 B.C. by Alexander the Great, rose rapidly under the dynasty of the Ptolemies, and was, at the beginning of the Christian era, one of the first cities of the world, with a population of three hundred thousand freemen. In 80 B.C. Ptolemy Alexander bequeathed it to the Romans; but it did not become actually a Roman possession until 30 B.C., when it was taken by Augustus. He placed it directly under the imperial power; and it was governed by imperial prefects up to A.D. 196, when Severus restored its municipal freedom. Always turbulent, and ready for rebellion, it was treated with extreme harshness by some of the Cæsars; and from the beginning of the third century, when in 215 Caracalla put to death every youth in the city capable of bearing arms, it began to decline. Nevertheless, when (in 640) it was taken by the Arabs, Amru could write to the caliph Omar that he had conquered a city with four thousand palaces, four thousand baths, twelve thousand dealers in fresh oil, twelve thousand gardeners, forty thousand Jews paying tribute, and four hundred theatres. But greater disasters were in store for it from the hands of the pirates: its commerce was disturbed; the decline became decay. When Cairo was built (in 969), it lost its prestige. When the route to the East by the Cape of Good Hope (in 1497) was discovered, its commerce was completely ruined. At the beginning of this century it was a mere village; but is now a large and prosperous city of two hundred thousand inhabitants.

Commercial Importance. — The city stood on the narrow stretch of land which separates Lake Mareotis from the Mediterranean, twelve miles west of the Canopic mouth of the Nile. A mole one mile long connected the mainland with the Island of Pharos, where was the famous lighthouse. On both sides of this mole spacious harbors were built, and the westernmost of these harbors was by a canal connected with Lake Mareotis, which again, by another canal, was connected with the Canopic arm of the Nile. From these two harbors the corn of Egypt was exported; and for several centuries Rome and Constantinople depended on Alexandria for the principal element of their food. The exportation of breadstuffs, however, was only one branch of the business of the city. Alexandria was really the mistress of the commerce of the world, the common place of exchange for the products of Spain and India, Scythia and Ethiopia; and this, its cosmopolitan character, it showed in its population, in its very building. It consisted of three quarters, — Rhacotis, Brucheum, and the Jews' ward. In Rhacotis the Egyptians lived, and here was the famous Temple of Serapis. Brucheum was occupied by the Greeks; and here was the still more famous Museum, with the greatest library the antique world ever saw, numbering seven hundred thousand rolls or books, and representing the Latin, Greek, Egyptian, and Indian literatures. The Jews' ward was very populous. Jewish immigration to Egypt was frequent and of old date. Philo says that at his time there lived more than one million of Jews in the country. After the capture of Jerusalem, Ptolemy I. settled a numerous colony of Jews in Alexandria, and gave them equal rights with the Greeks. The Romans confirmed these privileges; and Augustus established a Jewish council to administer Jewish affairs under the authority of the imperial prefect. But, by closer acquaintance, the Jews became distasteful to the Greeks, and hateful to the Romans. Under Caligula, they lost their privileges; under Vespasian, their temple and synagogues were closed; in 415, when Cyril was patriarch, they were even expelled from the city.

Literary Character. — When, after the Macedonian conquest, the literary life of Greece was transferred to Alexandria, it had already lost its creative power, and become essentially critical. Instead of poetry, it produced grammars, rhetorics, archæology, and mythology; instead of philosophy, it produced mathematics, astronomy, medicine, and geography. But the physical and mathematical sciences are to philosophy exactly the same as the linguistical and historical sciences are to poetry, — a dissolvent. In the field of philosophy, however, there arose, from the peculiar circumstances under which life was led in Alexandria, a peculiar problem which, though critical to all appearances, could not be solved by criticism alone; and which, though forming a new phase in the history of philosophy, had to leave philosophy altogether in order to find its true solution. Here the idea of scientific knowledge as the highest state of the human mind met with the ideas of a divine revelation, without which all other spiritual gifts are poor; here the idea of imaginative reasoning as the highest energy of the human mind met with the idea of a prophetic inspiration, without which every mental exertion is blunted and blind; here Greek philosophy and Jewish religion, Roman positivism and Indian fantasticalness, the whole West and the whole East, met each other face to face, and every day; an explanation soon became necessary. One attempt to mediate between these contrasts was made from the Jewish side by Philo. His power of appreciating and assimilating Greek conceptions is admirable, but in his speculations that which is specifically Jewish is lost. The strict and unconditional sub

mission to the revealed word evaporates into arbitrary allegorical explanations. Religion is gone. Another attempt was made from the Greek side by the Neo-Platonists. Their expositions of the relation between God and the world, the divine and the human, spirit and matter, are often ingenious, and sometimes, as for instance when Plotinus touches the idea of the beautiful, very striking. But in their speculations that which is specifically Greek is lost. The subtle but sober exactness of the inference runs astray in the wildest dreams and vagaries. Science is gone. Not until the problem reached that stream of Christian thought which during the first four centuries flowed with powerful current through the life of Alexandria, not until it presented itself to the mind of Athanasius as the very heart of the Christian faith, found it its true solution.

Ecclesiastical Influence. — Under such circumstances arose the catechetical school of Alexandria. The instruction which the Lord had ordered to be given in connection with baptism was in the first days of the Church always given before the sacrament, with the exception of the few cases in which infants were baptized together with their parents. There was, however, no special office, either of preacher or of teacher, in the primitive Church; though the increase of the congregations, the occurrence of heresies, and the more definite formulation of the Christian doctrines, soon made a regularly established teaching necessary. As a simple and natural consequence of circumstances, Christian teaching, very early and for the first time, assumed in Alexandria the form of a regular catechetical institution. The frequent conversion of educated pagans, even philosophers and scholars, and the rise of Gnosticism, made it necessary for the Alexandrian bishops to intrust the instruction of catechumens only to scholarly educated Christians. They often chose converted philosophers for the purpose; and the lectures and discussions of these teachers were heard not only by educated pagans, but also by Christians who wished to have a scholarly exposition of Christianity. Often several catechists taught at the same time. No pay was given for the instruction; but rich catechumens used to offer presents, which, however, many teachers declined to accept. The instruction was given in the house of the teacher, where the pupils, men and women, gathered from early morning to late in the night. The method of teaching was very various, generally adapted to the individual wants of the pupils, and often assuming the form of alternating questions and answers. The origin of the school is obscure. According to tradition, St. Mark the Evangelist was its founder. But the first of whom we know with certainty that he filled the office of a teacher in the school was Pantænus. He was followed by his pupil Clement, and in 202 Clement was succeeded by Origen. Although Origen was only eighteen years old, he soon raised the school to the highest point of its prosperity. In 232 he was expelled from the city, and founded another catechetical school in Cæsarea in Palestine; but the school of Alexandria still continued to flourish under the leadership of his pupils, Heraclas and Dionysius. After the time of Dionysius, the history of the school again becomes obscure. Arius is said to have taught in it. From 340 to 395 the blind Didymus was director. He was followed by Rhodon, and Rhodon by Philip from Sida. But having exhausted itself in the Origenistic, Nestorian, and Monophysitic controversies, the institution, once the representative of a brilliant and fruitful phase of theological science, gradually sank down into a school for children.

The theological character of the teaching of this institution, a Platonizing speculation on the basis of an allegorical interpretation of the Bible, is a true mirror of the whole literary life of the city, full of errors, and rich in the sweetest fruits; skimming over every thing with shallow vanity, and touching the deepest chords of the human soul, but always stirring, always suggestive, greater in influence than in results. See the articles on CLEMENT, HERMENEUTICS, ORIGEN, etc.

LIT. — H. E. F. GUERIKE: *De Schola quæ Alexandriæ floruit Catechetica*, Halle, 1824; C. F. W. HASSELBACH: *De Schola quæ Alexandriæ floruit Catechetica*, Stettin, 1826.

ALEXIANS, from their patron Alexius, or CELLITÆ, from *cella*, a tomb, was the name of an association of men formed in 1300 at Antwerp, for the purpose of nursing the sick, taking care of the poor, and burying their dead. The association was simply a branch of the BEGINI, or BEGHARDI, which see.

ALFORD, Henry, D.D., Dean of Canterbury, b. in London, Eng., Oct. 7, 1810; d. Jan. 12, 1871. He was one of the most variously accomplished clergymen of his day, — poet, preacher, painter, musician, biblical scholar, critic and philologist; and would unquestionably have been far more eminent in any one of these lines if he had not tried to excel in all. He was his father's only child, and his mother died at his birth. His father, a scholarly clergyman, took the utmost pains with his education, and was rewarded by his precocity. After the usual preparation, Alford entered Trinity College, Cambridge, October, 1827, where his career was successful. He was ordained deacon Oct. 27, 1833; elected a fellow of his college, Oct. 1, 1834, and priest, Nov. 6, 1834; married his cousin in the spring of 1835; and simultaneously became vicar of Wymeswold, Leicestershire. In 1839–40 he edited *Dearden's Miscellany*, a monthly magazine. He declined the bishopric of New Zealand in 1838, and that of New Brunswick in 1844. In 1842 he took the post of examiner in logic and moral and intellectual philosophy in the University of London. In September of 1853 he became incumbent of Quebec Chapel in London; in March, 1857, he was advanced by Lord Palmerston to the deanery of Canterbury. He was the founder and first editor of *The Contemporary Review*, 1866–70. The great work of his life was his edition of the *Greek New Testament*, 1849–61, 6th ed., revised and enlarged, 1868, which had the distinguished merit of introducing German learning (Olshausen, Stier, De Wette, Meyer, Tischendorf) to English readers. The amount of patient labor expended upon the four volumes of his work, as is evidenced by the improvements made in each successive edition, entitle him to the lasting gratitude of scholars,

although it will be conceded that he was rather a compiler than an original commentator. His work maintains its popularity, and as a digest of German New Testament exegesis has permanent value.

Beside his *Greek Testament*, there was posthumously published in 1872 a revised version and explanatory commentary of *Genesis* and part of *Exodus*, portions of a projected commentary on the Old Testament. In 1868 appeared his *New Testament for English Readers*, 4 vols., 8vo; in 1869, a revision of the *A. V. of the New Testament*. He was largely instrumental in advancing the cause of Revision, and was one of the original members of the Revision Committee. Besides these exegetical and critical labors, Alford published the *School of the Heart and Other Poems*, 2 vols., 1835, the *Abbot of Muchelnaye*, 1841, *Psalms and Hymns*, 1844, — poems which asserted his claim to be considered a genuine, though minor, religious poet; some of his hymns are likely to live, especially his "Ten thousand times ten thousand, In spotless raiment bright." His little book entitled *The Queen's English*, 2d ed., 1864, had the fortune to call forth a trenchant criticism from Mr. G. W. Moon, entitled *The Dean's English*. In addition to the volumes already mentioned, there came from his hand at various times volumes of sermons, lectures, essays, and reviews, translations from the Greek, and, in conjunction with his niece, a novel, *Netherton on Sea* (1869). Dean Alford was a truly catholic man. On more than one occasion he publicly appeared in gatherings of Dissenters, and sat with them. This trait is not common in English deans. His private life was very lovely. He was an humble Christian, while enjoying a world-wide fame. See his *Life and Letters*, edited by his widow. London, 1872, 2 vols.

ALFRED THE GREAT, king of England, 871–901, was born in 849 at Wantage in Berkshire, the youngest son of Æthelwulf and Osburgha. Although it proved impossible to find among his countrymen one who could instruct him in Latin, he was, nevertheless, possessed of an elevated and distinct idea of what learning and civilization meant; and although his reign, with its unintermittent contest with the Danes, contains many vicissitudes, he succeeded, nevertheless, in realizing his ideal of reform and progress. He remodelled the whole political and ecclesiastical organization of his realm; see *Leges Ælfredi*. He rebuilt the churches, monasteries, and schools, burnt down by the Danes, and founded new ones, such as the Monasteries of Athelney and Winchester, and the University of Oxford. He invited a number of learned men to his country, and provided for them, and, through the intimate connection which he maintained with Rome, he was able to procure books and form libraries. But of a still greater importance were his personal exertions to arouse among his countrymen a desire of knowledge and culture. He translated Boëthius: *De consolatione philosophiæ*, edited by J. S. Cordale, London, 1829; and Orosius, edited by Dr. Bosworth, Oxford, 1859. Both works are treated with great freedom, especially the latter. In some places something is left out, in others something is added. Among the most remarkable additions are a geographical and ethnological review of Germany and the adjacent Slavic countries, and a similar review of Scandinavia and the Baltic countries from the reports of Ohthere and Wulfstân. Also the paraphrase of Beda's *Historia eccles. gentis Anglorum*, Cantabrig. 1722, is the work of Alfred. Of still greater importance is his translation of the *Liber pastoralis curæ* by Pope Gregory I., edited by H. Sweet, 1872, a book well calculated to influence the spirit of the Saxon clergy. The dialogues of Pope Gregory were not translated by Alfred, but under his supervision, by Werferhd, Bishop of Worcester; and the soliloquies of St. Augustine, as well as the collection of proverbs and the adaptation of the fables of Esop, belongs to a later period. William of Malmesbury tells us that Alfred began to translate the Psalms; but of the Anglo-Saxon Psalms, edited by Benjamin Thorpe in 1835, hardly any belong to the king. [Alfred was epileptic, yet incessant and most efficient in labor. Some recent English expositors (Jowett and Lightfoot) use this fact in corroboration of the theory that Paul's "thorn in the flesh" (2 Cor. xii. 7) was epilepsy. See SCHAFF'S *Popular Commentary*, Galatians, Excursus on Chap. IV., 13–15.]

LIT. — *Annales rerum gestarum Ælfredi auctore Asserio Menevensi rec.*, Wise, Oxon., 1722; B. THORPE: *Ancient Laws and Institutes of England*, London, 1840; Dr. REINHOLD PAULI: *König Älfred*, 1851, translated into English by Thorpe, London, 1853; [J. B. WEISS: *Geschichte Aelfreds d. Grossen*, 1852; THOMAS HUGHES: *Alfred the Great*, London and Boston, 1869; art. *Alfred* in *Encycl. Britannica*, ix. ed.] C. SCHOELL.

ALGER OF LIEGE, or **ALGER OF CLUGNY,** also *Alger Scholasticus*, or *Alger Magister*, b. at Liege about 1055; d. at Clugny about 1131; was educated in the high school of Liege, — at that time the educational centre of the whole northwestern Germany; was appointed deacon and *scholasticus* at the Church of St. Bartholomew about 1100, and afterwards canon at the Cathedral of S. Mariæ et S. Lamberti, but retired about 1121 to the Monastery of Clugny. The two most remarkable of his works are *De sacramentis corporis et sanguinis Domini, libri* III., which has been often reprinted, and occupies a prominent place in the development of the doctrine of transubstantiation; and *Tractatus de misericordia et justitia*, printed by Martène, *Nov. anecdot.* Tom. *V.*, Migne, *Patrol.* 180th vol. See A. L. RICHTER: *Alger von Lüttich*, Leipzig, 1834; and H. HÜFFER; *Alger von Lüttich*, Münster, 1862.

ALLEN (ALAN, ALLYN), William, b. in Lancashire in 1532; d. in Rome in 1594; entered the University of Oxford in 1547; studied at Oriel College; was made principal of St. Mary's Hall in Queen Mary's time, and Canon of York in 1558. Among those who hailed the return to Romanism, which took place with the accession of Mary, Allan was one of the most ardent; and when Mary died, and Elizabeth re-established the Reformed church-order, he left England. Concentrating all his energy and talent on the one idea, the maintenance of Romanism in England, he settled at Louvain; and soon this city became the centre whither all the Romanish emi-

grants from England gathered. In 1565 he returned secretly to England. He took up his residence in the vicinity of Oxford, and for three years his intrigues remained unnoticed; but in 1568 he had to flee for his life. He now founded a college at Douay for the education of English priests; and this institution was so well supported by France, Spain, and Rome, that it soon numbered a hundred and fifty students, and eight or ten professors. But as it stood in close connection with the Jesuits, and showed itself very hostile to Queen Elizabeth and the Anglican Church, it had to be removed to Rheims, where Allan was appointed canon. At the same time he was also active in literature, and published a number of pamphlets, apologetical and polemical, which, although without any real literary value, are striking for their hatred and recklessness. One of the most characteristic is his *Admonition to the Nobility and People of England*, printed in Antwerp, 1588, and distributed in England as a forerunner for the Spanish Armada. In England these pamphlets caused great indignation, even among the Romanists, and it was made treason for a subject of the English crown to correspond or entertain any kind of connection with Allan; but by Rome and Spain he was magnificently rewarded. Philip II. made him Archbishop of Mechlin, and he lived in Rome in princely style. He was one of the translators of the Rheims New Testament (1582). G. LECHLER.

ALLEGORICAL INTERPRETATION OF THE BIBLE assumes a double or threefold sense of the Scriptures, — an obvious literal sense, and a hidden spiritual or mystic sense, both of which were intended by the sacred writer. History is not merely history to the allegorist; indeed, the historic value of a passage is generally the least interesting fact about it: what is of most importance are the spiritual lessons it conveys. Thus the Book of Joshua has quite recently been treated, by a popular writer, as an allegory of the soul's conquest over sin and self. This style of biblical explanation finds a parallel in paganism. The Greek philosophers since Socrates, scandalized by the stories of their divinities, allegorically interpreted the poems of Hesiod and Homer. In a later period the Stoics, the Neo-Platonists, and the Gnostics were noted for their facility in finding in the ancient myths the truths of the philosophy of nature. But the allegorical interpretation of the Bible arose among the Alexandrian Jews who came in contact with Greek wisdom, and the attempt to reconcile the Mosaic revelation with the Greek philosophy. First Aristobulus (*circa* 160 B.C.) and the writers in the Apocrypha, and next, and principally, Philo (*circa* 40 B.C.), found all the philosophy in the Old Testament by their allegorical interpretation. Thus the four rivers of Paradise were Plato's four cardinal virtues; Adam was the lower, sensuous man; Abraham was the human soul progressing towards the knowledge of God; Sarah represented divine wisdom; Hagar, secular learning, etc. The Apostle Paul himself gives instances (1 Cor. x. 4; Gal. iii. 16; iv. 21–31) of the sacred allegory, although his use of it is so exceptional and so restrained that it does not countenance it as a *method*. But the difference between the allegorizing of Philo and Paul is very great. Philo put his Platonic ideas into Scripture: Paul drew out the deeper meaning of the same. Philo idealized, Paul spiritualized, Mosaism. The one left nothing in it but philosophy and myth: the other drew from it the gospel.

Into the early *Christian Church* allegorical interpretation came, and first, as was to be expected, from the Jews at Alexandria; for the Christians there were now interested, as the Jews had been, in reconciling their religion with Greek thought. Clement of Alexandria (*circa* 200) taught that the verbal sense is merely for elementary faith: the allegorical sense alone leads to the gnosis. But the chief allegorist of the Church is Origen (185–253), that fertile, but not well-balanced, writer. He taught a *threefold* sense of Scripture, corresponding to the three constituent elements in man, — body, soul, and spirit. Once introduced, the system more or less developed has maintained its hold on the Church. In the middle ages four senses were found in Scripture, — historical, allegorical, moral, and anagogical; e.g., Jerusalem is *literally* a city of Palestine, *allegorically* the Church, *morally* the believing soul, *anagogically* the heavenly Jerusalem. To this fourfold sense the present Roman-Catholic Church holds. The Reformers returned to the grammatical sense; and this may be said to constitute the basis of Protestant exegesis. Allegorical interpretation has its advocates to-day in Protestantism. Many sermonizers and popular expositors are allegorists. Many scholarly men have, in this idea, followed the Fathers. Bishop Wordsworth's is a prominent instance of a commentary written largely on this principle.

The system is so easily learnt, so specious in its promises, that it is no wonder that it attracts many. It seems to turn the Bible into a "fountain of living waters." Everywhere under its inspiration Christ is seen: the desert is gladdened by his presence, the wilderness is a flower-garden. Genealogical tables by mere interpretation of the names become rich deposits of spiritual truth. But the allegorical interpretation tampers with the Word of God. It substitutes human fancies for divine facts and truths. As Calvin, by general acknowledgment one of the ablest commentators, says, by the allegorists Scripture was tortured away from its true sense. They "concluded that the literal sense was too mean and poor, and that under the outward bark of the letter there lurked deeper mysteries, which cannot be extracted but by beating out allegories. God visited this profanation by a just judgment, when he suffered the pure meaning of Scripture to be buried under false interpretations. I acknowledge that Scripture is a most rich and inexhaustible fountain of all wisdom, but I deny that its fertility consists in the various meanings which any man at his pleasure may assign. Let us know, then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely." This style of interpretation is not *exposition*, but *imposition:* the meaning is not read *out*, but read *in*. History, the grammar, and the dictionary are the proper aids in Bible study; not the subjective imagination. We must find out, under the guidance of the Spirit, what the holy men of old were by him moved to say.

The Swedenborgians have as a matter of revelation a modification of the allegorical method. Swedenborg laid it down that "all and every part of the Scripture, even to the most minute, not excepting the smallest jot or tittle, signify and involve spiritual and celestial things" (*Arcana Cœlestia*, I. No. 2). This deeper sense is in the literal as the soul is in the body, but was lost until revealed to Swedenborg. His allegorizing is arbitrary, fanciful, often ingenious, often absurd. Thus he considers the first chapter of Genesis to represent in its spiritual sense the regeneration of man, of which process the six days are the successive stages; Adam in Paradise is the primitive Church; the four rivers are goodness, knowledge, reason, and science, etc. His exegesis is critically worthless.

ALLEGORY is most closely allied in the domain of art to the symbol, in that of literature to the parable. But while in art the symbolical representation leads the mind by a natural and necessary association from the sign given to the idea intended, — as when, for instance, a lion rising on his forepaws symbolizes defiant courage, — in the allegory there is only a conventional and incidental connection between sign and idea, and the key to the meaning of an allegorical representation is generally found in its symbolical attributes, as, for instance, when a woman in Greek costume is recognized as America by means of the flag she holds in the hand. The difference in literature between the allegory and the parable is somewhat similar. The parable consists of two parts, — a plain narrative from real, practical, every-day life, to which is added a parallel from the spiritual or moral sphere; and the relation between these two parts is that of a striking and easily comprehended illustration of profound spiritual teaching. The allegory, on the contrary, consists only of a fictitious and fantastic narrative; but by means of subtle hints and allusions this narrative leads the reader to seek for a real and substantial meaning beneath the fanciful surface.

In Christian art, which is very rich in beautiful symbols, — the Cross, the Lamb, etc., — the allegory has always played a somewhat subordinate part; though in the earliest times, and on account of the social position of the congregation, it was of frequent occurrence, and in ingenious artificiality often approached the puzzle; as, for instance, where Christ was allegorically represented by the picture of a fish, because the Greek name of fish, ἰχθύς, is composed of the initial letters of the words Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, "Jesus Christ, God's Son, the Saviour." In Christian literature it was often employed in books of devotion and moral teaching, and it has produced at least one lasting and very prominent work, — *The Pilgrim's Progress;* not to forget, that, introduced by Philo as a means of reconciling Judaism and Platonism, it was adopted by the theological school of Alexandria as the highest principle of biblical exegesis, and through Augustine transplanted to the Western Church, where it flourished during the Middle Ages. CLEMENS PETERSEN.

ALLEGRI, Gregorio, b. in Rome about 1580; d. there Feb. 18, 1652; studied music under Nanini, and was made director of the papal choir by Urban VIII., 1629. He was one of the first who composed for stringed instruments. His most celebrated composition is a *Miserere* for two choirs, still performed each year during Holy Week in the Sixtine Chapel. It was forbidden, under penalty of excommunication, to give or take copies of this music. In 1771, however, Dr. Burney procured a copy, and published it in London; but it was soon discovered that the effect of the music depends upon a peculiar execution, of which the papal choir alone has the secret.

ALLEN, David Oliver, b. at Barre, Mass., Sept. 14, 1799; d. at Lowell, Mass., July 17, 1863; was graduated from Amherst College in 1823; and from Andover Theological Seminary in 1827; went the same year as a missionary to India; returned thence in 1853; and published in 1856 *India, Ancient and Modern*, Boston, 1856, 2d ed., 1858.

ALLEN, John, b. in 1476; murdered July 28, 1534, at Artane, near Clontarf; was educated at Oxford; and by Archbishop Warham sent to Rome, where he staid nine years. On his return, he was appointed chaplain to Wolsey, whose policy he adopted; and in 1528 he was made Archbishop of Dublin. He wrote *Epistola de Pallii Significatione* and other minor pieces.

ALLEN, John, b. at Truro, Cornwall, 1771; d. June 17, 1839, at Hackney, near London, where for thirty years he kept a private school. He published in 1813 a translation of Calvin's *Institutes of the Christian Religion*, and in 1816 *Modern Judaism.*

ALLEN, William, D.D., b. at Pittsfield, Mass., Jan. 2, 1784; d. at Northampton, Mass, July 16, 1868; was graduated at Harvard College in 1802; studied theology; was licensed in 1804; and soon after appointed assistant librarian of Harvard College. He issued in 1809 an *American Biographical and Historical Dictionary*, the first work of the kind in America. His diligence in collecting materials, as well as the growth of the country, are evidenced by the increase of the book from seven hundred titles to eighteen hundred in the second edition, 1832, to seven thousand in the third edition, 1857. In 1810 he succeeded his father as pastor of the Pittsfield Congregational church. Became president of the university intended by the New Hampshire legislature to supplant Dartmouth College; this scheme failing, he afterwards became president of Bowdoin College in 1820, and retained the position until 1839. He removed to Northampton, where he carried on useful literary labors. He was the father-in-law of Professor Henry B. Smith, D.D., LL.D.; and in the memoir of the latter (N.Y., 1880) will be found some notice of him.

ALLENITES, the followers of *Henry Allen*, who, b. at Newport, R.I., June 14, 1748, d. in Nova Scotia, in 1784, began in 1774 to propagate his ideas by preaching and by publishing tracts. He held that all the souls of the human race were emanations from one great spirit; that they were all present in the Garden of Eden, and took actual part in the fall; that the human body and the whole material world did not exist before the fall, but were created to prevent the absolute destruction of the human race by the fall, etc. He made a considerable impression.

especially in Nova Scotia, and gathered a number of zealous proselytes; but after his death his party gradually dwindled away.

ALLEY, William, b. about 1512 at Chipping Wycombe, Bucks, Eng.; d. at Exeter, April 15, 1570; was educated at Eton, Cambridge, and Oxford; and espoused the cause of the Reformation, but kept himself in retirement during the reign of Mary. Elizabeth made him reader in St. Paul's, and in 1560 Bishop of Exeter. He revised the Pentateuch for the Bishops' Bible, and wrote an exposition of 1 Peter in *The Poor Man's Library*.

ALLIANCE, EVANGELICAL. A voluntary association of evangelical Christians from different churches and countries, for the purpose of manifesting and promoting Christian union and religious liberty.

I. Origin and Aims. — The Alliance owes its origin to a wide-spread and growing desire for a closer union among evangelical Protestants, both for the sake of union, and for a more successful conflict with infidelity on the one hand, and superstition on the other. This union is to be entirely free and voluntary, and to leave room for great variety within the limits of scriptural or evangelical belief. The object is, not to create union, but to acknowledge, exhibit, and strengthen that spiritual union which has always existed among true Christians as members of Christ's body, but which is sadly marred and obstructed by the many divisions and rivalries of Protestant denominations and sects. The Alliance aims not at an organic union, nor at a confederation of churches, but simply at a free Christian union of individual members from different churches who hold essentially the same faith; although such a union will naturally tend to bring gradually the churches themselves into closer fellowship and mutual recognition. It claims no official and legislative authority that might in any way interfere with the internal affairs of the denominational organizations, or the loyalty of its members to their particular communion. It relies solely on the moral power of truth and love.

The other object of the Alliance is the defence and promotion of religious freedom in that sense in which it is understood by the advanced sections of Protestantism, especially in Great Britain and the United States. It is freedom as distinct from mere toleration, freedom of conscience as a fundamental and inalienable right of every man, and freedom of worship which is the natural result of the former, and which the government is bound to protect. The Alliance is the only Christian organization which attends to this important interest, and comes to the aid of all who are persecuted for the sake of religion. By its unsectarian character and freedom from all political complications, it can accomplish and has accomplished a great deal for the relief of suffering brethren and the recognition of the sacred rights of conscience.

II. The Founding of the Alliance. — After a number of preparatory meetings and conferences, the Alliance was founded in a remarkable and enthusiastic meeting held in Freemasons' Hall in London, Aug. 19–23, 1846. The meeting was composed of eight hundred Christians, — Episcopalians, Presbyterians, Independents, Methodists, Baptists, Lutherans, Reformed, Moravians, and others, — and included many of the most distinguished divines, preachers, and philanthropists from England, Scotland, Ireland, Germany, France, Switzerland, the United States, and other countries. Sir Culling Eardly, Bart., presided, and became the first president of the British branch. Eloquent addresses were delivered, fervent prayers offered, and nine doctrinal articles adopted; not, however, as a binding creed or confession, but simply as an expression of the essential consensus of evangelical Christians whom it seemed desirable to embrace in the Alliance.

III. The Doctrinal Basis. — The nine articles are as follows: —

"1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.
"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
"3. The Unity of the Godhead, and the Trinity of the Persons therein.
"4. The utter depravity of human nature in consequence of the Fall.
"5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
"6. The justification of the sinner by faith alone.
"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
"9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

Some regard this doctrinal statement as too liberal, others as too narrow (especially on account of Art. 9 which excludes the Quakers), while still others would have preferred no doctrinal basis, or only the Apostles' Creed, the simplest and most generally accepted of all creeds. Nevertheless it has answered a good purpose, and maintained the positive evangelical character of the Alliance. The American branch, at its organization (1867), adopted the nine London articles, with the following important explanatory and qualifying preamble: —

"*Resolved*, That in forming an Evangelical Alliance for the United States in co-operative union with other branches of the Alliance, we have no intention to give rise to a new denomination; or to effect an amalgamation of churches, except in the way of facilitating personal Christian intercourse and a mutual good understanding; or to interfere in any way whatever with the internal affairs of the various denominations; but simply to bring individual Christians into closer fellowship and co-operation, on the basis of the spiritual union which already exists in the vital relation of Christ to the members of his body in all ages and countries.

"*Resolved*, That in the same spirit we propose no new creed, but taking broad, historical, and evangelical catholic ground, we solemnly re-affirm and profess our faith in all the doctrines of the inspired word of God, and in the *consensus* of doctrines as held by all true Christians from the beginning. And we do more especially affirm our belief in the *divine-human person and atoning work of our Lord and Saviour Jesus Christ*, as the only and sufficient source of salvation, as the heart and soul of Christianity, and as the centre of all true Christian union and fellowship.

"*Resolved*, That, with this explanation, and in the spirit of a just Christian liberality in regard to the minor differences of theological schools and religious

denominations, we also adopt, as a summary of the *consensus* of the various evangelical Confessions of Faith, the Articles and Explanatory Statement set forth and agreed on by the Evangelical Alliance at its formation in London, 1846, and approved by the separate European organizations, which articles are as follows," etc.

IV. Branch Alliances. — The Evangelical Alliance thus auspiciously organized soon spread throughout the Protestant world. Branch alliances were formed in Great Britain, Germany, France, Holland, Switzerland, Sweden, and even among the missionaries in Turkey and East India; more recently also in the United States, Canada, Italy, Australia, Brazil, Mexico, Egypt, and among the Protestant missionaries in Japan. There is no central organization with any controlling authority; and the General Alliance appears in active operation only from time to time when it meets in general conference, which has assumed the character of a Protestant œcumenical council, but differs from the œcumenical councils of the Greek and Roman Churches in claiming only moral and spiritual power. The various national branches are related to each other as members of a confederation with equal rights. The British organization, being the oldest and largest, and having a house (in London, No. 7 Adam Street, Strand), and salaried officers who devote their whole time to the work, has been heretofore the most influential; the Continental branches are more elastic, and confine themselves to occasional work; the American branch, which was organized at the Bible House, New York, in 1867 (a previous attempt having failed on account of the anti-slavery agitation before the Civil War), has in a short time become the most vigorous and popular; for in the United States, where all Christian sects are represented on a basis of equality before the law, there is also the greatest appreciation of religious freedom, the strongest desire for Christian union and co-operation, and the widest field for the realization of the idea of a universal Christian brotherhood on the basis of a free development of denominational peculiarities in dogma, discipline, and worship. We now give a brief summary of the history and results of the Alliance.

V. The Annual Week of Prayer. — This was originally proposed by the English and American missionaries in India, adopted by the Alliance, and has become an institution and means for promoting Christian union and the spread of the gospel at home and abroad. The first week of January is set aside for united prayer. A programme is issued several months before by the British organization, and sent to the branch Alliances for their revision and adoption. Each branch adapts it to the condition and wants of the country which it represents, and gives it a wide publicity. Some convenient church or hall is selected in those cities and villages which observe the custom, and the ministers and laity of different denominations unite in praying for the common objects of Christ's kingdom, with special reference to the conversion of the world. This week of prayer has become almost an institution (like the holy week), and is very generally observed in London, Paris, Berlin, Basle, Geneva, Rome, Cairo, Beirut, New York, and other large cities to the shores of the Pacific.

The following programme, issued by the American Branch for the year 1881, is given as a specimen: —

"*January* 2. — Theme: Christ the only hope of the lost world.

"*Monday*, 3. — Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

"*Tuesday*, 4. — Humiliation and confession on account of individual, social, and national sins.

"*Wednesday*, 5. — Prayer for the Church of Christ, its unity and purity, its ministry, and for revivals of religion.

"*Thursday*, 6. — Christian education; prayer for the family, Sunday schools, and all educational institutions; for Young Men's Christian Associations, and for the press.

"*Friday*, 7. — Prayer for the prevalence of justice, humanity, and peace among all nations; for the suppression of intemperance and Sabbath desecration.

"*Saturday*, 8. — Prayer for Christian missions, and the conversion of the world to Christ.

"*Sunday*, 9. — Theme: On the Ministration of the Holy Spirit."

VI. Conferences. — Another means of promoting the objects of the Alliance are national and international Conferences. The British organization holds a meeting annually in October in some city of England. The Irish and Scotch Branches do the same. The American Branch holds an American meeting every two years. The Continental and other branches meet less regularly. Far more important are the *General Conferences* which are convened at intervals of from four to six years according to circumstances. They have an international as well as interdenominational character, and may be called Protestant œcumenical councils, with this important difference, however, that they do not settle dogmas or canons of discipline, and have no legislative authority, but simply moral power. They are held in the great capitals, and arranged by the branch in whose bounds they meet, with the co-operation of all the sister branches. They last from seven to ten days, and are spent in prayer and praise, brotherly communion, and free discussions of the leading religious and social questions of the age. Christians from all countries, and speaking various languages, are brought together face to face to become personally acquainted, and to encourage each other in every good work.

Eight general Conferences have been held thus far, and others will be held from time to time as long as the Alliance has vitality and a mission to fulfil. The first general Conference took place in London in 1851, the year of the great exhibition of the works of industry of all nations in the British metropolis; the second in Paris, 1855; the third in Berlin, 1857; the fourth in Geneva, 1861; the fifth in Amsterdam, 1867; the sixth in New York, 1873; the seventh in Basle, 1879; the eighth in Copenhagen, 1884. They were well attended, and left a most favorable impression upon the delegates and the country in which they were held. See a brief history of the first five Conferences, by Rev. James Davis, in the report of the New York Conference of the Alliance. New York, 1873, pp. 189, sqq. The Conference held in New York Oct. 2–12, 1873, is regarded by many as the most enthusiastic, interesting, and

useful religious meeting in the history of American Christianity. Three of the foreign delegates — the Rev. Professor César-Louis Pronier of Geneva, Rev. Antonio Carrasco of Spain, and Rev. Emile F. Cook of Paris — took passage in the "Ville du Havre," which was sunk at sea Nov. 22, 1873: the first two were drowned, the third died, Jan. 29, 1874, in consequence of his exposure. More than twenty thousand dollars (a hundred thousand francs) were raised for their families in New York alone. The seventh Conference in Basle was not so large and imposing, but in its way equally interesting and successful. The eighth Conference in Copenhagen was predominantly Lutheran and Scandinavian. The Alliance has been the parent of other Alliances of a denominational and ecclesiastical character, as the Pan-Anglican Synod, the Pan-Presbyterian Alliance, the Pan-Methodist Conference, which likewise hold occasional meetings, but do not supersede nor interfere with the Evangelical Alliance and its general conferences.

VII. Religious Liberty. — The Alliance assumed from the beginning that freedom of conscience and Christian union, far from being inconsistent with each other, are one and inseparable; that freedom is the basis of union, and union the result and support of freedom; that a union without freedom is only a dead, mechanical uniformity; that true union implies variety and distinction, and a full recognition of the rights and peculiar gifts and mission of other members and branches of Christ's kingdom. The Roman Church maintains union at the expense of freedom, and, while advocating liberty of conscience and public worship for *herself*, denies it to all others in principle, and, where she has the power, in practice also. Since the formation of the Alliance, many cases of persecution more or less severe have occurred, especially in Southern Europe, under the operation of penal laws against religious dissenters; and the united efforts of the different branches of the Alliance, through the press and by deputations of influential public men, have had a considerable moral influence in bringing about those remarkable changes in favor of religious liberty which have taken place among the Latin races, especially in Italy, and even in Russia and Turkey, within the last twenty years. The Alliance successfully exerted its influence for the release of the Madiai family in Tuscany (1852), who were punished for the sole crime of reading the Bible and holding religious meetings; for the release of Matamoras, Carrasco, and their friends, who, during the reign of Queen Isabella in Spain, were thrown into prison and condemned to the galleys for the same innocent cause (1853). It aided in inducing the Sultan of Turkey to abolish the death-penalty for apostasy from Mohammedanism in his dominions after the Crimean War (1856). It interceded for the Methodists and Baptists in Sweden (1858), which has since abrogated the penal laws against Roman Catholics and Protestants not belonging to the Lutheran Confession. It sent in 1871 a large deputation, in which prominent citizens of the United States took a leading part, to Prince Gortschakoff and the Czar of Russia (then at Friedrichshafen) to plead for the oppressed Lutherans in the Baltic Provinces; and these have not been disturbed since that time. It sent a similar deputation to the embassy from Japan, when they visited the United States and the courts of Europe in 1872, to remonstrate against the persecution of Christians, mostly Roman Catholics, in that distant empire of the East; and the persecution has since ceased. It has not forgotten the Nestorians in Persia, who appealed to the Alliance for protection against the oppression of a Mohammedan government; and prepared a memorial to the Czar on the persecution of Baptists in the South of Russia (1874). At the seventh general Conference in Basle (1879), a deputation was appointed to wait on the Emperor of Austria in behalf of certain Christians in Bohemia, who were debarred the liberty of holding even family worship; and the request was granted by the special interposition of the emperor. The force of public opinion on the subject of freedom of conscience and religious worship, as expressed by the Alliance, has always found a respectful hearing, and must sooner or later be obeyed by every civilized government on the globe.

Lit. — The Proceedings of the London meeting of 1846, when the Alliance was organized, and the Proceedings and Addresses of the General Conferences at London, Paris, Berlin, Geneva, Amsterdam, New York, and Basle, were all published in English, and most of them also in French, German, and Dutch, in the cities where they were held, and may be had at the office of the British organization, 7 Adam Street, Strand. The most important are: *Evangelical Alliance Conference*, 1873, edited by Drs. Schaff and Prime, published by the Harpers, New York, 1874, 773 pp. double col. The American Committee distributed gratuitously six hundred copies of this stately volume among delegates and theological libraries in Europe and America. *Siebente Hauptversammlung der Evang. Allianz gehalten in Basel*, 1879, *herausgeg. von Prof. Dr. Riggenbach*, Basel (Bahnmaier), 1879, in 2 vols. of 1,054 pp. The same in English, under the title, *The Religious Condition of Christendom described in a series of papers presented to the Seventh Gen. Conf. of the Ev. Alliance held in Basle*, 1879, edited by Dr. J. Murray Mitchell, London (Hodder and Stoughton), 1880. To this should be added the report of the Deputation of the Basle Conference to the Emperor of Austria in behalf of religious liberty in Bohemia, published in German and French at Basle, 1880. The British branch publishes from time to time special papers. The American branch has issued from 1867 to 1884 eighteen documents, among them a report on the state of religion in the United States for the Conference in Amsterdam, by the late Professor Dr. Henry B. Smith (1867), a similar report prepared for the Conference in Basle by Dr. Schaff (1879), and a report on the Alliance Deputation to the Czar of Russia in behalf of religious liberty (1871). The Alliance has no special organ, but uses the various religious periodicals friendly to the cause in different countries. The British organization reports its proceedings every month in the *Evangelical Christendom*, published by William John Johnson, in London, Edinburgh, and Dublin. PHILIP SCHAFF.

ALLIANCE OF THE REFORMED CHURCHES (popularly called "Presbyterian Alliance"). A voluntary organization formed in London 1875; somewhat similar to that of the Evangelical Alliance, but confined to Reformed churches holding the Presbyterian system of government, and more churchly in the character of its representation. It realizes a desire strongly entertained by Calvin (letter to Cranmer, 1552) and Beza (conference at St. Germain, 1561), to heal the divisions among Protestants by the formation of some general council. Nothing came of their efforts, and the different Protestant churches rapidly became still farther separated.

The English-speaking portion of the Presbyterians had their home in Scotland where Knox's influence was paramount; and there the desire for a re-union of Reformed Christendom lingering in men's hearts, subsequently found expression in a variety of ways. *The Second Book of Discipline of the Scottish Church* (pub. 1578) speaks of an "Assembly representing the Universal Kirk of Christ, which may be properly called the General Assembly, or General Council of the whole Kirk of God;" while in Pardovan's well-known collection of Scottish Church laws (1st ed. 1709) there is a section under the title, "Of a General Council of Protestants." During the eighteenth century a variety of controversies conducted too often with great bitterness alienated even the Presbyterian churches from each other till Presbyterian re-union seemed all but hopeless. In the early part of the present century, however, a kindlier spirit began to prevail, and churches that were doctrinally agreed drew together. In 1820 the Burgher and Anti-burgher churches united under the name of the United Secession Church. This has been followed by a large number of church unions in Scotland, Ireland, Canada, the United States, Australia, and elsewhere; while the watchword of even those churches that did not see their way to entering into organic union with any of their neighbors became "Co-operation without incorporation." The formation of the Evangelical Alliance (London, 1846) showing how there might be such co-operation without any surrender of denominational existence, the desire for some form of Presbyterian union gradually became general. At length in 1870 the Rev. Dr. McCosh of Princeton, N.J., gave a definite direction to this desire by advocating a General Presbyterian Alliance. In Scotland Dr. W. G. Blaikie was especially active in the same direction In 1873 the first ecclesiastical action on the subject was taken by the General Assemblies of the Presbyterian Church in Ireland, and of that in the United States in simultaneously appointing committees to correspond with other churches. This led to the holding of a meeting in New York (Oct. 6, 1873) during the sessions of the Sixth General Conference of the Evangelical Alliance, at which a committee was appointed to bring the matter before the Presbyterian churches throughout the world and to obtain their concurrence and co-operation. This committee issued an address in which they distinctly stated that what was proposed was not that the churches "should merge their separate existence in one large organization; but that, retaining their self-government, they should meet with the other members of the Presbyterian family to consult for the good of the Church at large, and for the glory of God." The proposal met with such general approval that in July, 1875, a conference was held at the English Presbyterian College in London. At this meeting, which lasted four days, and where nearly one hundred delegates, representing many churches, attended, a constitution for the proposed Alliance was prepared, from whose basis we extract the following: —

"1. This Alliance shall be known as THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM.

"2. Any church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Churches, shall be eligible for admission into the Alliance."

It was also proposed that there should be a triennial council of delegates, ministers, and elders, in equal numbers, to be appointed by the different churches in proportion to the number of their congregations; and that this council, while at liberty to consider all matters of common interest, should "not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relations."

The Alliance which was thus proposed, was one, not of individual Christians nor of individual Presbyterians, but of Presbyterian churches, and its constitution met with great favor. It furnished an opportunity for the different church organizations to come into close fraternal relations with each other while retaining their separate existence and independence; while the council, it was seen, might in some measure informally do duty for that "missing link" of a world-wide Presbyterian Church, a General Assembly. In 1876, therefore, almost every Presbyterian organization adopted the constitution, and appointed delegates, who — to the number of three hundred and thirty-three, and representing more than forty-nine separate churches, scattered through twenty-five different countries, and consisting of more than twenty thousand congregations — met in Edinburgh, July 3–10, 1877, and constituted the First General Council of the Reformed Alliance. The session lasted eight days, during which papers were read and discussed on The Harmony of the Reformed Confessions; The Fundamental Principles of Presbyterianism; The Eldership; Co-operation in Mission Work, and such like.

The Second General Council, composed of nearly three hundred delegates, was held in Philadelphia, Sept. 23 to Oct. 2, 1880, and was an occasion of great interest. Papers were read and discussed on many vital Christian doctrines, e.g., Inspiration; The Atonement; Future Retribution, — expressing on the whole strong adherence to the old doctrinal positions of the Reformed Churches, while important movements were initiated that look to a unifying and simplifying of the Reformed Creeds, and to co-operation by the whole Reformed Church in

enterprises of a missionary and benevolent character. The Third General Council was held in Belfast, in 1884.

LIT.—*Report on Bicentenary of the Westminster Assembly*, Edin., 1843. CANDLISH: *Lecture on The Relations in which the Churches of Christ ought to stand to each other; in "Principles of Union and Mutual Duties,"* Glasgow, 1845. *Address to the Churches of Christ organized on Presbyterian principles throughout the world*, N.Y., 1874. *Minutes of London Conference*, 1875. *Proceedings of First General Council*, edited by Rev. J. Thomson, Edinburgh, 1877, small 4to, pp. 382. *Proceedings of Second General Council*, edited by Rev. Drs. John B. Dales and R. M. Patterson, Philadelphia, 1881, 8vo., pp. 1154. *Minutes of Second General Council of Reformed Churches*, Philadelphia, 1881; *Minutes of Third Council*, ed. Mathews, Belfast, 1884. G. D. MATHEWS.

ALLIANCE, The Holy, was a league between Alexander of Russia, Francis I. of Austria, and Friedrich Wilhelm of Prussia, for the purpose of maintaining that peace and order which, after the fall of Napoleon I., the congress of Vienna had succeeded to establish. In its original intention the Holy Alliance no doubt was a Christian effort with pure and lofty aims, professing, as it did, to carry out the principles of the gospel of Jesus Christ in all relations between sovereign and subjects, and between sovereigns and sovereigns. In reality, however, the league became a most vicious instrument of suppression and re-action. The form of the instrument was due to Alexander, who at that period stood under the inspiration of Madame Krüdener: the use to which it was put was determined by Austrian traditions and the character of Prince Metternich.

ALLIX, Peter, b. at Alençon, 1641; d. at London, 1717; was educated in the Reformed theological seminary of Sedan; was minister at St. Agobille, Champagne, and afterwards at Charenton, but left France on the revocation of the Edict of Nantes and went to London, where James II. allowed him to establish a French church for the numerous French fugitives. He received the degree of doctor both from Oxford and Cambridge, and in 1690 he was made canon at Salisbury. His numerous writings, in French, Latin, and English, are mostly polemical or apologetical. By his two works, *Some Remarks upon the ecclesiastical history of the ancient churches of Piedmont*, London, 1690, and, *Remarks upon the ecclesiastical history of the ancient churches of the Albigenses*, London, 1692, written against Bossuet, in order to show that the Albigenses were not dualists, but identical with the Waldenses, he contributed much to uphold this wrong view. A complete list of his works is found in Haag: *La France protestante*. HERZOG.

ALLOCUTION, a diplomatical term, denoting an address from the pope to the assembled College of Cardinals. Generally these addresses treat of the relations between the Roman See and foreign governments; but, more especially, they are used as a means to explain the papal policy in cases in which the pope will not allow his action to be used as a precedent. Thus the allocution is, in reality, often a reservation, a protest.

ALL-SAINTS'-DAY. From Chrysostom, *Hom.*, 74, it appears that as early as the fourth century a festival was celebrated by the Eastern Church in honor of all the saints on the Sunday after Whitsuntide, which, consequently, was called "All-Saints' Sunday." In the Western Church such a festival was not known until later on. When, under Pope Boniface IV., 608–615, the Pantheon was fitted up for Christian worship, it was dedicated to the Virgin and all the saints; and its day of dedication, May 13, was annually celebrated as a festival for the saints. Another *Festivitas Sanctorum*, mentioned by Ado, *Martyrol. Aquilej. ad Kal. Novemb.*, originated from the consecration by Pope Gregory III. of a church *in honorem omnium Sanctorum;* its day fell on Nov. 1. In 835, Pope Gregory IV. induced the Emperor Lewis to introduce an all-saints' festival in the Frankish Church to be celebrated on Nov. 1. In England the festival was introduced somewhat later, about 870, and usually called Allhallowmas. In the Anglican Church it is still celebrated, while in most other Reformed churches it has fallen into disuse. H. ALT.

ALL-SOULS' DAY, the day following All-Saints' Day, Nov. 2, is by the Roman Church consecrated to the memory of the dead and to prayer for the souls suffering in purgatory; but its celebration is a custom which has become general, rather than a definite institution. Since the days of Gregory the Great (d. 604), when the doctrine of purgatory became generally accepted, it was considered a sacred duty for all Christians to pray for the dead; and an incident contributed to mould this general duty into a fixed form. A pilgrim returning from Jerusalem reported that, on approaching Sicily, he had seen flames from purgatory bursting through the earth, and heard the wailings of the suffering souls. They implored him to go to the Monastery of Clugny, and beg the monks to have mercy on their woes, and by prayers and alms free them out of purgatory. From this time, 998, the pious abbot of Clugny, Odilo, considered it a duty for his monastery to celebrate every year the day after All-Saints' Day in commemoration of all deceased believers, which example soon spread to other monasteries. H. ALT.

ALMAIN, Jacques, b. at Sens; d. in 1515; as professor of theology in the college of Navarre, drew up the reply of the faculty to the work of Cajetan on the superiority of the pope to a general council, and wrote *De Auctoritate Ecclesiæ*, etc., Paris, 1512; *De Potestate Ecclesiastica*, etc., Paris, 1517; and *Moralia*, Paris, 1525.

ALMEIDA, Emmanuel, b. at Viseu, Portugal, 1580; d. at Goa, 1646; entered the Order of the Jesuits, and worked for ten years as a missionary among the Ethiopians. Besides his *Historical Letters*, Rome, 1629, against Urreba, he left materials for the *Ethiopian History*, edited by BALTHASAR TELLER, Coimbra, 1660.

ALMERICIANS. See AMALRIC of BENA.

ALMONER (*aumônier, eleemosynarius*), an officer among the court clergy; occurs at the French court from the thirteenth century, and was originally employed to distribute the king's alms. Later on there were several almoners, and from the fifteenth century a grand almoner is mentioned. He stood at the head of the whole court clergy, made propositions for the appointments

to bishoprics and other benefices, and exercised a considerable influence. In the Revolution the office was abolished. In England the duty of the hereditary grand almoner consists in distributing the coronation medals among the spectators; and that of the lord high almoner, in distributing twice a year the Queen's bounty, that is, as many silver pennies as the Queen has years of age.

ALMS (from *ἐλεημοσύνη, mercifulness*). To give alms was a duty laid upon the Jews, who were also required to leave gleanings in the fields that the poor might be fed (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2–13; Ruth ii. 2). Every third year a tithe of the entire increase was to be divided among the Levite, the stranger, and the fatherless and the widow (Deut. xiv. 28, 29). Alms-giving was part of the Pharisaic practice, "to be seen of men" (Matt. vi. 2). In the temple there were thirteen boxes for this purpose (John viii. 20). The idea that there is merit in alms *per se*, has been always fruitful of ill. Men think by them to purchase salvation; but God asks, what is the motive? not, what is the amount? (2 Cor. viii. 12.) The widow's two mites were more precious than the rich men's princely gifts. Alms-giving was early recognized as a condition of piety, and as a "fundamental law of Christian morality;" for unless there be benevolence, there can be no spiritual life; and mention is made in the Acts of collections for the poor as a bond of Christian unity (Acts xi. 29; Rom. xii. 13; Eph. iv. 28; 1 Tim. vi. 18; Heb. xiii. 16; 1 John iii. 17). It was the exhortation of the pillar apostles (Gal. ii. 10), and a special care of Paul (1 Cor. xvi. 1). Frequent are the exhortations of the fathers; and it became an integral part of the Church worship. The money went, before the fifth century, into the hand of the bishop, and was distributed by the deacons. But in the Western Church in the fifth century there was a fourfold division of them: 1, for the bishop; 2, for the clergy; 3, for the poor; 4, for the fabric and sustenation of the churches. See ALMONER.

ALOGI, or **ALOGIANS,** *ἄλογοι*, a branch of the Monarchians, flourished in Asia Minor, and received, according to Epiphanius, *Hæres.* 51, 3, their name from the fact that they denied the existence of the Logos, taught by St. John, and rejected both St. John's Gospel and probably also the Revelation. Theodotus the currier, who about 200 was excommunicated by the Roman bishop, belonged to this sect, according to Epiphanius, 54, 1. HERZOG.

ALOMBRADOS, *Illuminati, Illuminés*, a mystic sect, which originated in Spain in the first part of the sixteenth century, and appeared at the same time in the vicinity of Cordova and in Castile. The Inquisition, however, was prompt in its action. Among those suspected was Ignatius Loyola: twice he was called before the Inquisition and imprisoned. Also Juan d'Avila, Luis de Granada, Francis de Borgia, and others among the Spanish theologians, were examined. (Cf. McCrie, *History of the Reformation in Spain.*) The doctrines of the Alombrados, such as they are represented in the acts of the Inquisition, remind one sometimes of the Quakers on the one side, and on the other of the German Anabaptists Münzer, Schwenkfeld, etc. A report of Jan. 28, 1558, summarizes them in the following manner: I. Only the inward prayer is commanded by God and meritorious, while the external praying with the lips is a merely symbolical or sacramental action without any religious worth. II. The confessor who recommends such external, bodily exercises, shall not be obeyed. III. The true servant of God is above practices of this kind, nor is it necessary for him to do good works in the common sense of the word. IV. The violent movements, cramps, and faintings which accompany the inner devotion, are token of divine love and the grace of the Holy Spirit. V. In the state of perfection the secret of the Holy Trinity is revealed to us, even while here on earth, and all which we shall do or not do is communicated to us directly by the Holy Spirit, etc. (Llorente: *History of the Inquisition*). A still more complete record of the doctrines of the Alombrados is found with Malvasia: *Catalogus omnium hæresium et conciliorum*, Rome, 1661, Centur. XVI., pp. 269–274, from which it appears that they entertained antinomian maxims of a very doubtful character. This was more especially the case with a branch of the Alombrados discovered in 1575 in the neighborhood of Cordova, and founded by the Carmelin nun, Caterina de Jesus, and a certain Juan de Willelpando, from Teneriffa; and with another branch flourishing about 1623 in the dioceses of Sevilla and Granada. Both these sects were suppressed with great severity by the Inquisition, and many of their members perished at the stake. Closely allied to the Spanish Alombrados, and different from the German Illuminati of the eighteenth century, were the Illuminés of Northern France; the sect was founded in 1634 in Flanders and Piccardy by Antoine Bocquet and Abbé Guérin, pastor of St. George de Roye, after the latter of whom it was often called *Guerinets*. Another sect of French Illuminés flourished in Southern France in the beginning of the eighteenth century. They seem to have adopted several Masonic elements, and formed a transition from the Alombrados to the Illuminati. See J. H. BLUNT: *Dictionary of Heresies*, etc., London, 1874; HEPPE: *Geschichte der quietistischen Mystik in der Katholischen Kirche*, Berlin, 1875. ZÖCKLER.

ALOYSIUS OF GONZAGA, b. at Gonzaga near Mantua in 1568; d. in Rome in 1591; belonged to the princely family of Castiglione; distinguished from early youth by his piety and strong ascetic leaning, he became a Jesuit in 1587. He died by the plague, sacrificing himself in order to alleviate the sufferings of the poor. He was canonized by Benedict XIII. in 1726, and is commemorated in the Roman Church on June 21. HERZOG.

ALPHONSUS MARIA DE LIGUORI. See LIGUORI.

ALSTED, Johann Heinrich, b. in 1588; d. in 1638; was professor of philosophy and theology at Herborn; represented the Reformed Church of Nassau at the synod of Dortrecht (Dort), 1618, and became afterwards professor of philosophy and theology at Weissenburg, in Transylvania. He was a very prolific writer, and his works give a striking idea of the literary and scientific methods of his age. The most remarkable are his two

great cyclopædias: (1) *Cursus philosophici Encyclopædia*, Herborn, 1620, of which one volume, consisting of 3,072 quarto pages, comprises, I. *quatuor præcognita philosophica: archelogia, hexilogia, technologia, didactica;* II. *undecim scientiæ philos. theoreticæ; metaphysica, pneumatica, physica, arithmetica, geometria, cosmographia, uranoscopia, geographia, optica, musica, architectonica;* III. *quinque prudentiæ philos. practicæ; ethica, œconomicæ, politica, scholastica, historica;* the other comprises "the seven liberal arts:" (2) *Encyclopædia septem tomis distincta*, Herborn, 1630, containing, I. *quatuor præcognita disciplinarum;* II. *philologia*, i.e., *lexica, grammatica, rhetorica, logica, oratoria, poetica*, III. *philosophia theoretica;* IV. *practica;* V. *tres facultates principes: theologia, juris-prudentia, medicina;* VI. *artes mechanicæ*, VII. miscellaneous: one section is entitled *tabacologia*, or the "doctrine" of the use and abuse of tobacco. The various theological disciplines he treated in separate works: *Theologia scholastica didactica*, Han. 1618; *Theologia polemica*, 1620; *Theologia casuum*, 1621; *Theologia prophetica, Theologia moralis*, etc. He also wrote a *Tractatus de mille annis*, in which he fixes the beginning of the millennium at 1694, and a great work, *De manducatione spirituali*, etc. ALEX. SCHWEIZER.

ALTAR, Hebrew. The first altar was probably no more than a heap of stones, or mound of earth; similarly the altar which Moses was commanded to build was to be made either of earth or stone; in the latter case it was expressly required to be rough, the use of a tool being regarded as polluting (Exod. xx. 24, 25). In the Jewish worship two altars were used. 1. The *altar of burnt offering*, or the *brazen altar*, which was seven feet and six inches square, and four feet and six inches high, and stood directly in front of the principal entrance of the Tabernacle. The casing was of shittim-wood overlaid with brass; the interior was hollow, and, when the tabernacle was stationary, this interior was probably filled up with earth or stones, upon which the victim was laid. At each corner there was a wooden projection covered with brass, called a "horn." The altar was required to be without steps (Exod. xx. 26), and was probably approached by an inclined plane of earth. The altar is described in Exod. xxvii. In the first temple the altar was of the same proportions, and occupied the same relative position, but it was much larger, being thirty feet square, and fifteen feet high. It was made entirely of brass plates, which covered a structure of earth or stone (2 Chron. iv. 1). In the third temple it was still larger, and more beautiful. 2. The *altar of incense*, or the *golden altar*, of the same wood, but overlaid with plates of pure gold, with a border of gold above, stood within the holy place, "before the vail that is by the ark of the testimony" (Exod. xxx. 6, lx. 5). It was eighteen inches square and three feet high. Upon this altar incense was burned every morning and evening. In the first temple it was made of cedar, overlaid with gold. Only incense might be put upon it, yet on the Day of Atonement it was stained by blood (Lev. xvi. 18, 19). The altar of incense is the only altar in heaven (Rev. viii. 3, 4).

Christian. The New Testament has a double designation for the Christian's altar, namely θυσιαστήριον, from θυεῖν, "to sacrifice," translated "the altar" (Heb. xiii. 10), and τράπεζα κυρίου, translated literally "the Lord's table" (1 Cor. x. 21), of which the first one is also applied to the Jewish altar of burnt-offerings in the Septuagint and the Gospels (Matt. v. 23, 24; Luke i. 11). Both names were afterwards used promiscuously by the Greek Fathers to the exclusion of other designations, such as βωμός and ἐσχάρα, which were applied to the heathen altars only. The Latin Fathers use *ara* and *altare*, and later on *altarium*, without making any such distinction.

The Christian altar combined from a very early date two ideas or offices together, — that of the celebration of the eucharist, and that of the worship of the martyrs. When, during the time of the persecutions, the eucharist was celebrated in the subterraneous cemeteries, the catacombs, the celebration took place on the slab covering the martyr's tomb, which tomb stood under an arch hewn into the living rock, the *arcosolium*, that is, the grave of the martyr served as an altar. Afterwards, when churches were built in the cemeteries, but above ground, the altar was placed just above the martyr's tomb, and an aperture was made so that the tomb could be seen. Still later, when churches were built also outside the cemeteries, the martyr's bones were transferred to the new place, and entombed or enshrined under the altar. This custom of the Church was by Felix I., 269–274, made a law in the Church, and spread throughout all Western countries, so that the martyr's tomb, the *martyrium*, *confessio*, *testimonium*, *memoria*, became a part of the altar itself. And so it is still in the Roman Church up to this very day. No altar can be raised without relics; and when a new church is consecrated, the *consecratio altaris*, the *inclusio* of the relics of the patron-saint of the building in the *sepulcrum*, is the principal point of the ceremony.

In the combination of these two offices, the construction, position, and ornamentation of the Christian altar find their explanation. The structure itself had the form either of a table or of a sarcophagus, and was first made of wood, afterwards of stone, but always highly ornamented, inlaid with gold, silver, pearls, and precious stones, or covered with cloths of velvet and silk, *vestimenta altaris*, costly embroidered, over which was spread, at the celebration of the eucharist, a fine white linen cloth, *palla* or *palla corporalis* or *corporale*, symbolizing the winding-sheet of Christ. Over the altar, and at times hiding it away from sight, rose the ciborium on four columns, between costly embroidered curtains. From the ninth century it became customary to place the shrine with the relics of the saint on the top of the altar, and as a decoration around this shrine developed the altar-piece with its wings, the *retabulum*. Later on, the shrine or reliquary was again placed under or in the altar, but the altar-piece was still retained, and in the period when Gothic art stood at its highest, when wood-carving was carried to perfection, and painting in oils newly invented, these altar-pieces were often wonderful works of art. Among the other accessories of the altar, the

lights were not introduced until the twelfth century, and the vases with flowers still later. In the middle of the ninth, Leo IV. decreed: *Super altare nihil ponotur nisi capsa et reliquiæ Sanctorum aut forte quatuor Evangelia et buxida cum corpore Domini ad viaticum infermorum* ("on the altar nothing might be lawfully placed except the shrine containing relics, or perchance the codex of the Gospels, and the pyx or tabernacle in which the Lord's body was reserved for the last sacrament of the sick", [Migne, *Patrol.* cxv. 677]). Even the crucifix was not placed on the altar, but suspended above it.

Originally there was only one altar in each church, placed in the apsis which terminated the middle nave. and consecrated to the patron-saint of the building; but just the circumstance that the altar was connected with the worship of martyrs and saints gave rise to the introduction of several altars in the same church. In the Apostolic Constitutions the establishment of a new altar means the separation from the old bishop; for as yet the one altar bound the bishop and the congregation together into one body, by one faith. But, as other relics than those of the patron-saint were introduced into a church, special altars were raised and consecrated to them; and at these altars private mass was said at special occasions. Thus Paulinus, from Nola, described the church of the Holy Sepulchre, erected by Constantine in Jerusalem, as rich in "golden altars;" and Ambrose mentions several altars in the church of Milan. Also the portable altar, *ara gestatoria, portatilia, motoria, viatica, itineraria*, etc., was an outgrowth from the altar's office in the worship of saints. As mass could not be said at an altar not consecrated, and no altar could be consecrated without enclosing some relic, princes on their campaigns, missionaries on their voyages, high ecclesiastics, when travelling, carried with them a portable altar, a box of wood or metal, costly ornamented, and containing the relic, the hostie, and the communion cup.

It was, therefore, quite natural that the Reformation should take offence at the plurality of altars in the same church, as it completely abolished that part of the altar's office which stood in connection with the worship of saints. Wherever the Reformation became victorious, all the by-altars were generally broken down; and when in some cases, as for instance in the Church of St. Laurentius, in Nuremberg, they were left standing, they were bereft of all liturgical signification, and remained only as monuments. In Lutheran churches the chief altar was generally retained nearly in its original shape; the reliquary disappeared, but the altar-piece, the *retabulum*, remained. The Reformed churches generally went more radically to work. In Switzerland the altar was replaced by a plain communion-table; and in Holland and Scotland even this communion-table was not tolerated except when communion was actually celebrated.

Lit.—Laib and Schwartz: *Studien über die Geschichte des christl. Altars*, Stuttgart, 1857; A. Schmid: *Der christl. Altar und sein Schmuck*, Regensburg, 1871; Cahier: *Nouvelles Mélanges d'Archéologie*, Paris, 1875; [and the article *Altar* in Smith and Cheetham: *Dict. of Christ. Antiquities*].

M. MEURER.

ALTHAMER, Andreas, b. about 1500 in Brenz, Würtemberg; studied in 1518–19 at the universities of Tübingen and Leipzig; was a teacher in Hall, Suabia, in 1521, and became minister in Gmünd in 1524. On account of the Peasant War he fled from Southern Germany, and came in 1525 to Wittenberg. Here he very soon became a disciple of the Reformers, attacking the Romanists in his *Annotationes in Jacobi Epistolam*, 1517, etc., and defending Luther in his *De Sacramento Altaris*, etc. He also assisted at the conferences of Berne in 1528. In 1526 he returned to the South as minister in Eltersdorf; in 1527 he became deacon to St. Sebaldus in Nuremberg, and in 1528 minister in Ansbach. About the latter part of his life nothing certain is known. A biography of him, containing several of his letters, was written by J. A. Ballenstadius, Wolfenbüttel, 1740.

ALTING, (1) **Johann Heinrich,** b. at Emden, Friesland, Feb. 17, 1583; d. at Groeningen, Aug. 25, 1644; studied at Groeningen and at Herborn under Piscator; travelled much; became in 1608 tutor to the Prince Palatine whom he accompanied to Sedan and to England, and was appointed professor of dogmatics at Heidelberg (*Loci communes*) in 1613, and in 1616 director of the seminary in *Collegium Sapientiæ*. After the capture of Heidelberg in 1622 by Tilly, he fled to Holland, where in 1627 he was made professor of theology in Groeningen. He published nothing during his lifetime, but after his death his works were published by his son: *Exegesis Augustanæ Confessionis*, Amsterdam, 1652; *Script. Heidelbergens*, three vols., Amsterdam, 1662, containing, I. *Locos Communes;* II. *Problemata theologica;* III. *Explicatio Catecheseos Palatinæ; Theologia historica*, Amsterdam, 1664. — (2) His son, **Jacob Alting,** b. at Heidelberg, Dec. 27, 1618; d. at Groeningen, Aug. 20, 1679; studied Oriental languages, and succeeded Gomarus as professor in Hebrew at Groeningen, 1667. His works on Hebrew language and literature were published at Amsterdam in 1687, in five folio volumes, by Balthazer Becker.

ALYPIUS, Saint, b. at Tagaste, Numidia; was a pupil and friend of Augustine, with whom he went to Rome to study law. For some time he held a position in the imperial treasury; but in 385 he went with Augustine to Milan, was converted from Manichæism to the Catholic faith, and baptized by Ambrose on Easter-eve, 387. After returning to Africa, the two friends settled near Tagaste, and lived in seclusion until 391, when Augustine was chosen priest by the people of Hippo. Shortly after Alypius took charge of a monastery in Hippo, and in 394 he was elected bishop of Tagaste. He was present at the council of Carthage, 403 (see Donatists), and was one of the six Catholic representatives in the great conference convened by Honorius. When Augustine died in 430, he was still living, but nothing is known about the last days of his life. He is commemorated by the Roman Church on Aug. 15. See Augustine, *Confession.* VI., 7, 8, 9, 10, 12; IX., 6; and *Epist.*, 22, 28, 188, 201; Butler: *Lives of Saints*, Aug. 15.

There is another St. Alypius, the Stylite, commemorated by the Greek Church on Nov. 26. He was born in Adrianople in the middle of the

sixth century; and, in imitation of Simeon the Stylite, he ascended a pillar, and remained standing on its top during more than fifty years.

ALZOG, Johann Baptist, an eminent Roman-Catholic church historian, b. at Ohlau in Silesia, June 29, 1808; d. at Freiburg, Germany, March 1, 1878; educated at Brieg, Breslau, and Bonn, from 1830–33, he was a private tutor at Aachen; and on July 4, 1834, he was ordained a priest at Cologne; in the next year he received from the Münster Academy, as the result of a public disputation, the degree of Doctor in Theology; his thesis was on the principles of Roman-Catholic exegesis (*Explicatio Catholicorum Systematis de Interpretatione Litterarum Sacrarum*, Monasterii, 1835). Immediately thereafter he was chosen professor of church history and exegesis in the Theological Seminary in Posen, where he remained until 1844. During this time he materially aided his archbishop, Martin von Dunin, in the fight against the mixed marriages, and published his *Handbuch der Universal-Kirchengeschichte* (Mainz, 1841). In 1844 he was called to a similar position at Hildesheim; but at length his great desire to be a professor in a university was gratified by his call to Freiburg in 1853. From then until his death he led the quiet, active, useful life of a scholar. Nor was he without recognition by the secular authorities in the way of titles and medals; but what he valued most highly was the confidence manifested in him by his peers. In 1864 he attended the memorable congress of Roman-Catholic scholars held at Munich; and in 1869 he was summoned by the Pope to Rome to take part in the preparation for the Vatican Council. He died of apoplexy.

Alzog was not only respected by Roman Catholics, but also by Protestants. He was no narrow partisan, but a broad-minded student of history. Accordingly his works are deservedly popular in the best sense. In his *Manual of General Church History*, the tenth edition of which appeared in 1882, he endeavored to do for the Roman Catholics what Hase did for the Protestants, — present a brief yet full, readable, and reliable church history. It has been translated into French, Spanish, Italian, Portuguese, Bohemian, Polish, Armenian, finally into English by Messrs. Pabish and Byrne, Cincinnati, 1874, sqq., 3 vols. But the English translation skilfully removes the manly candor of Alzog, and turns him into the conventional Roman-Catholic apologist who sees no good in Protestantism and no bad in Romanism. The unfairness of this may be judged by the following extracts of a letter of Dr. Alzog, dated Freiburg, Sept. 15, 1868, to his Protestant fellow-historian, Dr. Schaff: "The correspondence with a colleague of the Protestant Church of such excellent spirit is to me of inestimable value. I shall soon give expression to my joy and gratitude by sending you a copy of the latest edition of my *Compend of Church History*, and of my *Oratio apologetica de fuga* of Gregory Nazianzen, now in the press. Your interesting and valuable communications from America give me new light, and induce me hereafter to pay greater attention to this part of church history, availing myself of your suggestions," etc.

Alzog wrote also *Das katholische Gebet-Gesang- und Betrachtungsbuch*, Mainz, 1849; *Handbuch der Patrologie*, Freiburg im Breisgau, 1866, 3d ed. 1876; *Grundriss der universal Kirchengeschichte*, Mainz, 1868 (an abridgment of his larger work); besides many special treatises.

See F. X. Kraus: *Gedächtnissrede auf Johannes Alzog*. 2d ed., Freiburg im Breisgau, 1879.

AMALARIUS, deacon and then priest in Metz, and afterwards abbot of Hornbuch, near Metz; d. in 837; wrote about 820 a book, *De officio ecclesiastico*, or as he calls it himself, *Liber officialis*, which he dedicated to Lewis the Pious (*Max. Bibl.*, T. XIV., p. 934, sqq.). The book is a curious instance of the allegorizing tendency. The author finds a symbolical meaning, even in the smallest details of the garment of the priest. Nevertheless it contains much information concerning the spirit and characters of the age. He also wrote a work, *De ordine antiphonarii* or *De ordine psalmorum* (*Max. Bibl.*, T. XIV.), in which he criticised Agobard's improvements of the church song; but Agobard not only refuted the censure, but went on and attacked Amalarius, *Liber officialis* (*Liber Agobardi contra libros quatuor Am. abbatis.* M. B., T. XIV., p. 325).

AM'ALEK (*dweller in a valley*) was the grandson of Esau (Gen. xxxvi. 16), but was not the founder of the Amalekites, because, according to Gen. xiv. 7, they existed before his birth.

AM'ALEKITES, "the first of the nations," as Balaam called them (Num. xxiv. 20), and the only one of the peoples outside of Canaan who were put under the ban of total extinction (Exod. xvii. 14). The reason of this cause was Amalek's cowardly attack upon Israel's rearguard, "even all that were feeble," while the host was faint and weary. The battle was, however, turned against them by the miracle of Moses' prayer (Exod. xvii. 8–16). The origin of the Amalekites is not known; but from the fact that in the time of the judges (Judg. xii. 15) there was a hilly district in Ephraim, called by this name, it is reasonable to conjecture that once they lived there, and that gradually they took up a nomadic mode of life, perhaps even before Abraham's emigration, until they had moved southwards and westwards into the wilderness between Palestine and Egypt, where they were found in Moses' time in alliance with the Amorites (Num. xiii. 29). But it is equally probable that the district took its name from some invasion of the Amalekites. Chedorlaomer and his allies smote their country (Gen. xiv. 7). In Moses' day they were the chief people of the Sinaitic peninsula. They come frequently into notice as the foes of Israel. When the people were discouraged by the report of the spies, they were discomfited by Amalek (Num. xiv. 45). Later the Amalekites were defeated by Ehud (Judg. iii. 13–30); Gideon (vii.); by Saul (1 Sam. xiv. 48, xv.). But Saul's failure, while he had the opportunity, to utterly destroy them, and especially his sparing their king Agag, brought upon him the Lord's curse (1 Sam. xxviii. 18), and strangely enough he met his death by an Amalekite (2 Sam. i. 8). David, even before he became king, set himself to the work of their extermination (1 Sam. xxvii. 8), and while at Ziklag conducted a terribly deadly attack upon them (1 Sam. xxx. 16), and subsequently as

king (2 Sam. viii. 12.) At length, however, in the days of Hezekiah they were completely destroyed (1 Chron. iv. 43). FR. W. SCHULTZ.

AMALRIC OF BENA (French, *Amaury*), b. at Bena in the diocese of Chartres, in the middle of the twelfth century; taught theology and philosophy in the University of Paris, and enjoyed a great reputation as a subtle dialectician; but was accused of heresy in 1204, and called to Rome to defend himself before Innocent III. The pope decided against him; and, soon after his return to Paris, he died of grief. It was not, however, until after his death that the sect which he had founded was discovered; though in Paris itself not less than thirteen ecclesiastics belonged to it, and it numbered many members in the dioceses of Paris, Longres, Troyes, and Sens. In order to suppress the sect, a synod assembled in Paris in 1209. Amalric's doctrines were condemned, he himself excommunicated, his bones exhumed, and scattered over the fields. Nine ecclesiastics, and Wilhelm the goldsmith, one of the seven prophets of the sect, perished at the stake: the four other priests were imprisoned for life. The same synod condemned also a book by David of Dinant, the metaphysical works of Aristotle, several theological works in the vernacular tongue, etc. At the fourth council of the Lateran in 1215, Innocent III. confirmed the condemnation of Amalric's doctrines, which he characterized as mere craziness.

Only three propositions can with certainty be referred back to Amalric himself: the rest of his system is known to us only through his disciples. Nevertheless, as he founded the sect himself, and the sect was discovered immediately after his death, there can be no reasonable doubt that the doctrines of his disciples originated with him. The three above-mentioned propositions read: I. God is all; II. Every Christian must believe that he is a member of the body of Christ, and this belief is as necessary to salvation as faith in the birth and death of the Saviour; III. He who remains in love can commit no sin. These three propositions form the basis of the whole system, but are further developed by the doctrines ascribed to the sect. God, they said, revealed himself thrice, and each time more perfectly. With the incarnation in Abraham the epoch of the Father begins; with the incarnation in Mary, that of the Son; with the incarnation in the Almericians, that of the Holy Spirit. As now the Mosaic law was abolished by the coming of Christ, so the sacraments of the new dispensation are abolished by the coming of the Holy Spirit. The Almericians denied that the sacraments or any other act or regulation of the Church had any saving efficacy. They called the worship of saints idolatry; the Church, the Babylon of the Revelation; the pope, Antichrist; their own community, the only true medium through which the Spirit reveals himself: and this revelation takes the place of baptism, yea, it is the resurrection of the dead, the kingdom of heaven; no other can be expected, nor is there any hell outside of the consciousness of sin. Still more direct utterances of the latent pantheism of the system are found in propositions like these: God is the body of Christ; God has spoken in the same manner through Ovid as through Augustine; Christ was not God in any other sense than every man is, etc. Their doctrine of the impossibility of sin to believers, i.e., Almericians, was, according to contemporary records, a cover for manifold excesses, as it afterwards became among the Brethren of the Free Spirit. See PREGER: *Geschichte der deutschen Mystik im Mittelalter*, I. 167, 173. PREGER.

AMANDUS, missionary among the Franks in the reigns of Dagobert I. and Sigbert III.; bishop of Mästricht, and a zealous champion of the interests of Rome; was ordained priest at the tomb of St. Martin; and visited Rome, where St. Peter appeared to him in a vision, and summoned him to go and convert the pagan Franks. Laboring in the vicinity of Ghent, he obtained from Dagobert, about 626, a law making baptism compulsory: and he succeeded in converting the wealthy Alluwin, afterwards called Bavo, who furnished him with means to found two monasteries. Nevertheless the chief result of his labor was a conflict with the Iro-Scottish missionaries, who worked with great success in these regions; and Dagobert finally banished him. In 647 he was made bishop of Mästricht; but, unable to govern his clergy, he abdicated, and took up once more his missionary work on the Lower Danube, in Spain, and on the Scheldt, though nowhere with success. The date of his death varies between 661 and 684. According to Roman records, he did many miracles, and is styled the "Apostle of Belgium." See SMEDT: *Vie de St. Amand*, 1861; GOSSE: *Essai sur St. Amand*, 1866; EBRARD: *Iroschottische Missionskirche*, 1873.

AM'ASA (*a burden*), a son of Jether and Abigail, sister of David, and therefore David's nephew; commanded the army of Absalom; was completely defeated, but was nevertheless appointed by David Joab's successor; and eventually died by Joab's hand (2 Sam. xvii. 25, xviii., xix., xx. 10). See JOAB.

AMAZI'AH (*whom Jehovah strengthens*), son and successor of Joash as king of Judah, B.C. 838–809; slew Joash's murderers; defeated the Edomites; attacked Jehoash, king of Israel, and was defeated; Jerusalem was taken and pillaged. But he reigned for fifteen years after the death of Jehoash, and was at last murdered (2 Kings xiv.).

AMBO (Greek ἄμβων, from ἀναβαίνω, "to ascend," not from the Latin *ambire*, "to circumvent," or from *ambo*, "both"), denoted generally the platform, which, raised a few steps above the ground and surrounded with rails, *cancelli*, stretched from the altar-place, *sanctuarium*, *presbyterium*, to the west into the nave of the church, and, during service, was occupied by the lower clergy, especially the singers and readers. In a more special sense, the name was applied to a scaffolding erected at the northern and southern extremities of the railing of the *sanctuarium*, of a considerable elevation, provided with two flights of steps, and sustaining a desk from which the Scriptures were read and the *formulæ solemnes* were spoken. If there were two ambones, one on each side, that to the right of the altar was higher and more richly decorated, because it was destined for the reading of the Gospels; while the lower and plainer one to the left was destined for the reading of the Epistles. When there was only

one ambo, it contained two desks, one, more elevated, for the Gospels, and another, lower, for the Epistles. The deacon preached from the ambo, while the bishop preached from his *thronos* behind the altar, or, if the church was too large, from the *faldistorium* before the altar. C. BROCKHAUS.

AMBROSE OF ALEXANDRIA, the friend of Origen, held some government office in the city of Alexandria; was perhaps a deacon in the Christian Church, and became a *confessor* during the persecution of Maximin, in 235. Origen calls him his "taskmaster," because he was the first to encourage him to become an author, and ever afterwards stimulated him to the undertaking of new works. He was rich, maintained seven stenographers and seven copyists at the disposal of his friend, and spared no expense, when Origen was making preparations for the Hexapha, to procure copies for him of the Septuagint and other Greek translations of the Old Testament. See EUSEB.: *Hist. Eccles.*, VI. 18; EPIPHANIUS: *Hœres*, c. 64, 3; JEROME: *De Viris Illust.* c. 56.

AMBROSE (Latin form, AMBROSIUS), **Saint,** b. at Treves, 340; d. at Milan, April 3–4, 397; one of the great leaders and teachers of the Church. Belonging to a noble and rich Roman family, he was educated in Rome for the bar; and was, about 370, appointed consular prefect of Liguria and Emilia. He took up his residence at Milan; and when in 374, after the death of Auxentius, a fierce contest arose between the orthodox and the Arian party, concerning the election of the new bishop, he, as the first magistrate, repaired to the church to maintain order. While he was here addressing the crowd, a child suddenly cried out, "*Ambrosius episcopus.*" The idea struck the multitude, and by an unanimous and urgent vote he was transferred from the judicial bench to the episcopal chair. He was as yet only a catechumen; but he was immediately baptized, and eight days afterward, Dec. 7, 374, he was consecrated bishop, having bequeathed all his property, money, and estates to the Church whose servant he had become.

As a leader of the Church, Ambrosius has done much more good than the three bishops who, during his time, occupied the papal chair, — Liberius, Damasus, and Siricius. He saw that the Roman state was hastening towards dissolution. The problem then became, to organize the Church so that it would outlast the destruction of the State, and be a saving ark to human society. For this purpose the Church must be one, and in concord with itself. Though not personally intolerant, Ambrosius opposed the spread of heresy in the church with all his might. In 379 he succeeded in establishing an orthodox bishop at Sirmium in spite of the efforts of the Arian empress Justina. In 385-6 he refused to deliver up a basilica in Milan to the empress for Arian worship. These contests with Arianism he has reported himself in his letters to Marcellina (*Epp.* 20 and 22), and to Valentinian II. (*Ep.* 21), and in his oration *De Basilicis Tradendis.* Also with the Roman monk, Jovianus, he had a sharp controversy (*Ep.* 42). The Church, however, should not only be one and authoritative: it should also be powerful. Paganism must find no support by the state. In the senate-hall in Rome stood an altar to Victory, on which all oaths were taken Gratian had this altar removed, but in 384 it was restored. At the urgent demand of Ambrosius, Valentinian had it once more removed; but in 369 it was again restored; until, shortly before the death of Ambrosius, Theodosius had it removed forever (*Epp.* 17 and 18). On the other hand, the State, though interfering with paganism, must not interfere with the Church. In 389 the Christians burnt a synagogne at Calinicum, in Mesopotamia; and Theodosius ordered the synagogue to be rebuilt at the expense of the bishop of the place. In 370 the people of Thessalonica murdered, during a riot, the military governor; and Theodosius did not prevent the soldiers from retaliating with a fearful massacre. In both cases, Ambrosius addressed himself to the emperor, and in the latter he counselled him to make public penance in the Church of Milan (*Ep.* 51).

Also as a teacher of the Church, Ambrosius exercised a great and beneficial influence; and his writings, though not distinguished by any great originality, are rich in striking practical remarks. Of his dogmatical works the *De Mysteriis* reminds the reader of Cyril of Jerusalem, and the works *De Fide* and *De Spiritu Sancto* follow Basil very closely. Also his exegetical works are mostly founded on Basil; but they, as well as his sermons, are chiefly characterized by their practical tendency. Among his moral and ascetic works are, *De Officiis Ministrorum*, formed after Cicero, *De Virginibus*, *De Viduis*, *De Virginitate*, etc. The ascetic views of Ambrosius have often been misunderstood. He does not speak against marriage. He places marriage and virginity on a level with each other; but he recommends virginity and separation from the world as an easier and surer way to purity and holiness. In the field of liturgy Ambrosius introduced a comprehensive reform in the church-music (see the article on AMBROSIAN MUSIC), and gave the Church of Milan a new liturgy, which, if it had come down to us without any modifications from the Roman *Missale*, would have been the oldest liturgy in existence. From Ambrosius we also have a juridical work, *Lex Dei sive Mosaicarum et Romanarum Legum Collatio.*

Immediately after his death Ambrosius was interred in the Ambrosian basilica in Milan, under the altar, and between the martyrs Protasius and Gervasius. In 824 his bones were laid in a sarcophagus of porphyry by Archbishop Angilbert II.; and his sarcophagus was found Jan. 18, 1864, though not opened until Aug. 8, 1871 (BIRAGHI: *I tre Sepolcri Santambrosiani*, Milan, 1864). The best editions of the works of Ambrose are: the *Benedictine*, Paris, 1686-90, often reprinted, e.g., in Migne, *Patrol. Lat.*, XIV; and that by Ballerini, Milan, 1875, sqq. The sources of his life are, besides his own works, especially his letters, Augustine's *Confessiones* and *De Civitat. Dei*, while the *Vita* by Paulinus probably dates from the eighth century.

LIT. — HERMANT: *Vie de S. Ambroise*, Paris, 1678; TILLEMONT: *Memoires*, Paris, 1705, Tom. X.; J. P. SILBERT: *Leben des hl. Ambrosius*, Wien, 1841 (critically worthless); PRUNER: *Die Theologie des hl. Ambrosius*, Eichstätt, 1862; BAUNARD: *Histoire de S. Ambroise*, Paris, 1871;

EBERT: *Geschichte der Literatur des Mittelalters im Abendlande*, Leipzig, 1874 (vol. i.); [FÖRSTER: *Ambrosius*, Halle, 1884]. THEOD. PLITT.

AMBROSE THE CAMALDULE, or **AMBROSIUS CAMELDULENSIS,** properly Traversari, b. at Portico, near Florence, in 1386; entered the order of the Camaldules in 1400; became the general of the order in 1431, and distinguished himself as reformer of his order, as legate and defender of Eugene IV. in Basel, Ferrara, and Florence, as leader of the negotiations for the union of the Greek and Roman Churches, and as a writer. He translated many Greek works into Latin, and wrote himself on history. His letters have considerable interest for the history of his time. D. 1439. AMBR. CAM.: *Epp. et Oration.*, ed. Cannetus, Florence, 1759, Tom. II.

AMBROSE, Isaac, Puritan divine, author of *Looking unto Jesus;* b. 1603–4; d. 1664. He was educated at Oxford, and was vicar of Garstang, when the Act of Uniformity compelled him to leave his charge, and retire to Preston. "As a religious writer he has a vividness and freshness of imagination possessed by scarcely any of the Puritan Non-conformists. He is plaintive as Flavel, and as intense as Baxter. Many who have no love for Puritan doctrine, nor sympathy with Puritan experience, have appreciated the pathos and beauty of his writings, which have never been out of print from their original issue until now." His publications appeared in London, 1649–62; *Looking unto Jesus*, his most famous work, was published in 1658. There is an edition of his *Complete Works*, Dundee, 1759, fol.; and another, London, 1829, 8vo.

AMBROSIAN MUSIC. Before the reform which was introduced by Ambrose, the singing in the Christian churches of the West was performed by choirs, *cantores*, to which the congregations gave only short responses; and this singing consisted of a monotonous, unregulated, and artless recitation of the psalms and prayers, with only a slight raising of the voice. After the example of the Eastern, more especially the Syrian Church, Ambrose introduced measured time, regular rhythms, and varied melody in the singing of the Church of Milan, employing the Dorian, Phrygian, Lydian, and Mixo-Lydian keys of the musical system of the Greeks, and also the form of alternation, male and female choirs, single choirs, and the whole congregation taking up the melody successively. The effect of this new method of singing is described by Augustine as very sweet, and often moving the audience to tears: *Confess.* IX. 7, and X. 33. From Milan the reform spread rapidly; and, during the fifth and sixth centuries, the Ambrosian music was ruling throughout the West. But in course of time an artificial and profane manner crept in, which, towards the close of the sixth century, called forth the Gregorian reform; and thus the singing in the Church was once more confined to the choirs or the deans. As text Ambrose used the Greek and Latin hymns already existing, by Ephraim (d. 378), Hilary of Poitiers (d. 368), and others. They were generally divided into strophes, either with or without rhymes; and often they were distinguished by sublime simplicity. But Ambrose also composed a number of hymns himself, the so-called Ambrosian or Roman hymns, generally without rhymes, but well adapted to the melodies. About thirty such hymns have been ascribed to him, but only twelve with certainty, among which are, *Deus creator omnium; O lux beata Trinitas; Veni redemptor gentium; Æterne rerum conditor*, etc. The celebrated hymn *Te Deum Laudamus*, generally called *Hymnus SS. Ambrosii et Augustini*, is a translation in part, probably by Ambrose, of an older Greek hymn. Other hymn-writers were, Prudentius, Cœlius, Sedulius (d. 459), Ennodius, bishop of Pavia (d. 521), Fortunatus (d. 600), etc.

See FORTLAGE: *Gesänge christlicher Vorzeit*, Berlin, 1844; SCHLOSSER: *Die Kirche in ihren Liedern*, Mentz, 1851; MONE: *Die Hymnen des Mittelalters*, 1853. M. HEROLD.

AMBROSIASTER, or **PSEUDO-AMBROSIUS,** is the name now applied to the author of those *Commentaria in XIII. Epistolas Beati Pauli*, which are published among the works of Ambrose. The first who quoted these commentaries over the name of Ambrose was Hincmar of Rheims, about 870; then Ivo of Chartres, d. 1115; then Petrus Lombardus, d. 1164, etc The first who doubted the authorship of Ambrose was Erasmus, 1527; and now all agree that they do not belong to him. The style is another, the treatment of the text is different, many views are in direct opposition to those of Ambrose, and the author's knowledge of Greek is very imperfect, while Ambrose was complete master of that language. Various other authors have been guessed at; but it is entirely in vain to ask who the author is, because the work cannot possibly be the product of one single man. The treatment of the several Epistles is wholly different: short and pithy in the Epistle to the Romans, lengthy and vague in the Epistle to the Philippians and Colossians. And, again, the text of Scripture from which is quoted, varies continually. While Ambrose always quotes from the *Itala*, the quotations of these commentaries are taken now from the *Itala*, now from the Vulgate, and sometimes from another version of the *Itala* than that used by Ambrose. The work is evidently a compilation, of which the oldest part dates from about 380, the commentary on 1 Tim. iii. 15 pointing directly to the time of Damasus; while the latest part dates from about 800, the commentary on Phil. ii. 9–11 containing an allusion to the Adoptionist controversy. THEOD. PLITT.

AMEN (*true, faithful*) expresses an energetic affirmation and confirmation of the truth of a statement; accordingly a repetition of the word had the force of a superlative. In the Old Testament "amen" is the public assent to a sentence (Deut. xxvii. 15–26), and to a judge's charge (Num. v. 22); the solemn closing word to several books of the Psalms (Ps. xli. 13, lxxii. 19, lxxxix. 52, cvi. 48). It was frequently uttered by Christ, although the Authorized Version generally translates "verily," as in Matt. v. 18; Mark iii. 28; Luke iv. 24. Also by the apostles as an appropriate word (Rom. xvi. 24; Rev. xxii. 20, 21). Jesus calls himself the Amen (Rev. iii. 14). In the synagogue and in the early Christian Church it was customary to say "amen" to the prayers of the rabbin or pastor. To this day it is also usual in liturgical churches. See WEBER: *Comm. in Amen Evangelicum*, Jena, 1734.

AMERICAN AND FOREIGN CHRISTIAN UNION. This society, as its name denotes, is the Union of the "*American* Protestant Society," founded in 1843; the "*Foreign* Evangelical Society," instituted in 1839 as the expansion of the "French Association" of 1835; and the "*Christian* Alliance" of 1842. The A. and F. C. U. was organized May 10, 1849, to do in a more efficient way the work of the three societies named, which was to convert Roman Catholics, or to quote its constitution, "by missions, colportage, the press, and other appropriate agencies, to diffuse the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, where a corrupted Christianity exists." The society was for a number of years very prosperous, and spread its influence over Europe, North and South America, and the adjacent islands. From 1849 to 1859 its yearly receipts averaged $60,000. But it was compelled gradually to contract its operations. It withdrew from France in 1866, from Italy and Europe, and other foreign stations generally, in 1873. It has now (1886) as its chief missionary interest the support of the American Church in Paris. *The Christian World* (ceased November, 1884), its monthly organ, gave a summary of news about Roman-Catholicism, and the work done to evangelize Roman Catholics.

See the April number (1880) of *The Christian World* for a historical sketch of the first thirty-years' work of the Union; and the June number of 1884, for the 35th annual report.

AMERICAN AND FOREIGN BIBLE SOCIETY. See BIBLE SOCIETIES.

AMERICAN BIBLE UNION. See BIBLE SOCIETIES, AMERICAN.

AMERICAN BIBLE SOCIETY. See BIBLE SOCIETIES, AMERICAN.

AMERICAN BAPTIST MISSIONARY UNION. See MISSIONS, BAPTIST.

AMERICAN BAPTIST PUBLICATION SOCIETY. See BAPTISTS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. See MISSIONS, AMERICAN BOARD.

AMERICAN HOME MISSIONARY SOCIETY. See MISSIONS, AMERICAN HOME SOCIETY.

AMERICAN REFORM TRACT AND BOOK SOCIETY. See TRACT SOCIETIES.

AMERICAN SUNDAY SCHOOL UNION. See SUNDAY SCHOOLS.

AMERICAN TRACT SOCIETY. See TRACT SOCIETIES.

AMES, William, b. at Norfolk, Eng., 1576; d. in Rotterdam, Nov. 14, 1633; educated in Christ's College, Cambridge; was appointed chaplain to the University, but being a rigid Puritan, and without hope of preferment in the Church of England, and having given great offence by a sermon on the irregularities of the students, he left his native country, settled at Leyden, and was by Sir Horatio Vere, commander of the English troops in the Netherlands, and a great patron of the Puritans, made preacher to the garrison in the Hague. He immediately entered into the Arminian controversy, and published *De Arminii Sententia*, 1613; *Rescriptio Scholastica*, 1616; and *Coronis ad Collationem Hagiensem*, etc., 1618. Shortly after the opening of the Synod of Dort in 1618, Sir Horatio Vere was compelled by episcopalian intrigues to dismiss Ames; but the States gave him a pension to settle at Dort and assist the president of the synod, and in 1622 he was appointed professor of theology in the Academy of Franeker by the influence of Prince Maurice. In 1623 he published *Medulla Theologica*, and in 1630 *De Conscientia*, his two principal works, the former dogmatical, the latter ethical, and though on Protestant ground, and with a sound practical purpose, a continuation of the old scholastic science of casuistry. Of his other works, which, both in Latin and English, enjoyed a great reputation, especially in the Netherlands, are *Puritanismus Anglicanus*, 1610; *Anti-Synodalia*, 1629, against the Remonstrants; *Bellarminus Enervatus*, against the Romanists; and *A Fresh Suit against Ceremonies in God's Worship*, 1633, which latter book made a Non-conformist out of Richard Baxter. Shortly before his death he removed to Rotterdam, as pastor of the English church of the Brownists (Independents), there. He had great influence, though an Englishman, upon Continental thought, and under his Latinized name, AMESIUS, is well known on the Continent to-day. A collected edition of his Latin works was published in five volumes at Amsterdam, 1658. See NEAL: *History of Puritans*, I.; BROOKS: *Lives of Puritans*, II.

AMLING, Wolfgang, b. at Münnerstadt, Franconia, in 1542; d. at Zerbst, May 18, 1606; studied at the universities of Tübingen, Wittenberg, and Jena; was appointed rector of the school of Zerbst in 1566, minister at Koswig in 1573, and, shortly after, minister at St. Nicolai in Zerbst, and superintendent. He was vehemently opposed to the *formula concordiæ*, and stood at the head of the movement which led the population of Anhalt from Lutherism to Calvinism. His adherents were called the Amlingites. He wrote the *Confessio Anhaldina*.

AMMIANUS MARCELLINUS, a native of Antioch, pursued, while a youth, philosophical and rhetorical studies; entered the army under Constantius, accompanied Julian in the war against the Persians, and took part under his successors in the wars both of the Orient and the Occident; but retired afterwards to Rome, devoted himself to historical studies, and died there about 400. His Roman history, *Rerum gestarum, libri* XXXI., extended from Nerva, 96, to the death of Valens, 378; but the first thirteen of the thirty-one books are lost. The remainder, beginning with the year 353, is of great interest for the history of the Christian Church, as it gives much valuable information, not only of the general state of the Church, but of many important particulars: the character of Julian, his proceedings, etc. The best edition is that by Wagner in three volumes, Leipzig, 1808. An English translation was published by Philemon Holland, London, 1609. The question, whether Ammianus was a Christian or not, has often been mooted. Claud. Chifflet, *De Ammiani M. vita*, etc., Lovan., 1627, answers in the affirmative; Guil. Ad. Cart, *Questiones Ammianeæ*, Berol., 1868, pp. 23–42, in the negative. The general opinion is, however, that he was not a Christian. Throughout his work he speaks of Christianity as an outsider, reporting and explaining; and the sympathy and appreciation he

shows are the natural results of his religious standpoint, — a vague deism, to which a sublimated paganism and a Christianity deprived of every thing specifically Christian, may not appear to be irreconcilable. WÖLFFLIN.

AMMON, Christof Friedrich von, b. at Bayreuth, Jan. 16, 1766; d. in Dresden, May 21, 1850; studied at the University of Erlangen, and became professor of philosophy there in 1789, and of theology in 1790; moved in 1794 to Göttingen as professor of theology, preacher to the university, and director of the theological seminary; returned in 1804 to Erlangen, but went in 1813 to Dresden as preacher to the court, and member, afterwards vice-president, of the consistory. One of his earliest and also one of his principal works is: *Entwurf einer rein biblischen Theologie*, 1792, in which he treats the dogma of inspiration as a Jewish conceit, and makes common-sense the test of revealed truth. In 1794 followed *Handbuch der christlichen Sittenlehre;* in 1803, *Summa theologica;* and these works made their author one of the leaders, or at least one of the lights, of the rationalistic school. But in 1817 he completely surprised his readers by his *Bittere Arzenei für die Glaubensschwäche der Zeit*, a defence of the famous *Theses* of Claus Harms. His engagement in Dresden had brought him in rather perplexing relations with the minister Einsiedel, who was influenced by the Moravian Brethren, and as Schleiermacher expresses it. "So laveers the boat, so winds the eel." But the revolution of 1830 compelled Einsiedel to retire; and in 1833 Ammon published *Fortbildung des Christenthums zur Weltreligion*, 4 vols.; the current had poured back to its old bed. In 1842 followed *Leben Jesu;* in 1849, *Die wahre und falsche Orthodoxie*, etc.; but these later works failed to attract any attention in the theological world.

AM'MONITES. The descendants of Ammon, the incestuous son of the younger daughter of Lot, Ben-ammi, "my folkson," to indicate that he was born of no strange father (Gen. xix. 38). The name appears upon the Assyrian inscriptions, first under Shalmaneser II. (B.C. 858–823), last under Assur-haddon (B.C. 681–668), as *bit Amman* (house of Ammon). The Ammonites were one of the three peoples allied to the Israelites by blood and speech, which formed the barrier on the south-east to the wild tribes of the desert. By destroying the Zamzummim, they occupied land spreading from the Arnon River to the Jabbok and the Jordan. They were territorially, as well as by blood, related to the Moabites, and shared with them in fortunes. They appear together, as hiring Balaam (Deut. xxiii. 4), and as possessors of the land above mentioned (Judg. xi. 12–18, 25). The Israelites drove out the Amorites, and the Ammonites occupied this territory (Num. xxi. 21–26), which, though small, was rich, as is evidenced by the plain of the vineyards (Judg. xi. 33), and the abundant harvests (2 Chron. xxvii. 5; Ezek. xxvii. 17; cf. xxv. 4).

The Ammonites were the foes of Israel. In religion they were gross idolaters: their god was Molech or Milcom (1 Kings xi. 5, 7), which was substantially the same as Chemosh (Judg. xi. 24). For their conduct in joining Moab to hire Balaam they were excluded from the citizenship in Israel, but not from the spiritual privileges (Deut. xxiii. 3–6; Neh. xiii. 1, 2). Their attacks upon Israel were repulsed with great slaughter by Jephthah (Jud. xi. 33) and Saul (1 Sam. xi. 11, xiv. 47). David revenged upon them the insult offered to his ambassadors; their capital, Rabbah, was destroyed, and the people subjected (2 Sam. xii. 26–31). In Jehoshaphat's reign they and the Moabites rebelled; but so utter was their overthrow that it took three days to collect the spoil (2 Chron. xx.). They were obliged to pay tribute to Uzziah and to Jotham (2 Chron. xxvi. 8, xxvii. 5). They took advantage of the overthrow of Israel to take the cities of Gad (Jer. xlix. 1–6; Zeph. ii. 8, 9). They made common cause with the Chaldeans and Syrians against Jehoiakim (2 Kings xxiv. 2), wherefore Jeremiah and Ezekiel in their prophecies declare against them (Jer. ix. 25 sq., xxv. 21, xxvii. 2; Ezek. xxi. 25 sq., xxv. 1–10); and after the destruction of Jerusalem their king Baalis employed Ishmael to murder Gedaliah, in order to hinder the reconstruction of the Jewish state (2 Kings xxv. 25; Jer. xl. 14). They opposed Nehemiah (Neh. iv. 7) Judas Maccabæus had to fight many battles with them till they were discomfited (1 Mac. v. 7). They shared with the Jews the change of masters, from Greek to Egyptian and to Syrian lords. An Hellenic colony, named Philadelphia, after Ptolemy Philadelphus, was made out of their capital city Rabbah. This city enjoyed great splendor for a while, and fell under the Romans as part of the province of Syria, B.C. 64. Justin Martyr (d. 166) mentions the Ammonites as in his day a numerous people. But afterwards they are lost to sight, becoming a part of the general Arab population. FR. W. SCHULTZ.

AMMONIUS OF ALEXANDRIA, a Christian philosopher, who, about the middle of the third century, prepared a harmony of the Gospels, or a *Diatesseron*, in which he divided the Gospels into sections, to this day known as the *Ammonian sections*, and found indicated upon most MSS. See BIBLE TEXT, *New Testament*. A translation of this *Diatesseron* into Latin was made by Victor, Bishop of Capua (d. 544), and has often been reprinted, e.g., Mayence, 1524, and by Migne. Eusebius (H. E. vi. 19) mentions his work, *The Harmony of Moses and Jesus*, but this is entirely lost.

AMMONIUS, called *Saccas* (a sack), because in his youth he was a porter, and therefore carried sacks, lived in Alexandria in the second century, and became the founder of the Alexandrian school of philosophy. Plotinus and Longinus were among his disciples, but he wrote no books. Porphyry tells of him that he was born of Christian parents, but deserted Christianity; and when Eusebius (H. E. vi. 19) denies this statement, he seems to mistake Ammonius Saccas, the pagan eclectic, the reconciliator of Plato and Aristotle, for the Christian philosopher of the same name, who is mentioned above.

AMOLO, or **AMULO,** educated in the school of Lyons under the tuition of Agobard, and, since 840, his successor in the archi-episcopal chair; d. 852; represents the strong hierarchical views of his time, but seems to have been entirely

free from its credulity and superstition. A peculiar case of relic-worship and its effects was laid before him by Bishop Theutbold of Langres; and without hesitation, he designated it as a piece of fraud and avarice (*M. Bibl.*, T. XIV., f. 324). He also wrote against the Jews, and against Gottschalk (*M. Bibl.*, T. XIV., f. 332–336).

AMPHIBALUM, a word of Greek origin, but used only by Gallican writers, was the name of a peculiar kind of *casula*, without sleeves and with a hood, which the Gallican clergy of the eighth and ninth centuries wore in offices of holy ministration.

A'MON (the hidden). 1. An Egyptian and also a Lybian and Ethiopic divinity, originally and particularly worshipped in Upper Egypt, and had his principal temple in Thebes (No-Amon, *the dwelling of Amon*) with a numerous and learned priesthood; here was also a famous oracle: both destroyed by Cambyses. The divinities of the nature-religions are related to light as the source of fruit and life. The Egyptians distinguished between Amon, as the original sun-power personified was called in Upper Egypt, but Ptah, in Lower Egypt, or Ra, the general name, and Osiris, the representative of the beneficent activity of the sun: i.e., they distinguished between the sun and the effects of the sun. But Amon was not allowed to stand alone. He was the head of the Theban triad, associated with Mut, i.e., the original material out of which he came and upon which his power was exerted, as mother and spouse, and with Chunsu. Under the name of Amon-Ra he eventually became the great god of all Egypt. He was addressed as "the King of all gods," as "the husband of his mother, his own father, and his own son," as "the beneficent and lovely, but also the invincible foe and destroyer of evil." The Greeks identified him with Zeus. In later times he occupied a higher place, and was worshipped as the all-filling and all-disposing divine Intelligence. As Amon Num, the binding one, i.e., day and night, in the Great Oasis and in the temple of Jupiter Amon, he was represented with a ram's head; but generally as a man clad in a linen tunic, gathered about the waist by a belt. In one hand he holds the symbol of life, in the other the staff of authority; and on his head is a cap with two high plumes. He was also worshipped as Amen-Ra-Ka mut-ef, "Amen-Ra, who is both male and female," or the generative principle. In the latter form he is accompanied by sacred trees, similar to the "groves" of the Old Testament; and thus he is connected with Baal.

2. The son and successor of Manasses, and king of Judah B.C. 643–641 (642–640), cf. 2 Kings xxi. 19–26; 2 Chron. xxxiii. 21–25. He was twenty years old when he began to reign, and he reigned two years. Zephaniah's prophecy contains a saddening picture of the times. Amon wearied himself to commit iniquity. He worshipped the host of heaven, revelling in the grossest idolatry. At last his own servants slew him, and with Josiah issued a better day for Judah.

3. A governor under Ahab, 1 Kings xxii. 26.

4. The name of an ancestor mentioned in Neh. vii. 59. FR. W. SCHULTZ.

AM'ORITES (*inhabitants of the high lands*). The name distinguishes them from the Canaanites, "the inhabitants of the low lands," and the Perizzites, "the inhabitants of the flat lands." The Amorites (the word is, however, always singular in the Hebrew) were one of the chief Canaanitish tribes. The description of their size and strength given by Amos ii. 9, need not be taken literally, but was probably an echo of the spies' report (Num. xiii. 32, 33). At one time the Amorite territory took in "all Gilead and Bashan" (Deut. iii. 10), but it varied: thus in Abraham's time it was about the Dead Sea; shortly before the exodus, the Amorites crossed over the East Jordan country, and, when the Israelites invaded the land, they inhabited that fertile district bounded by the Arnon, the Jabbok, and the Jordan. They opposed the Israelites, but were defeated (Deut. ii. 36), and their territory divided between Reuben and Gad, and the half tribe Manasseh (Josh. xiii. 8 sq.). The Gideonites, inhabitants of an Amorite city, contrived, through fraud, to avert from themselves the doom which fell upon their clansmen (Josh. ix.). Joshua fought and defeated five Amorite kings (Josh. x. 5). They were so successfully exterminated as a tribe, that they never again were numerous and powerful, and are rarely mentioned. F. W. SCHULTZ.

AMORTIZATION. See MORTMAIN.

A'MOS (*a bearer*), the third of the minor prophets, originally a herdman and farmer of Tekoa, a town twelve miles south-south-east from Jerusalem (vii. 10), and destitute of a prophetical education. Although thus a native of Judah, under divine inspiration he prophesied against the sins of the northern kingdom. The Fathers wrongly identified him with the father of Isaiah (Amoz), because his name in the LXX. is identical with that of Isaiah's father. Amos prophesied in the northern kingdom some time between 807 and 769, during the reigns of Uzziah in Judah (807–755) and Jeroboam II. in Israel (822–769), when Israel was at the very height of its splendor. His prophecies were apparently all given in one year, specified as "two years before the earthquake," a momentous but undatable event. His plain speaking led to the charge of conspiracy against the government, because he alienated the people; and therefore he was compelled to return to Judah (vii. 10–17). Nothing more is known of him.

The Book of Amos, after the opening verse, is divisible into three parts. I. chaps. i. 2–ii. 16. The judgments of God upon Damascus (vs. 3–5), Philistia (vs. 6–8), Tyre (vs. 9, 10), Edom (vs. 11, 12), Ammon (vs. 13–15), Moab (ii. 1–3), Judah (vs. 4, 5), Israel (vs. 6–16). II. chaps. iii.–vi. Three discourses upon Israel's wickedness. 1. chap. iii.; 2. chap. iv.; 3. chaps. v., vi. 3 is divisible into three parts. (*a*) v. 1–17, (*b*) 18–27, (*c*) chap. vi. In these discourses he sets forth in his usual rhetorical manner the moral and religious degeneracy of the people, their voluptuousness and banqueting (iv. 1, vi. 4–6, 8); their unchastity and viciousness (ii. 7), their unrighteousness and dishonesty (iii. 9, 10, iv. 1, v. 7, 11, 12, cf. ix. 4–6), their idolatry (v. 26), and especially the union of calf worship and the Jehovah cultus at Bethel, Gilgal,

Dan and Beersheba (iv. 4, 5, v. 5, cf. viii. 14). Instead of this mere external worship of Jehovah, Amos called the people to a practical service in righteousness and goodness (v. 21–25). He considers it to be possible, but unlikely, that Israel will repent (cf. iv. 6 sq., v. 6, 14, 15), and therefore he sets forth the impending dangers (iii. 12, 14, 15, iv. 2, 3, v. 5, vi. 7, 8, 9, cf. vii. 3, 8, 11, 17, viii. 2, ix. 1). III. chaps. vii.–ix. This part contains the three successive threatening visions (vii. 1–3, 4–6, 7–9). These were made the basis of the complaint of Amaziah, the high priest at Bethel, to the king, Jeroboam II., and hence resulted his banishment (vs. 10–13). But before he goes he insists upon the reality of his call (vs. 14, 15), and foretells the sad fall of the high priest and his family (vs. 16, 17). Chaps. viii. and ix. contain two visions and their explanations. The first is of threatening contents, but the second (ix. 1–7) looks towards the concluding promise of salvation for a faithful remnant, and of the universal sway of religion and prosperity (vs. 8–15). The *arrangement* of the book is clear, and implies mature consideration, leading to the supposition that Amos wrote it after his return to Tekoa. The *style* of Amos is rhetorical; his figures, analogies, and similes are excellent, though at times surprising (cf. iii. 3–6, iv. 2, v. 7, viii. 11–14). The notion that Amos borrows his similes chiefly from his early mode of life, and thus betrays his extraction, is generally accepted, but hardly well founded when the variety of them is observed (see ii. 13, iii. 4, 5, 8, 12, vi. 12, viii. 8, ix. 5, and the visions of vii. 1 and viii. 1). On the other hand, the Hebrew of Amos is abnormal both in pronunciation and orthography. The book is quoted in the New Testament by Stephen in his defence before the Sanhedrin (Acts vii. 42, 43, see Amos v. 25–27), and by James (Acts xv. 16, see Amos ix. 11). Amos shows himself, and presumes his hearers, to have a good acquaintance with the Pentateuch. It has been conjectured that the book gives only an outline of his addresses.

[Lit. — Beside the general commentaries upon the minor prophets, for which see art. Minor Prophets, there are special works: El. Schadaei: *Comm. in Amos Prophetam*, Argent., 1588; Joa. Gerhardi: *Adnot. in Proph. Amos et Jonam*, etc., Jenæ, 1663 and 1676; *Amos Propheta Expositus*, etc., cura Jo. Ch. Harenbergii, Ludg. Batav., 1763; J. C. W. Dahl: *Der Proph. Amos übersetzt u. erklärt*, Göttingen, 1795; G. A. L. Baur: *Der Proph. Amos erklärt*, Giessen, 1847; T. W. Chambers: *Commentary on Amos* (enlarged from *Schmoller's*), in the American edition of Lange's Commentary, N.Y., 1875.] A. Köhler.

AMPHILOCHIUS, Saint, a native of Cappadocia; was educated for the bar, and practised for some time as an advocate in Constantinople, but retired afterwards to Ozizala, near Nazianzus, where he led an ascetic life. In 375 he was elected bishop of Iconium, the metropolitan see of Lycaonia; in 381 he was present at the second œcumenical council of Constantinople, and in 383 he presided over a synod at Sida, Pamphylia, against the Messalians. He was ardently opposed to the Arians, and persuaded the emperor to forbid all public debate of the controversional points (Socrates: *Hist. eccles.* 7, 6). With Basil the Great and Gregory Nazianzen, he lived in very intimate intercourse, and it is from notices in their works we know what we know with certainty of him; his life, as given in Migne, *Patr. Græc.* xxxix. p. 14, being a mere monkish fiction. The year of his death is uncertain, but falls after 392, as in this year Jerome published his *De Vir. Ill.*, in which Amphilochius is mentioned (133) as still living. His day is given both in the Greek and Latin calendars as Nov. 23. Of the works ascribed to him, some are decidedly spurious; thus the legendary biography of Basil would not have been written by a friend and contemporary of him. Others are of doubtful authenticity. They have all been collected, together with fragments of works which are lost, and edited by Cambefis, Paris, 1644. Genuine is the *Epistola Synodica* in defence of the orthodox conception of the Holy Trinity (Cotelier: *Mon. eccl. gr.*, T. II.; and Thilo: *Bib. pat. gr. dogmat.*, vol. II.).

AMSDORF, Nikolaus von, b. Dec. 3, 1483; d. May 14, 1565; studied theology in Wittenberg, and was appointed pastor in Magdeburg, 1524, bishop of Naumburg-Zeiz, 1541, and superintendent in Eisenach, 1548. He was one of Luther's stanchest adherents and most intimate friends, accompanied him to Worms, knew of his abduction to the Wartburg, received him in his house on his secret visits to Wittenberg, partook in the translation of the Bible, was consecrated bishop by him Jan. 20, 1542, and superintended the Jena edition of his works. He was a man of sharp but narrow understanding, somewhat harsh and unyielding, and in his polemics he often overleaped the goal. Thus in a controversy with Menius he was led to say, in a pamphlet reprinted in Baumgarten, *Geschichte der Religionsparteien*, 1172–78, that good works were detrimental to salvation. After the death of Luther he became completely estranged from Melanchthon and the Wittenbergers. A biography by I. Meier is found in Meurer: *Leben d. Altväter d. luth. Kirche*, vol. III.

AMULETS consist of gems or small bits of some natural object, — for instance, a root, or tickets of parchment or metal, — inscribed with some word or sentence of Holy Writ, or with some mystical sign, and are worn on a string generally around the neck, as a means of protection against witchery, ill-luck, etc. The word first occurs in Pliny, *Nat. Hist.* 29, 4, 19; 30, 15, 47; and is derived by some from the Latin *amoliri*, "to avert," by others, from the Arab *hamalo*, "to carry." The superstition was almost universal in ancient times, and especially among Eastern people. It arose naturally from the idea that human life is influenced by the stars, by spirits, etc.; and, where there is a belief in witchcraft, there must also be a belief in the remedy against it. Among the Jews amulets were much used, though the law forbade them, and the whole spirit of the Old Testament excludes the idea on which they rest. Nevertheless the Jews were firm believers in, and skilful makers of, amulets of all kinds, from the idolatrous earrings which Jacob hid under the oak at Shechem (Gen. xxxv. 4), to the cabalistic charms known as "David's shield" and "Solomon's seal." Also among the Christians the superstition crept in; and the Council of Trullo excommunicated the makers of

amulets, and branded the whole custom as a heathen superstition, A. D. 692, can. 62. HEFELE: *Conciliengeschichte*, vol. III. p. 308. See PHYLACTERIES.

AMYOT, Joseph, b. at Toulon, 1718; entered the order of the Jesuits, and went in 1750 as a missionary to China, where he labored forty-four years, and died in Peking, 1794. He wrote a life of Confucius, Paris, 1789, a Manchoo-Tartary-French dictionary, and a Manchoo-Tartary grammar, and gave much valuable and interesting information on Chinese customs, laws, religion, and history, in *Lettres Edifiantes et Curieuses*.

AMYRAUT, Moïse (*Moses Amyraldus*), b. at Bourgueil, 1596; d. at Saumur, 1664· descended from a distinguished family belonging to the Reformed Church, and studied jurisprudence at Poitiers, but was, by the reading of Calvin's *Institutio*, induced to devote himself to the study of theology, and entered the academy of Saumur. Appointed professor here in 1633, together with Josué de la Place (*Placæus*) and Louis Cappel (*Cappellus*), he soon brought the academy in a most flourishing condition, and students from foreign countries, especially from Switzerland, gathered to its halls. The teaching of the academy, however, was somewhat out of the common route, and, in dogmatic respects, the time was very irritable. It was believed, especially in Switzerland, that Amyraut's exposition of the doctrines of grace and predestination differed materially from the formulas of the Synod of Dort. His *Traité de la Predestination*, published in 1634, caused a great sensation, and was fiercely attacked by Pierre du Moulin (*Molinæus*), professor in the orthodox academy of Sedan, by André Rivet of Leyden, and others. Formally accused of heresy at the national synod of Alençon, 1637, and again in that of Charenton, 1644, he was both times acquitted; but the controversy was, nevertheless, kept up, especially by Friedrich Spanheim of Leyden, and he was accused and acquitted a third time, in the synod of Loudun, 1659 Though most of the prominent French divines, even Pierre du Moulin, in course of time, became reconciled to him, the Swiss students were recalled from Saumur, and the last symbolical work of the Reformed Church, the *Formula Consensus*, was drawn up against his views in Geneva, 1675. His works relating to this controversy, besides the above-mentioned, are the *Echantillon de la Doctrine de Calvin sur la Predestination*, 1637; *De la Justification*, 1638; *De Providentia Dei in Malo*, 1638; *Defensio I. Calvini Doctrinæ de Absolut. Reprob. Decreto*, 1641; *Dissertationes Theologicæ Quatuor*, 1645; *Declaratio Fidei contra Errorem Arminian.*, 1646; *Disputatio de Libero Arbitrio*, 1647; and *Specimen Animadver. in Exercit. de Gratia Univers.*, 1648 (1,856 pages!), directed especially against Spanheim. Among Amyraut's other works, are *La Morale Chrétienne*, 6 vols. 1652–60; *Traité des Religions*, 1631, translated into English, London, 1660, etc. A complete list is found in HAAG: *La France Protestante*, I, 72. A. SCHWEIZER.

ANABAPTISTS (from the Greek ἀνα, "again," and βαπτίζειν, "to baptize") is the name of a violent, mystical sect which, representing the deepest-going radicalism, broke away from the general reformatory movement of the sixteenth century, and soon became lost in fanaticism and excess. The general character is an absolute break with the existing order of things, ecclesiastical, political, and social. While the Reformers wished everywhere to respect the forms of real life, wanting only to correct, improve and develop, with the Bible as their guide, the Anabaptists rejected every thing they found established in Church or State, and proposed to create an entirely new order according to their own inspirations. But the special point from which they started was a rejection of infant-baptism, on the ground that an infant is unable to assume the responsibility of the sacrament. Questions concerning the proper administration of baptism had already, before this time, appeared in the history of the Christian Church. During the third and fourth centuries there were people who declared baptism invalid when performed by a heretic. In this form, however, the question soon died out, while, as a doubt with respect to the validity of infant-baptism, it reappeared every now and then during the middle ages. In the sixteenth century it then became the watchword of, and gave the name to, one of the wildest and fiercest sects ever bred within the pale of the Christian Church.

The sect originated in Zwickau in Saxony. Here Thomas Münzer gathered a great crowd, especially of mechanics, by his fanatical preaching, and, in conventicles, the members boasted of divine revelations, and spoke openly of the overthrow of the whole social order. Expelled from Zwickau, some of the adherents of Münzer attempted to get a foothold even in the very centre of the Reformation, in Wittenberg. Nikolaus Storch and two others appeared there as prophets (the so-called Zwickauer prophets) sent by God to preach the truth. Not to the letter, but to the spirit, should one listen; infant-baptism must be rejected, as only personal faith can save; God is now about to found a new holy congregation, etc. The powerful preaching of Luther, however, soon destroyed the impression they made; and Münzer now endeavored to realize his radical ideas in Mühlhausen, at that time a free city of the empire. A kind of peasants'-war, kindled by half-demagogical, half-theocratical tendencies, broke out and spread through a great part of Thuringia, till the massacre at Frankenhausen put an end to the whole movement. The adherents of Münzer, however, did not practise re-baptism, and did not form a congregation; but they all wore the marks of a peculiarly sombre mysticism, speaking of the "bitter" Christ as the example to follow, and scolding Luther as an easy-going fraud.

Quite another character the sect exhibited in Switzerland. Several of Zwingle's co-workers, Wilhelm Reublin, Simon Stumpf, Ludwig Hetzer, Felix Manz, and Konrad Grebel, gradually separated from him and the congregation, and began to worship in private houses surrounded by crowds of excited mechanics. The apostolical congregation was the ideal of these conventicles, an ideal with which the state-establishment of Zwingle's church did not harmonize; and the formation of a congregation of true Christians in strict accordance with this ideal became an object most ardently pursued. Soon arose a

doubt of the validity of infant-baptism: some parents refused to have their children baptized; the magistrate threatened with expulsion; and, just in this moment of excitement and anxiety, Jacob Blaurock, a former monk from Chur, asked Grebel, at one of the meetings, to give him the true Christian baptism. Blaurock then baptized others; and thus the first Anabaptist congregation was formed, re-baptization being the common bond between its members. The general character, however, of this whole movement, was peaceful, in spite of the prevailing excitement. Nobody thought of carrying out the new ideas by force. In striking contrast to the Münzer uproar, meekness and sufferings were here understood as the most essential elements of the Christian ideal. From Switzerland the movement spread to Southern Germany. Zealously propagated by its itinerant missionaries, it found, during the general excitement and fermentation of the times, ready acceptance, especially among the lower classes, though also among the higher. Augsburg, Nuremberg, and Nicholsburg in Moravia, became its centres.

Then began the persecution in autumn, 1527, both from the Roman-Catholic and Protestant side. Most of the leaders were killed, hundreds of the members were expelled, thrown into dungeons, and massacred. This persecution was followed by an inner transformation of the whole spirit of the movement. A few of Münzer's adherents who had escaped at Frankenhausen brought the ideas of a social revolution to the Anabaptists of Southern Germany; and, though at first rebuked, the fiendish spirit soon found foothold. Apocalyptical dreams, expectations of a divine judgment near at hand and full of revenge, and finally the ideas of establishing the kingdom of heaven by means of the sword, took hold of men's minds, and caused unspeakable confusion, and even great danger. Melchior Hoffmann appeared in Strassburg as the prophet of the Anabaptists, announcing the speedy establishment of the kingdom of New Zion. In Münster John of Leyden (Johann Bockhold, see title) gained supremacy, actually assumed the title of king, and led the population into the most frightful excesses. At many other places in Germany and Holland, great disturbances took place. The grapple with the secular power was short, however, and fearful revenge was taken. The movement was completely suppressed; and the few members who were left scattered about in various places were organized into small congregations by Menno Simmons. See Bockhold, Mennonites, Münster, Münzer, and Baptists.

Lit. — Ottius: *Annales Anabaptistici*, Basel, 1672; Schyn: *Historia Christianorum qui in Belgio Fœderato Mennonitæ apell.*, 1723; I. Hast: *Geschichte der Wiedertäufer*, Münster, 1836; Cornelius: *Geschichte der münsterischen Aufruhrs*, Leipzig, 1855-60, 2 vols; [L. Keller: *Geschichte der Wiedertäufer*, 1880; Nitschl: *D Wiedertäufer in d. Schweiz*, Einsiedeln, 1885]. G. UHLHORN.

ANACHORITES. See Anchorites.

ANACLETUS is the name of two popes. — **Anacletus I.** occupied the Roman see at the close of the first century; but the order of succession is uncertain, some sources ascribing the third place after Peter, others the fourth, to him. By later writers his life has been adorned with miracles, the building of the Church of St. Peter, martyrdom, etc.; while, on the other side, his very existence has been doubted: but there is no reason either for the one or for the other extreme. — **Anacletus II.** (Peter Pierleoni), Feb. 14, 1130–Jan. 25, 1138, descended from a wealthy Jewish family, and spent, successfully, his fortune on his ambition. After the death of Honorius II., one party declared for the cardinal-deacon Gregory (Innocent II.), and another for the cardinal-presbyter Peter Pierleoni (Anacletus II.); and by using his own enormous resources as well as the treasures of the Church for bribery, the latter succeeded in gaining over the lower clergy and the populace of Rome. Innocent II. was expelled from Rome, and fled to France; but by the powerful aid of Bernard of Clairveaux he was recognized by England, France, Germany, and Spain, while Anacletus II., though in possession of Rome and the papal dominion, was recognized only by the city of Milan and King Roger of Sicily. Lothar of Germany made two campaigns to Italy, 1133 and 1136, to unseat him; and the last time he was accompanied by Bernard, who succeeded in separating not only the city of Milan, but also many of the most prominent Roman families, from his party. Even with Roger negotiations were opened. But at this moment Anacletus II. died. R. ZÖPFFEL.

ANAGNOST. See Lector.

ANALOGY OF FAITH. See Faith, Hermeneutics.

ANAM'MELECH, a divinity in whose worship, as in that of Adrammelech, which see, the Sepharvites burnt their children (2 Kings xvii. 31). In the Assyrian inscriptions the name is *Anu-malik*, = King Anu. In the Babylonian-Assyrian pantheon, Anu occupied the first place in the first triad, Anu, Bel, Nisroch. It is not at present decided whether the gods of the first triad represent the powers of nature, as those of the other triads do. Perhaps they were heavenly or sun divinities; at all events, there is mention of the "wide heavens of the god Anu" (George Smith, *Assyrian Discoveries*, 1875, p. 399). Nor is the description of him upon the inscriptions as a "fish-god" against such a designation, because the heavenly divinities were also the marine, with many peoples, inasmuch as the heavens were thought to be a sea joining with the earthly ocean: thus the Hindoo divinity Varuna (= Οὐρανός) was a sea-god. Anu is represented as a man who bears a fish's head for a tiara, and along his back the fish's body. He is identical with the Oannes of Berosus, who, half-man and half-fish, at daybreak arose from the sea, and began his instruction of men in science and art, but at night returned to the sea; even as the sun was fancied to sail through the ocean at night as it sails through the heavens by day.

The female divinity corresponding to Anu was Anatuv. The name is found in the Old Testament towns Beth-anath (Josh. xix. 38; Judg. i. 33) or Beth-anoth (Josh. xv. 59), i.e., the "house of Anath;" also in the proper name Anath (Judg. iii. 31, v. 6). See Schröder: *Phöniz. Sprache*, 1869, pp. 124–127. The name appears as Ἀθηνᾶ upon Greek-Phœnician inscriptions. Upon Phœnician coins Anatuv is drawn as riding upon a

lion, holding a bow and arrows, showing her conquering power, while above her head shines a star.

LIT. — DE VOGUE: *Mélanges d'archéologie orientale*, 1868; SCHRÖDER: *Phöniz. Sprache*, 1869; GEORGE SMITH: *Assyrian Discoveries*, London and N.Y., 1875; 2d ed., 1881. WOLF BAUDISSIN.

ANANIAS (the Greek form of Hananiah, *whom Jehovah has graciously given*). The name of three persons mentioned in the Acts. 1. The Jewish Christian of Jerusalem, who with his wife Sapphira was miraculously killed for lying unto God, in trying to conceal the real selling price of property nominally consecrated (Acts v. 1–11). 2. The Jewish Christian of Damascus who visited Saul in his blindness, and restored his sight, and baptized him (Acts ix. 10–18). 3. A Jewish high-priest, appointed by Herod of Chalcis, A.D. 48; sent to Rome to answer a charge of oppression preferred by the Samaritans, but was acquitted, and returned A.D. 52. Paul was tried before him, A.D. 58; and accused him before Felix and Festus. He was deposed, A D. 59, and was murdered, A.D. 67. (JOSEPHUS: *Antiq.* xx. 5, 2; vi. 2; *Jewish War*, ii. 17, 9.)

ANAPHORA (Ἀναφορά, that which is lifted up, offering) corresponds in the Greek liturgy to the *canon missæ* in the Latin, and denotes that part of the eucharistic office which includes the consecration of the elements and the oblation. Books containing the whole celebration of the holy eucharist are also sometimes called *Anaphoræ*, as, for instance, that by Johannes, bishop of Bostra, Arabia; d. 650. See RENAUDOT: *Collections of Oriental Liturgies*, 1716, vol. II.

ANASTASIUS, whose true name was *Astric*, b. in France in 954; d. in Hungary, Sept. 10, 1044; entered the order of the Benedictines at Rouen, went to Rome; accompanied Adalbert to Prague; fled with him to Hungary, and was, by Duke Stephan, made abbot of St. Martin, and afterwards bishop of Colocza. Well acquainted with the papal court, he was sent, in 1000, to Rome, to procure the sanction of the ecclesiastical organization, which the duke had established in Hungary, and the elevation of the country into a kingdom. He was successful in his mission, and brought back a crown of gold, and a bull conferring on Stephan the title of the Apostle of Hungary, and acknowledging him as the head of the Hungarian Church.

ANASTASIUS SINAITA. It is a question whether, according to Nicephorus and his followers, there was only one of this name, or whether, according to some recent critics, there were several. According to Nicephorus, Anastasius lived as a hermit, on Mount Sinai; was elected bishop and patriarch of Antioch; was banished in 572, on account of his opposition to the doctrine of the incorruptibility of the body of Christ, and d. in 599. Among the works ascribed to him are: *Anagogicæ contemplationes in divini officii Hexaëmeron, lib.* XI. (in *Magna Bibl., Patr.* Colon., Tom. VI., P. I.; Book XII. has been edited by Allix, London, 1864); and *ὁδηγός seu dux viæ adversus Acephalos*, ed. Gretser, Ingolstadt, 1806, in which the doctrine of the incorruptibility of the body of Christ is attacked. These works, however, are sometimes ascribed to another Sinaitic hermit of the same name, who, according to some, d. before 603, according to others after 678. There is still a third Anastasius Sinaita who succeeded the first, and was slain by the Jews in a riot in 609.

ANASTASIUS is the name of four popes, and one antipope. — **Anastasius I.,** 398–402. Under Siricius, Rufinus of Aquileia had translated Origen's *περὶ ἀρχῶν*, and introduced the work in Rome; but Marcella, a friend of Jerome, now arraigned him before Anastasius, accusing him of introducing heresies; and the pope condemned the works of Origen, and broke off all ecclesiastical community with Rufinus, though the latter sent in a perfectly orthodox confession. — **Anastasius II.,** Nov. 496–Nov. 498, a native of Rome, was very anxious to end the schism which the monophysitic controversy had caused between the Eastern and Western churches. The situation was this: in 482, the emperor Zeno issued the Henotikon which denied the authority of the synod of Chalcedon; and, two years later on, the pope, Felix II. (or III.) excommunicated the patriarch of Constantinople, Acacius, because he had sanctioned that decree. Anastasius II. now sent two bishops to the emperor with letters declaring himself willing to recognize the consecrations which Acacius had performed, on the condition that his name (Acacius) should not be mentioned in the prayers of the service; and at the same time Photinus, deacon of Thessalonica, arrived at Rome, and was very friendly received by the pope, though he held the views of Acacius, and consequently was a heretic in the eyes of Rome. The *Liber Pontificalis* states that, in this point, the clergy disagreed with the pope, and even withdrew their allegiance to his authority; and from Gratian, who, in a decree, designated Anastasius II. as "one thrown off by the Church," and down to the sixteenth century, he was considered a heretic by all ecclesiastical writers. — **Anastasius III.,** 911–913, a native of Rome. — **Anastasius IV.,** July 11, 1153–Dec. 3, 1153, remained in Rome as the vicar of Innocent II., when the latter fled to France. In his short reign he succeeded in ending a harassing controversy with Friedrich I., concerning the appointment to the archiepiscopal see of Magdeburg, by declaring himself convinced of the legality of the election of Bishop Wichmann of Naumburg, and allowing him, in an assembly of many prelates in the Church of St. Peter, to take the pallium with his own hands from the altar. A similar controversy in England he decided by conferring the pallium on Archbishop William of York, who had alternately been acknowledged and deposed by Innocent II., Cœlestine II., Lucius II., and Eugene III. — **Anastasius,** antipope to Benedict III., 854, was a cardinal presbyter, but was, on account of insubordination, excommunicated, Dec. 16, 850; anathematized, May 29, 853; and finally bereft of his sacerdotal functions. Nevertheless, when Leo IV. died, 855, and Benedict III. was elected pope, Anastasius succeeded in forming a party among the lower clergy, gained over to his side the imperial ambassador, penetrated into the Lateran Palace, seized Benedict, stripped him of the pontifical robe, ill-treated and imprisoned him. These proceedings, however, caused great indignation in Rome. Not only the higher clergy, but also the populace, sided with Benedict, who was liberated and consecrated Sept

29, 856; and a council held in Rome deposed Anastasius. R. ZOEPFFEL.

ANASTASIUS, bishop of Laodicea, in Syria, b. in Alexandria about 230; acquired extensive knowledge of the liberal arts; travelled about 264 in Syria, and was ordained bishop-coadjutor by Theotecnus of Cæsarea, and, in 269, bishop of Laodicea. Of his work on the paschal question, a fragment has been preserved by Eusebius (*Hist. eccles.*, VII. 32). The Latin translation of the entire work, *Canon Paschalis*, published by Agidius Bucherus, Amsterdam, 1634, has been proved spurious by Ideler (*Handbuch der Chronologie*). Some fragments of his mathematical works were published in Paris, in 1543.

ANASTASIUS was a presbyter of Antioch, and accompanied Nestorius to Constantinople in 428. He was a friend, or, as Theophanes calls him, the syncellus, that is, confidential secretary, of Nestorius; and it was he who caused the jealousy and rivalry which existed between the schools of Antioch and Alexandria to burst forth in open hostilities, by his attack on one of the favorite terms of the Alexandrian school, "Mary, the mother of God." In a sermon he said, "Let no one call Mary θεοτόκος. She was but a human being. It is impossible for God to be born of a human being." Proclus, the representative of the Alexandrian theology in Constantinople, and the unsuccessful competitor of Nestorius for the patriarchate, made a furious attack on Anastasius. Nestorius placed himself by the side of his friend, and the controversy began. It seems, however, from one of Cyril's letters (*Epist.* VIII.), that Anastasius in 430 made an attempt to reconcile Nestorius and Cyril. After the banishment of the former, he still labored for his cause in Constantinople. The date of his death is not known. See SMITH AND WACE: *Christ. Biog.*, I. *sub voce*.

ANASTASIUS, patriarch of Constantinople, was a native of Alexandria, came to Constantinople as the apocrisiarius of bishop Dioscurus, and was, through his influence with the emperor, made patriarch in 449, after the deposition of Flavian by the Robber-synod. He presided over the synod of Chalcedon together with the Roman legates; and by the famous canon XXVIII. he obtained rank of patriarch and next the bishop of Rome, extension of his jurisdiction to the dioceses of Pontus, Asia, and Thrace, right to ordain bishops in barbaric countries, etc. On his accession to the patriarchal see, he had shown great adroitness in destroying every suspicion with respect to his orthodoxy; and he now proved himself equally dexterous in calming down the jealousy of Rome. He d. in 458. A letter by him to Leo I. is still extant (Com. T. IV., p. 905).

ANASTASIUS, abbot of St. Maria Trans-Tiberine in Rome, and librarian of the Vatican, was present at the Council of Constantinople, in 869, and translated its canons into Latin. He is also the author of an *Historia ecclesiastica*, mostly extracted from Nicephorus and Syncellus, and of the so-called *Liber pontificalis* (see title), a series of biographies of the popes, from Peter to Nicolas I. He d. in 886. See Migne, *Patrol.* Tom., 127, 8, 9.

ANATHEMA (*ἀνάθεμα*, in the Greek classics synonymous with *ἀνάθημα*, from *ἀνατίθημι*) denotes properly any thing laid up or suspended, and then any thing placed apart in the temples, and consecrated to the gods. In the New Testament *ἀνάθεμα* corresponds to the Hebrew חֵרֶם, and is the proper term for excommunication (1 Cor. xvi. 22), implying an exclusion, not only from the sacraments and the congregation, but also from the grace of God, consequently a direct delivering-up of the person to Satan (1 Cor. v. 5), which last idea is prominent in Gal. i. 8, and Rom. ix. 3. The term, and the ideas connected with it, were adopted by the language and usage of the Church. The Council of Elvira, 303, *can.* 52, and the Council of Laodicea, 307, *can.* 29, apply it to offences against the Church; and the Council of Nicæa, 325, lays the anathema on any one who holds or teaches the Arian view of the relation between the Father and the Son. In later ecclesiastical practice this anathema was the heaviest form of excommunication, the *excommunicatio major*, as appears from the acts of numerous councils, especially from those of the Council of Trent.

[See on the Hebrew anathema, SELDEN, *De Jure Nat. et Gent.* 4: 8, *De Synedr.*; GILDEMEISTER: *Blendwerke des vulgären Rationalismus zur Beseitigung des paulinischen Anathema*, Bremen, 1841; EWALD: *Alterthümer des Volks Israel*, 3d ed., Göttingen, 1866, p. 101 sq.; Eng. trans., London, 1876, pp. 75–79; FRITZSCHE on Rom. ix. 3; THOLUCK on Rom. ix. 3; WIESELER on Gal. i. 8.] HERZOG.

ANATOLIUS, b. in Alexandria, about 230; d. about 282. He was the successor in 269 of Eusebius, bishop of Laodicæa, in Syria Prima. Eusebius the historian (H. E., VII., 32) says that he attained the highest eminence in mathematics, philosophy, and rhetoric. He journeyed about 264 from Alexandria to Cæsarea in Palestine, and was there ordained, and made bishop-coadjutor of Theotecnus; but on passing through Laodicæa he was constrained to become bishop there. Eusebius says, that, although he did not write much, he left a solid reputation for eloquence and erudition; and gives us an extract of Anatolius' work on the *Paschal Festival*. What purported to be a Latin version of this work was published by BUCHERIUS: *Doct. Temp.* Antw. 1633, but Ideler (*Handb. der Chronologie*, ii. 266) pronounces it a forgery. Fragments of a work upon mathematics have been published, Paris, 1543; and by FABRICIUS: *Bibl. Græca*, iii. 462.

ANATOLIUS, bishop of Constantinople, consecrated 449; d. 458, after being the "apocrisiarius" (see title) of Dioscurus, patriarch of Alexandria, at Constantinople. He found his new position by no means easy. He was more than once accused of heresy, of ambition, of injustice; but, notwithstanding, seems to have been innocent of the more serious charges. The Council of Chalcedon, held at his request in part, in its twenty-eighth canon decreed that equal dignity be ascribed to Constantinople as to Rome; because it was the New Rome, and the seat of government. HEFELE: *Conciliengeschichte*, 2d vol., p. 509. Anatolius crowned the Emperor Leo, the first performance of the ceremony (GIBBON: *in loco*). He is best known as the author of some very sweet hymns, particularly the one beginning "Fierce was the wild billow," which have been translated by John Mason Neale (*Hymns of the East. Ch.*). See Schaff's *Church History*,

vol. III., pp. 583–585, where these hymns are reprinted.

ANCHIETA, José de, the Apostle of Brazil, b. at Laguna, 1533; d. at Revitibia, June 9, 1597; entered the Society of Jesus, 1550; went to Brazil as a missionary in 1553, and labored with great success among the Brazilian Indians, of whose language he gave an admirable grammar, 1595.

ANCHORITES or **ANACHORITES** (*ἀναχωρεῖν, to retire, withdraw*). From the Old Testament Elijah and Elisha may be taken as typical instances of anachoritism, and afterwards John the Baptist, who by Jerome is called *princeps anachoretarum*. Jerome also calls the Therapeutes of Egypt, who probably simply had taken up the example of the Essenes, a community of Christian monks (*Catal.*, c. 11). Anchorites, properly speaking, were persons who retired from the world, and practised their devotional exercises in solitude in order to fight out the spiritual battle with so much the more prospect of success; the persecutions of the second and third centuries gave a special impulse to the movement. Anchorites were also called *ἀσκῆταί, ἀθλῆταί, μονάζοντες*, or philosophers, as many of them wore the philosopher's mantle, and lived according to the rules of Epictetus. They lived in caves, avoided all intercourse with their fellow-men, abstained as much as possible from food, spoke no word, but prayed in silence. One stood in a temple for years with his hands uplifted to heaven, never sleeping. Others stood motionless on high cliffs or tall columns (*Stylites*), in wind and snow. They were numerous, especially in Egypt, Syria, Pontus, and Thrace; and during the ecclesiastical controversies of the fourth and fifth centuries they sometimes appeared suddenly, in the very midst of the noise and bustle of the large cities, rebuking both the prince and the people; as, for instance, St. Anthony (Athanas.: *Vita St. Anton.*, c. 46, 68). In 370, bishop Acacius of Berœa brought Julian Sabas to Antioch to employ his help against Arianism. At the same time Thraates stepped before the emperor, Valens, and warned him not to do any harm to the Church. In 476 the stylite Daniel went to Constantinople to defend orthodoxy against the emperor Basiliseus. In course of time it became customary for several anchorites to unite and form small communities (*λαῦραι*), the cells being built in a circle around a chapel; and thus the transition was made from anchorites to coenobites. St. Chariton is said to have built the first laura, about 340, at Pharan, near the Dead Sea; St. Euthymus the next, near Jerusalem, in the fifth century; then followed St. Sabas and St. Quiriakus, and in Egypt Antonius, Pachomius, Macarius, and others. Nevertheless, in spite of the rapid development of monastical institutions, anchorites still continued to occur. The Trullan Council of 692 ordered (*can.* 41), that a person who wished to become an anchorite, should first go through a kind of novitiate in a monastery. Charlemagne wished to have all anchorets sent to the monasteries. Nevertheless, they occurred even in Western Europe, at a very late date; and on Mount Athos there still live anchorets and hermits independently of the monastery proper. See J. Cropp: *Origines et Causæ Monachatus*, Göttingen, 1363; Zöckler: *Kritische Geschichte der Askese*, Frankfort, 1863. ZÖCKLER.

ANCILLON, David, b. at Metz, March 17, 1617; d. in Berlin, Sept. 3, 1692; a great-grandson of president Ancillon, who, in the sixteenth century, preferred to resign his position at the head of one of the highest courts of France, rather than renounce his evangelical faith; a grandson of Georg Ancillon, one of the founders of the Reformed Church in Metz; and a son of Abraham Ancillon, an eminent lawyer. He was educated in the Jesuit college of his native city, but withstood all the attempts of his teachers to convert him to the Roman faith. He then studied theology at Geneva, and was appointed preacher at Meaux, in 1641, and at Metz in 1653. In 1657 a conference on the tradition of the Church was held between him and Dr. Bédaciar, the suffragan of the bishop of Metz; and, as a false report of this conference was spread by some monk, Ancillon published his celebrated *Traité de la tradition*, Sedan, 1657. In 1666, he wrote an apology of Luther, Zwingli, Calvin, and Beza. By the revocation of the Edict of Nantes, he was compelled to leave France, and settled first at Frankfort, then at Berlin, where the elector Friedrich Wilhelm appointed him preacher to the French congregation. The *Vie de Farel* which appeared at Amsterdam, 1691, under his name, is only a mutilated and bungling copy of a manuscript which he had not destined for publication. See Charles Ancillon: *Mélanges critiques et littéraires*, Basel, 1698, 3 vols.

ANCILLON, Charles, son of the preceding, b. at Metz in 1659; d. in Berlin in 1715; was judge and director of the French colony in Brandenburg, and historiographer to Friedrich I. Of his writings the following have interest for the church historian: *Reflexions Politiques*, Cologne, 1685; *Irrévocabilité de l'édit de Nantes*, Amsterdam, 1688; *Histoire de l'établissement des Français réfugiés dans les états de Brandenbourg*, Berlin, 1690.

ANCILLON, Jean Pierre Frédéric, great-grandson of David Ancillon, b. in Berlin, April 30, 1767; d. there April 19, 1837; studied theology, history, and philosophy; visited Geneva and Paris; was appointed teacher in the military academy of Berlin, and preacher to the French congregation; attracted much attention by his sermons; was made tutor to the crown prince in 1806, and in 1825, minister of state, which position he held to his death. In 1818 he published two volumes of sermons at Berlin. C. SCHMIDT.

ANDERSON, Lars (*Laurentius Andreæ*), b. probably at Strengnäs, 1480; d. in the same place, April 29, 1552; was chancellor of the realm, and the most intimate councillor of the king from 1523 to 1540, and stood, together with Olaus and Laurentius Petri, at the head of that movement which introduced the Reformation in Sweden, on the diet of Westeraas, 1527. He also partook with Olaus Petri in the translation of the Bible into Swedish, of which the New Testament appeared in 1526, the whole in 1541. In 1540 he was accused of being cognizant of a conspiracy against the life of the king, and condemned to death. The king pardoned him, but he was dismissed from all his offices, and lived afterwards in retirement in Strengnäs. See Sweden.

ANDERSON, Rufus (D.D., LLD.), for thirty-four years the corresponding secretary of the American Board of Commissioners for Foreign Missions, b. Aug. 17, 1796, at North Yarmouth, Me.; d. May 30, 1880, at Boston, Mass. He was graduated at Bowdoin College, Me., where his uncle was the first president, in 1818; studied in Andover Theological Seminary 1819–1822. While in the senior class, he aided in conducting the correspondence of the Board, during the absence of Mr. Evarts; and after graduation he was made assistant secretary, and in 1832 corresponding secretary, which position he held until 1866, when he resigned because he was convinced that seventy years form "a limit beyond which it would not be wise for him to remain in so arduous a position." He was then elected a member of the prudential committee; but failing health compelled his resignation, after nine more years of service. He visited officially a part of the Mediterranean missions, 1828–29, and another part, 1843–44; the India, 1854–55; and the Sandwich-Island missions, 1863. He was a prolific author upon his favorite theme of missions. Being requested by the Board to prepare a history of its operations, he wrote one on its work in the Sandwich Islands (1870), another on missions to India (1874), and two on the missions to the Oriental Churches (1872). But more than foreign missions claimed his attention. He was one of the founders of Mount Holyoke Seminary; was president for a number of years of the trustees of Bradford Academy; a member of the board of trust of Andover Seminary; was active in benevolence. "In every position and place the wisdom of his counsels seldom failed to command respect; his hopeful habit, resulting from a deeply settled trust in the promises and providence of God, carried with it an abiding power of inspiration."

ANDOVER THEOLOGICAL SEMINARY. In the year 1807 a plan was formed for the establishment of a theological seminary in Andover, Mass. The Seminary was to be connected with Phillips Academy, an institution founded at Andover in the year 1778. While the projectors of this theological seminary were maturing their plan, they heard of another and similar institution which was to be established at Newbury, Mass. It seemed undesirable that two such schools should be established in the neighborhood of each other, and therefore an attempt was made to unite the two. The union was effected after an arduous and prolonged struggle. The main controversy was between the "moderate Calvinists" so called, and the men who styled themselves "consistent Calvinists," and were generally denominated "Hopkinsians." The two parties united on the basis of a creed, which is like the Westminster Assembly's Catechism in substance, but is considerably different in form. The united seminary is under the immediate care of the trustees of Phillips Academy; is incorporated as a branch of the academy, but is under the general supervision of a board of visitors. The institution was formally opened for the reception of students on the 28th of September, 1808. A sermon was preached on the occasion by President Dwight of Yale College. The number of students who entered the seminary at its opening was thirty-six. The number who have been connected with it during all the seventy-two years of its existence is not far from three thousand. Of these a large proportion have been presidents and professors of colleges and theological seminaries; and an uncommonly large proportion have been missionaries to the heathen. The most conspicuous of the men who projected the seminary of the "moderate Calvinists" was Rev. Eliphalet Pearson, LL.D.; and the most conspicuous of those who projected the seminary of the "Hopkinsians" was Rev. Samuel Spring, D.D. The two men who were most influential in uniting the two parties were Dr. Pearson and Dr. Leonard Woods. Dr. Pearson was the first professor of sacred literature in the seminary. He remained in office only one year, but was a trustee of the seminary eighteen years, and of the academy forty-eight years. Dr. Woods was the first professor of Christian theology, and remained in office thirty-eight years. Rev. Edward Dorr Griffin, D.D., was the first professor of sacred rhetoric; Rev. James Murdock, D.D., the first professor of ecclesiastical history. Rev. Moses Stuart succeeded Dr. Pearson in the chair of sacred literature, remained in office thirty-eight years, and was succeeded by Dr. B. B. Edwards. Dr. Edward Robinson was professor extraordinary of sacred literature from 1830 to 1833. During these three years he gave instruction in the Hebrew department, to which a distinct professorship is now devoted. Other professors now deceased have been Rev. Ebenezer Porter, D.D., Rev. Ralph Emerson, D.D., and Rev. Thomas H. Skinner, D.D. Besides the five chairs of instruction already named, the institution has a professorship of elocution, also of the relations of Christianity to science, also of theology and homiletics in a special course. The most eminent contributors to the funds of the seminary have been Madam Phœbe Phillips, Hon. John Phillips, Samuel Abbot, Esq., Hon. William Bartlett, Hon. John Norris, Moses Brown, Esq., Lieut.-Gov. William Phillips, John Smith, Esq., Peter Smith, Esq., John Dove, Esq., Samuel A. Hitchcock, Esq., Frederic Jones, Esq., Henry Winkley, Esq., Madam Valeria G. Stone, and Miss Sophia Smith. The donations from each of these benefactors have ranged from fifteen thousand dollars to one hundred and sixty thousand dollars. The edifices belonging to the seminary are two dormitories, a chapel for morning prayers, lecture-rooms, etc., a chapel for sabbath worship, a library building containing thirty-eight thousand volumes, eight houses for the professors, etc. The institution is within an hour's distance by railroad from the most flourishing cities and towns of Eastern Massachusetts.

The history of Andover Theological Seminary — the oldest theological seminary in the land — has been identified with many religious and philanthropic movements of the day. The "American Education Society," the "American Tract Society," the "American Temperance Society," the plan of the oldest religious newspaper in America, had their origin on Andover Hill. The "Andover Press" has been noted in the religious community during the last seventy years. The works of Drs. Porter, Woods, and

Appleton were printed here, as were the various editions of Professor Stuart's *Hebrew Grammar* and his *Commentaries*. Two other Hebrew grammars, one Hebrew lexicon, one Greek lexicon, three grammars of the New Testament Greek, two Greek harmonies of the Gospels, various commentaries of Ellicott, Henderson, Murphy, Lightfoot, Perowne, Hackett, on the Greek and Hebrew Scriptures, are from the Andover Press [see Catalogue (W. F. Draper) 1881]. As early as 1822 it issued Dr. Thomas Brown's *Mental Philosophy* in three octavo volumes; also his Essay on *Cause and Effect*. The "American Biblical Repository" was printed at Andover from 1831, the time of its commencement, until 1838. The "Bibliotheca Sacra" has been printed here from 1844 until the present time (1881). It is now in the thirty-eighth year of its existence. In 1851 it united with itself the "American Biblical Repository," and in view of this union may be said to have existed fifty years, and to embrace fifty octavo volumes. If the numbers of the "Biblical Repository," from 1843 to 1850, be taken into the account, the united periodical embraces fifty-seven octavo volumes. [See Woods: *Hist. And. Theol. Sem.*, Bost., 1885.]

The term "Andover Theology" has been in local or provincial use during the last seventy years. It originated from the fact that the "creed" which lies at the basis of the seminary includes various expressions which are distinctively Hopkinsian, and excludes various expressions which are distinctively Calvinistic; but, on the whole, adopts the substance of Calvinism as well as the substance of Hopkinsianism, and has satisfied the majority of the New-England Calvinists as well as the majority of the Hopkinsians. Some of the Calvinists would have preferred the catechism unmodified; some of the Hopkinsians would have preferred a larger modification of the catechism: on the whole, both parties were satisfied with the compromise. The "creed," representing the compromise, represents the "Andover Theology." EDWARDS A. PARK.

ANDRADA, Antonio d', b. at Villa de Oleiros, near Alentejo, Portugal, in 1580; d. at Goa, Aug. 20, 1633; entered the order of the Jesuits at Coimbra in 1596; went in 1601 as a missionary to India, and was appointed superior of the missions of Mongolia. Hence he made two journeys to Thibet, the first of which he has described in his *Novo Descobrimento do Grão Catayo ou dos Reynos de Thibet*, Lisbon, 1626, translated into French in 1629.

ANDRADA (*Diego Payva d'Andrade*), b. at Coimbra, Portugal, in 1528; d. in Lisbon, in 1575; was a member of the order of the Jesuits, and one of the Portuguese delegates to the Council of Trent. Martin Chemnitz's attack on the Jesuits, — *Theologiæ Jesuitarum præcipua capita*, 1562, — he answered by his *Libri orthodoxarum expositionum de controversis religionis capitibus;* but this book gave Chemnitz occasion to write his celebrated work, *Examinis Concilii Tridentini opus integrum*, 1565–73, to which Andrada made only a feeble reply in his *Defensio Tridentinæ fidei Catholicæ*. — His brother **Thomas de Jesus**, an Augustinian monk, was taken prisoner in the battle of Alcacer, Aug. 4, 1578, and confined in a dungeon to his death, April 17, 1582. While here he wrote in Portuguese his celebrated book, *The Labors of Jesus*, which was translated into Spanish, Italian, and French.

ANDREÄ, Jakob, b. at Waiblingen, Würtemberg, March 25, 1528; d. at Tübingen, Jan. 7, 1590; was educated at the expense of his native city in the Pædagogium of Stuttgart, and studied theology in Tübingen 1541–1546. On leaving the university he was made a deacon in Stuttgart; and during the occupation of the city by Spanish troops, in 1547, as a consequence of the Smalcald war, he was the only evangelical minister who was allowed to remain in the city: the rest were expelled. Returning to Tübingen in 1548, he was made chaplain to the hospital, and preached the Protestant faith in one of the aisles of the Collegiate Church, at the same time as an Interim-priest said mass in the choir. In 1553, he was appointed superintendent general at Göppingen, and in 1562 professor of theology, provost, and chancellor of the university of Tübingen. The activity which he developed in the cause of the Reformation, during the thirty-seven years he spent at Göppingen and Tübingen, was truly stupendous. He felt that there lay a great danger to the success of the Reformation in the division of the Protestant party into minor factions; and, though he was an ardent champion of Lutheranism pure and undefiled, he undertook to reconcile the various parties among the Lutherans, and unite them into one body. His first plan was to neutralize the differences by means of formulas so general that they could be accepted by all. Two years he spent in travelling, visiting every university, and conferring with every theologian of any consequence from Geneva to Copenhagen. But neither the Flacians nor the Philippists, the two extreme parties among the Lutherans, had full confidence in him; and on the convention of Zerbst, May, 1570, the attempt proved a failure. Andreä, however, did not give up the plan: he only changed the method of its execution. He now proposed to unite all Lutheran congregations in Germany into a firm alliance by drawing a sharp line of distinction between them and the adherents of Zwingli and Calvin, and thus destroy the Philippists and every other individual shade of Lutheranism. In 1573 he sent a paper under the name of the Suabian *Concordia*, to the theologians of North Germany, for examination and criticism. May 28, 1576, a convention assembled at Torgau to compare and harmonize the Suabian *Concordia* with those answers to it which had come in, — the Suabian-Saxonian *Concordia*, and the Maulbron *Formula*. The result of this convention was the so-called *Liber Torgenses;* and then followed, May 19–28, 1580, three final conferences between Andreä, Chemnitz, Selnekker, Chyträus, Musculus, and Körner. In June 25, 1580, the *Formula Concordiæ* appeared, and was accepted by all Lutheran governments as one of the symbolical books of the denomination. The works of Andreä number more than a hundred and fifty, and belong to the most characteristic from the closing period of the Reformation. They consist of sermons and essays, polemical, dogmatical, and practical. Some of the most prominent are, *Refutatio Criminationum Hosii*, 1560; *De duabus Naturis in Christo*, 1565; *Bericht von der Ubiquität*, 1589; *De Instau-*

ratione Stud. Theol., etc. A collected edition does not exist. See J. V. ANDREÄ: *Fama Andreana*, Strassburg, 1630, containing all the principal sources to his biography, among which is an autobiography, written in 1562, and a *catalogus Scriptorum*. WAGENMANN.

ANDREÄ, Johann Valentin, a grandson of Jacob Andreä; b. at Herrenberg, Würtemberg, Aug. 17, 1586; d. in Stuttgart, June 27, 1654; studied theology at the University of Tübingen, 1601–7; travelled from 1607–14 in Switzerland, France, and Italy, as tutor for some young noblemen, and was in the latter year appointed deacon at Vaihingen. In 1620 he moved to Calw as minister and superintendent, and in 1639 he became court-preacher, and member of the consistory of Stuttgart, from which offices he retired in 1647, on account of ill health. His numerous writings consist mostly of small pamphlets, generally written in Latin; and many of them are very rare, they having never been published in a collected edition: *De Christiani Kosmoxeni genitura*, 1612; *Turbo*, 1615; *Menippus sive inanitatum nostrarum speculum*, 1618; *Mythologia Christiana* and *Christianapolis*, 1619; *Apappraditus*, 1631; *Theophilus*, 1649, etc. They contain, on the one side, a deep love of the Christian ideals, and a strong enthusiasm for their realization in practical life, and, on the other side, a humorous and sarcastic polemic against the dead scholasticism and barren dogmatism of the Lutheran theology of his time. See the article on ROSICRUCIANS; his *Autobiography*, edited in Latin by Rheinwald, 1849, and in German by Seybold, 1799; HOSSBACH: *Andreä und sein Zeitalter*, 1819. V. FR. OEHLER published translations of two of his works, *Theophilus* and *Der christliche Bürger*. Heilbronn, 1878, 2 vols.

ANDREÆ, Abraham, a native of Angermannland, Sweden, the son-in-law of Laurentius Petri; came in conflict with King John, who wished to restore the Roman-Catholic Church in Sweden, and was compelled to flee to Germany in 1580, but was elected Archbishop of Upsala by the Swedish clergy immediately after the death of King John (in 1593), and confirmed by King Sigismund. He afterwards aroused the suspicion of Duke Charles, regent of Sweden, who imprisoned him in the castle of Gripsholm, where he died in 1607. During his residence in Germany he partook in the theological controversies of the day, and wrote, among other works, *Forum Adiaphororum*, Wittenberg, 1587.

ANDREAS CRETENSIS, b. at Damascus, spent some time in Jerusalem, so he is sometimes styled Ἱεροσολυμίτης; was sent by Bishop Theodore of Jerusalem to the Sixth Council of Constantinople (680); was ordained a deacon there, and made guardian of orphans, and became finally Archbishop of Crete. His works, consisting of homilies, canons, and hymns (of which several became very celebrated, and are still sung in the Greek Church), were edited by COMBEFIS, Paris, 1644; by GALLAND: *Bibl. Patr.* XIII., 689; and by MIGNE, *Patrol.* XCVII.

ANDREAS, Bishop of Cæsarea in Cappadocia, wrote towards the close of the fifth century a commentary on the Book of Revelation. Nothing more is known of his life. Of his work, a Latin translation by Peltanus was published at Ingolstadt, 1574, but the Greek text not until 1596, at Heidelberg, by Sylburg. It was afterwards several times printed together with the commentary by Arethas, which see. SMITH & WACE: *Christ. Biogr.* I.

ANDREAS OF CRAIN, a singular phenomenon among the predecessors of the Reformation, though, properly speaking, not one of them himself; was a Slavonian by birth; entered the order of the Dominicans, and was made Archbishop of Carniola by the emperor, Friedrich III.; in 1482 he repaired to Switzerland, and was very active to get a new general council convened at Basel. With letters of recommendation from Bern, he addressed himself to the magistrates of Basel, and after delivering a pompous speech in the cathedral, in which he did not conceal his animosity against Pope Sixtus IV., he nailed, on July 21, a formal arraignment of the pope on the doors of the cathedral, accompanying it with a demand for a general council. The pope excommunicated him, and put the city under the interdict; and finally Andreas was arrested by the local authorities, and placed in a prison, where, on Nov. 13, 1484, he was found strangled, he having probably committed suicide. His death was kept secret for some time. His corpse was put in a barrel, and thrown into the Rhine. His own secretary, Peter Numagen of Treves, considered him crazy (*cerebro læsus*). See *Gesta Archiepiscopi Craynensis* in J. H. HOTTINGER: *Hist. Eccles.*, Sæc. xv. pp. 403–412.

ANDREWES, Lancelot, b. in London, 1555; d. at Winchester, Sept. 25, 1626; was educated in Pembroke Hall, Cambridge, of which he afterwards became master; was appointed chaplain to the queen, and Dean of Westminster, by Elizabeth, and by James, Bishop of Chichester in 1605, of Ely in 1609, and of Winchester in 1618. He was a man of great learning and fervent devotion, and enjoyed reputation, both as a theologian and as a preacher. He was a member of the Hampton Court Conference (1604), at which the present authorized version was proposed, and was appointed head of the first company of translators to whom were assigned the books of the Old Testament as far as 2 Kings. He published ninety-six sermons, of which an edition in five volumes was given in the Anglo-Catholic Library, Oxford, 1841–43; wrote *Tortura Torti*, 1609, against Bellarmine, who had attacked King James's *Defence of the Rights of Kings*; *Preces Privatæ* (in *Greek* and Latin, translated by Dean Stanhope, London, 1826); *The Pattern of Catechistical Doctrine* (an exposition of the Ten Commandments), 3d ed., London, 1675, modern ed., Oxford, 1846, etc. See ISAACSON: *Life of Bishop Andrewes* (in Fuller's *Abel Redevivus*, ed. Nichols, London, 1867, 2 vols.); CASSAN: *Lives of the Bishops of Winchester*, London, 1826.

ANGARIÆ. See FASTS.

ANGELA MERICI, also called *Angela of Brescia*, b. at Desenzano, on Lake Garda, March 21, 1470; d. at Brescia, Jan. 27, 1540; felt herself from early youth drawn towards a life of solitude and devotion, and entered a Franciscan convent, but returned afterwards to the world, and began to teach small children, in which she succeeded so well that she was called for the same purpose to Brescia, where she spent the rest of her life.

On Nov. 25, 1535, in the Church of St. Afra, in Brescia, she and eleven other maidens formed an association, under the patronage of St. Ursula, for the purpose of teaching small children, aiding the poor, and nursing the sick. It was originally not a strictly religious order (the members made no vows, did not live together, adopted no common dress, etc.); but it soon developed in that direction. On March 16, 1537, the number of members had increased to seventy-six, and Angela was elected superior. In 1544 the order was confirmed by Paul III. See URSULINES; *Das Leben d. h. Angela Merici*, Augsburg, 1811, and M. SINTZEL: *Leben d. h. Angela;* Regensburg, 1842.

ANGELIC ORDER, The, also called the *Guastillines*, was founded (in 1530) by the Countess Torelli of Guastalla, who at that time was twenty-five years old, and widow for the second time. The order was destined for maidens who should live in angelic purity (whence the name), and was confirmed in 1534 by Paul III., on the rules of St. Augustine. It was exempt from episcopal jurisdiction, but subordinate to the Barnabites of Milan, in which city it had its first house. In the beginning the nuns accompanied the Barnabites on their missions; but in spite of the coarse garment, the wooden cross on the bosom, the hempen string around the neck, to which was sometimes added a crown of thorn, the easy manners of the nuns gave offence, and in many places the order was dissolved. The cure for the scandals was found in giving up the joint missions, and secluding the nuns.

ANGELIS, Girolamo, b. at Castro Giovanni, Sicily, in 1567; d. in Japan, Dec. 4, 1623; entered the order of the Jesuits in 1585, and went in 1602 to Japan. When in 1614 the Jesuits were expelled from that country, Angelis remained, disguised in Japanese dress, and was not discovered until after the lapse of nine years, when he was imprisoned, and burnt alive. His *Relazione del Regno di Yezo* was published in Rome, 1625. He was canonized by Pope Pius IX.

ANGELS, *Biblical.* The commonest name in the Old Testament for these creatures who are represented, in prophetic vision and poetic fancy, as surrounding the throne of God, is "the sons of God," which brings out their near relationship to their Creator (Job i. 6, xxxviii. 7; Dan. iii. 25; Ps. xxix. 1, lxxxix. 6). They had other names, "the saints" (Job v. 1; Ps. lxxxix. 5, 7; Dan. viii. 13); in Jewish theology, "the family above" (cf. Eph. iii. 15); in the Septuagint, in several places, two of which are cited in the New Testament (Heb. i. 6, ii. 7), *elohîm*, "gods:" nevertheless a sharp distinction is drawn between them and God, to whom they pray; but they are not prayed to by any creature. The Epistle to the Hebrews (i. 14) designates them "spirits;" but the Old Testament does not recognize any such epithet.

Before the exile they were not known by name, save those called in general cherubim and seraphim; but they properly form a class by themselves. Angels bore a human figure, and to paint them with wings is erroneous, but is derived from the false rendering of the Vulgate (*cito volans*) in Dan. ix. 21. The assertion that angels are mere personifications of natural powers is answered by saying that it is not God in nature, but God in history, whom they assist. And this idea dominates in every part of the Bible; and thus the further idea, that the salvation of man must be accomplished by some being, holy, and related to God, was instilled.

The so-called "angel of Jehovah" first appears Gen. xvi. 7, and often afterwards, but must be distinguished from the "angel of Jehovah" spoken of 2 Sam. xxiv. 16; 2 Kings xix. 35, who was evidently a creature; whereas the way in which the "angel of Jehovah" is spoken of in the other passages, as in the Pentateuch, Joshua, and Judges, raises a question in regard to his nature. A fair interpretation of Scripture does, however, compel the creature-view of this being; for, as he was the same who appeared in the visions of Zechariah (i. 12, iii. 1), he is plainly distinguished from Jehovah, and subordinated to him. And so the "angel of the covenant" (Mal. iii. 1) is not identical with the Lord, but is his messenger. This angel is called God's "presence" or face (Exod. xxxiii. 14); not, however, that dreadful face on which no one, not even Moses (Exod. xxxiii. 20) and Elijah (1 Kings xix. 13), could gaze, but rather an angel who revealed that face (Gen. xxxii. 30); who was called Jehovah and Elohim and Eli, i.e., God (Gen. xviii. 33, xxxii. 24 sq. cf. xxxi. 13), because God's "name" was in him (Exod. xxiii. 21), but who yet is as little God as the angel who declared "I am Alpha and Omega" (Rev. xxii. 13), and yet rebuked John for worshipping him (xxii. 9). The angel of Jehovah calls himself the "Captain of the Lord's host" (Josh. v. 14, 15 cf. Exod. iii. 5).

In the term the "angel of the presence" (which can mean either the angel in whom Jehovah allows himself to be seen, or the angel who sees Jehovah's face) may be found the connecting link between the primitive simple conception of angels and the later idea of an heavenly hierarchy, i.e., a division not only according to quality, but according to rank. The post-exilian writings, both canonical and uncanonical, exhibit this altered view. Thus in Dan. vii. 10 we read: "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." At their head were princes, of whom Michael, the protector of Israel, was chief (x. 13, 21, xii. 1), and at his side was Gabriel (viii. 16, ix. 21). Going into the region of fiction and mere earthly wisdom, we find that the later Jewish theology made seven archangels; chief of them were Michael, Gabriel, Raphael (Tob. iii. 17), and Uriel (Enoch and 2 Esd. iv. 1, 36). But here is an unquestionable derivation from the Persian doctrine of the seven *Amesha çpenta;* and in the Babylonian theology there are "great Lords" who adore the Divinity by prostrating themselves. See Schrader, *Höllenfahrt der Istar*, p. 100; Lenormant, *Etudes accadiennes* II. 1, p. 140. The latter explains the words "great lords" by "celestial archangels."

In Daniel we read of angels who are the protectors of particular peoples (cf. Sirach xvii. 17 also Ps. xxxiv. 7); in Tobit, of the archangel Raphael accompanying Tobias; in the Epistle of Jude (9), of Michael contending with Satan about the body of Moses: but the idea of guardian

angels cannot be deduced from Scripture; for Matt. xviii. 10 is inconclusive, and Acts xii. 15 gives only a popular opinion. The "morning stars" (i.e., the stars of the morning of creation) and the "sons of God" (i.e., angels) are classed together in Job xxxviii. 7. The phrase the "host of heaven" is applied both to the stars and to the angels (cf. Deut. xvii. 3; 1 Kings xxii. 19).

But, besides the good and favored, there are bad and cursed angels. Chief is Satan, who is mentioned, it is true, in only four canonical books of the Old Testament, 1 Chronicles, Job, Zechariah, and once in the Psalms (cix. 6), and in none with any reference to the fall, but strangely enough in heaven, among the sons of God. The serpent of Gen. iii. is identified with him by Paul (2 Cor. xi. 3), but not by Moses; nor is there any explanation of how he came to be there: the general impression simply is, that sin existed before the creation of man. According to the Hebrew conception, idolatry was demon worship (cf. 1 Cor. x. 20, 21), because the Hebrews called the idols a name corresponding to demon. Bad angels in the biblical sense are not always morally bad. Thus the spirit of madness which came over Saul is called an evil spirit (1 Sam. xix. 9); and evil angels are said to have plagued Egypt (Ps. lxxviii. 49). Job and Paul (2 Cor. xii. 7) both testify that God sends morally bad angels to test and torment the righteous, and morally good angels to punish the wicked.

Angels have played a prominent part in the world's providential history. They were the ministrators of the law, the heralds of the gospel, the servants of the saints (Heb. i. 14). Two of them led Lot and his daughters out of Sodom (Gen. xix. 17); many of them swarmed about the little city in which a prophet was (2 Kings vi. 17). They were commissioned to announce to a childless wife the birth of a son (Judg. xiii. 3 sq.), and, much more remarkable, to tell a virgin that she should be overshadowed by the power of the Highest, and be the mother of the Son of God (Luke i. 35). And if any would learn how different the Bible treatment of angels is from the fanciful and exaggerated ideas of the rabbins, consult such a book as Brecher's *Transcendentale Magie im Talmud*, 1850. — See CHERUB, and the art. *Engel* by Franz Delitzsch, in Riehm's *Handwörterbuch des biblischen Altertums*.

LIT. — There are few monographs. O. CASMAN: *Angelographia*, Frankfort, 1598. The most exhaustive work is J. ODE: *Commentarius de Angelis*, Traj. ad Rhen., 1739. In English. LAWRENCE: *Communion and Warre with Angels*, 1646. CAMFIELD: *Discourse of Angels*, London, 1678. MATHER: *Angelography*, Boston, 1696. — Modern Works. C. D. BELL: *Angelic Beings: Their Nature and Ministry*, London, n.d.; J. F. BERG: *Abaddon and Mahanaim; or Demons and Guardian Angels*, Philadelphia, 1856; THOS. MILLS: *Angels and Heaven*, London, 1872; H. H. DUKE: *The Holy Angels; their Nature and Employments as recorded in the Word of God*, London, 1875; L. R. DUNN: *The Angels of God*, New York, 1881. — Jewish angelology. EISENMENGER: *Entdecktes Judenthum*, ii. 370–468; KOHUT: *Ueber die jüdische Angelologie u. Dämonologie in ihrer Abhängigkeit vom Parsismus*, 1866; NICHOLAS: *Des doctrines religieuses des Juifs*, 2d ed., 1866.

Art. ANGEL in *Encyclopædia Britannica* (9th ed.) by W. Robertson Smith, provoked much discussion and adverse criticism. The various treatises on biblical theology and theology in general may be consulted, especially that of Martensen.

ANGEL OF THE CHURCH (Rev. ii. 1 etc.) is the presiding elder of the city, an office which eventually developed into the episcopate. These officers, as rulers and teachers of their congregations, would naturally be the recipients of such messages as the Saviour should send. They are with propriety called "angels," "messengers," because by them the word of life is conveyed. The Roman-Catholic and Anglican view is, that these officers were really and fully bishops in the present sense of the term, and in proof is advanced (1) the analogy of Gal. i. 8, iv. 14; (2) their representative position toward the several churches; (3) the fact (?) that John appointed bishops in the cities of this very region; (4) the current interpretation of the term from very early times, as by Augustine (*Ep.* 43, c. 8, § 22 in Migne, tom. II., col. 170), Jerome and Ambrose. Other views, are that the angel of the church was (1) really an angel; (2) corresponded to the deputy of the synagogue; (3) figurative personifications of the churches themselves. See, for discussion of this interesting point, SCHAFF: *Hist. Apost. Ch.*, pp. 537-541.

ANGELS AND ARCHANGELS IN CHRISTIAN ART. The earliest Christian representation of angels dates from before the fourth century: afterwards they were very common. On the various monuments which have been preserved, we see that these attributes were popularly given to them in early ages. 1. The human form, masculine (the sex of most dignity and power). 2. Wings, representing their ability to ascend or descend, or to move very swiftly. This representation is found in other religions, e.g., Assyrian, Egyptian, Greek, and Roman. 3. Clothing, before seventh century, white; later colored, red and blue. 4. The nimbus. 5. In the first eight centuries it was exceptional to portray angels with any thing in their hands: but archangels, later on, held swords and spears, and other angels often carried musical instruments. Four archangels are named Michael, Gabriel, Raphael, Uriel. See art. "Angels and Archangels" in SMITH and CHEETHAM: *Dictionary of Christian Antiquities*.

ANGILBERT, St., a Frank of noble extraction, was the friend and counsellor of Charlemagne, and was used by him in many difficult negotiations. By Bertha, the daughter of Charlemagne, he was father to Nithard and several other sons. In 790 he retired from public life to the Convent of Centule, the present St. Riquier, of which he became abbot in 794. He wrote a history of the abbey, and several poetical works, on account of which he was styled the Homer of his time. D. Feb. 18, 814. See *Act. Sanct.*, Feb. 18.

ANGILRAM, Bishop of Metz, 768, archchaplain to Charlemagne, 784, since 787 styled archbishop (d. 791), has in some unaccountable manner got his name entangled with the Pseudo-Isidorian decretals, most codices of which contain a minor collection of statutes, consisting of seventy-one or seventy-two or eighty chapters

relating to suits against clergymen, especially against bishops, and generally bearing the name of *Capitula Angilramni*. The introduction to these *capitula* tells, in some manuscripts, that Angilram presented them to Pope Adrian; in others, that the pope presented them to Angilram. But in either of these versions the story is very improbable. In the controversy between Hincmar of Rheims and Hincmar of Laon, the collection is quoted by both as *Capitula Hadriani*, not *Angilramni*, and in the earliest works on canon law, such as those by Burchard of Worms and Gratian, it bears the same name. It is most probable that Angilram has had nothing at all to do with these *capitula*, but that they were written by the author of the Pseudo-Isidorian decretals himself. See PSEUDO-ISIDOR DECRETALS; HINSCHIUS: *Decretales Pseudo-Isid.*, Leipzig, 1863.

ANGLO-SAXONS, their Conversion to Christianity. When Christianity was introduced to England is unknown: certain it is that it took root among the old Britains in the second or third century, and that it was suppressed but not destroyed by the Anglo-Saxons, who invaded the island in the sixth century, and introduced by force their own worship of Odin. The British Christians were powerless to labor among their fierce and hated conquerors. They retreated before them; and where the light of the gospel had shone there were the lurid fires of superstition. To Gregory the Great belongs the credit, under God, of converting the Anglo-Saxons; for he sent out Augustine (d. 605: see title), the first Archbishop of Canterbury, who landed on the Isle of Thanet, 596, and in 597 restored to its original worship the old Christian Church of St. Salvador in *Kent*, by permission of Ethelbert the converted king. In 600 the bishopric of Rochester was founded. As in *Kent*, so in *Essex*, royal women played a prominent part. The king, who was a nephew of the King of Kent, after his baptism, granted to Mellitus, whom Augustine had nominated bishop, the old Diana temple in his capital, London, with a large plot of ground, for a Christian cathedral. The faith thus established remained in these places during the reigns of Pagan princes, although persecution drove out the bishops, and upset their altars. In *Northumberland*, Eadwin, induced by the entreaties of his Christian wife from Kent, and by the cajoleries and presents of Pope Boniface V., allowed Bishop Paulinus to carry on missionary labors. Meanwhile he studied the Christian system for himself, was at length converted, and solemnly renounced the Pagan gods, in the National Council, in the presence of his chieftains (627). St. Peters in York was chosen for the cathedral, and Paulinus the bishop. In *East Anglia* Sigedes (d. 635) introduced Christianity, to which he was converted in France. Oswald, King of Northumberland, in 635 introduced Christianity in its Scotch form, and made Lindisfern a bishopric (which did not come under Roman jurisdiction until 664). About the same time Pope Honorius sent Birinus to make himself a bishopric by earning it out of the Pagan English. Eynegil, King of *Wessex*, was baptized by him, and the Bishopric of Dorchester erected (635); then came Winchester (660) and Sherburne (703). Fifty years were destined to pass ere heathenism was supplanted in the Southern Saxons. As yet Mercia held out for heathenism. Penda the king considered himself the invincible champion of Paganism, but his hour came. In the great battle at Leeds he was defeated and killed, and his kingdom thrown open to the gospel. As has been noticed, the conversion to Christianity was by the mass rather than by the individual. If the king went, his whole people followed: hence the baptisms were by thousands at a time. There seem to have been no compulsory measures, either to advance or to retard the new faith. While these conversions were going on, the Scotch missionaries came into Northumberland and Mercia, preaching the doctrine of Columba; but differences in the young church were averted by King Oswin's prompt calling of a synod at Streaneshalch (Sinus Phari, Whitby) in Yorkshire (664), which decided in favor of the Roman form of faith and worship. This settled the matter. England was a part of the Roman Universal Church: the pope was her spiritual head. Hitherto, as Kemble says, there had been churches in England; but henceforth there was only one. But Rome was not able to make the sturdy Anglo-Saxons her faithful sons in all things. Down to the Norman invasion Anglo-Saxon was the ecclesiastical language; the baptismal form was Anglo-Saxon; the Bible existed in Anglo-Saxon; and in the vulgar tongue homilies were circulated. Papal supremacy, canon law, ecclesiastical celibacy, was not recognized. On the other hand, the Anglo-Saxon kings and nobles vied with each other in building monasteries and abbeys; and the longing for holy quiet was found among this class as nowhere else. They also were fond of going upon long, toilsome pilgrimages, true to the Norse blood which flowed in their veins. To these days before the Norman Conquest, which so completely revolutionized the Church, and made it a limb of the body of Rome, without any independence, belongs the first foreign missionary enterprise of English Christianity. Bishop Wilfrid (d. 709, æt. seventy-six) has the high honor of being the first to set such work on foot; for he sent the gospel to Friesland. See AUGUSTINE (Archbishop of Canterbury) ENGLAND, CHURCH OF. C. SCHÖLL.

[LIT. — BEDA Venerabilis: *Ecclesiastical History*, which along with the *Anglo-Saxon Chronicle*, translated by Stephens is in Bohn's Antiquarian Library, London, 1849. ARTHUR WEST HADDAN and WILLIAM STUBBS: *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, Oxford, 1869 sqq. WILLIAM BRIGHT: *Chapters of Early English Church History*, Oxford, 1878. JOHN PRYCE: *History of the Ancient British Church*, London, 1878.]

ANGLUS, Thomas, whose true name was Thomas White, but who also called himself *Albus*, *Albius*, *Candidus*, *Bianchi*, etc., was born in England in 1582, but spent most of his time on the Continent, as teacher in the Roman-Catholic seminaries for Englishmen in Lisbon, Douay, Paris, and Rome, and wrote against Descartes, the Molinists, the Jansenists, etc. Among his philosophical works are *De Mundo*, Paris, 1642; *Institutiones Peripateticæ*, Lyons, 1648; *Institutiones Theologicæ*, 1652. D. 1676.

ANICETUS, Bishop of Rome, succeeded Pius I., and occupied the papal chair from 157 to 168, according to Eusebius (*Hist. Eccl.* IV. 11, 19). About 160 Polycarp came to Rome, and one of the questions discussed by him and Anicetus was the difference between the Church of Rome and that of Asia Minor with respect to the celebration of Easter. No agreement was arrived at, but no discord ensued. Polycarp celebrated Easter in Rome according to the traditions of his Church (Eus. *Hist. Eccl.* IV. 24). Anastasius Bibliothecarius tells that Anicetus introduced the tonsure as a rule for all clergymen; and Isidorus Mercator gives a letter from him to that end, but the letter is evidently spurious. The Roman Church commemorates him as a saint on April 17.

ANIMALS. I. *Regulations respecting Clean and Unclean.* — 1. *For Food.* According to the lists (Lev. xi. 1–31, 46; Deut. xiv. 1–19), the clean animals (i.e., those whose flesh could be eaten) were ruminant quadrupeds which parted the hoof, were cloven-footed, and chewed the cud; aquatic animals that had fins and scales; all birds except the nineteen species specified; only those flying insects, which, like the grasshopper, have two long legs for leaping. No vermin was clean, nor was the carcass of any clean animal, if it had died naturally, or been torn to death. Every thing was unclean that touched the unclean: so was the kid seethed in its mother's milk, the heathen sacrifices in all their parts. The object of this regulation was to separate the Hebrews from all peoples (Lev. xxii. 24–26), and daily remind them of their separation. But this was accomplished, not by the mere fact that they made the separation (because heathen nations did that), but by the strenuous prohibition of all that concerned idolatrous worship. We find, in natural aversion to certain kinds of animals, the rationale of this division of them into two classes, and of its wide spread. The Jew of the present day shows most prominently his aversion to swine's flesh. In this he is true to the traditions of his race, who, in the days of the Maccabees, died rather than defile themselves by eating the swine (1 Macc. i. 47, cf. ver. 63; 2 Macc. vi. 18, 19, vii. 1).

Christianity has abrogated these regulations, inasmuch as it sets forth cleanliness of *heart* as the desirable thing. So spake Jesus (Matt. xv. 11, 17–20). Peter by a vision was instructed in the essential cleanliness of all God's creatures (Acts x. 11–16.). Paul expresses himself clearly upon this point (Rom. xiv.; Col. ii. 16; Tit. i. 15; so Heb. xiii. 9). It was, however, a partial return to the old Jewish law when the apostolic council in Jerusalem put among the "*necessary* things" that the Gentile converts abstain "from blood and from things strangled," putting these on a par with "meats offered to idols," and with "fornication" (Acts xv.). Thus the council imposed the same things as the law for proselytes of the gate (cf. 1 Cor. viii. 1 sq., x. 19 sq.; Rev. ii. 14, 20, 24).

2. *For Sacrifice.* The general rule was, that only the clean animals could be offered: this dates back to the pre-Mosaic period (Gen. viii. 20). Asses, camels, and horses were not offered by the Hebrews. But only the *tame* among even the clean animals could be sacrificed: therefore, no animal of the chase. Doves might seem to be an exception; but they were so generally used as food by the poor, and were so easily caught, that they were not regarded as wild. Every animal offered must be without blemish (Lev. xxii. 20), at least seven days old (ver. 27; Exod. xxii. 30), because too young flesh is disgusting, and therefore unclean. Nor must it be too old: for bovines three years, for small cattle one, was usual (Exod. xxix. 38; Lev. ix. 3; Num. xxviii. 9; Lev. i. 5, "bullock," a young ox). What man would not eat, it was an insult to sacrifice.

3. *The Moral Aspect.* Animals shared in the consequences of the fall. Instead of being man's friend, many became his enemy, and in regard to all he was obliged to cultivate their friendship. The apostle Paul has been supposed by many to refer to a desire on the part of the brute creation for a restoration to their original condition, when he says that "the earnest expectation of the creation waiteth for the revealing of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 19, 22). To a like purpose has the beautiful description of Isaiah (xi. and lxv. 25), of the docility and tameness of all animals in the day of the Messiah, been adduced.

But it is a question how far this idea of the participation of the animal kingdom in the Fall on the one hand and the Restoration on the other, should be pushed. Certainly the dominant scriptural conception is, that the dumb animals occupy a passive position in morals. They are acted upon, and do not act. Thus, in cases of unnatural lust, the beast was killed, as well as the human being. But the beast had done no wrong: it was its being used for such a purpose that rendered it unclean and by imputation guilty (Lev. xx. 15, 16). The law inculcated great kindness towards the lower animals. Man was placed at their head (Gen. i. 26, 28). It was declared to be like God to be humane (Prov. xii. 10, cf. 1 Cor. ix. 9). The same spirit showed itself in the order to give the beasts a weekly rest (Gen. xx. 10, xxiii. 12), and in the prohibition to muzzle the ox when he trod out the corn (Deut. xxv. 4). And how tender is this: "And whether it be cow or ewe, ye shall not kill it and her young both in one day" (Lev. xxii 28). Ritualistic rather than moral considerations forbade the spanning of different species of animals (Deut. xxii. 10); but the two were combined in the law against castration (Lev. xxii. 24 "and this ye shall not do in your land." *Heb. text*).

II. *The Emblematic Use of Animals in the Bible and the Church.* — 1. In the Old Testament, locusts were used as the symbol of the divine judgments. "Scorpion" was the name given to a kind of whip (1 Kings xii. 11). The cherubim were used in ornamentation of sacred places. Thus at divine command a pair were placed on the mercy-seat (Exod. xxv. 18 sq.) in the tabernacle, and a larger pair standing on the floor of the Holy of holies in Solomon's temple (1 Kings vi. 23). They were also blazoned on the doors, walls, curtains, etc., of the tabernacle and temple. They were composite figures of man, lion, ox, and eagle. See CHERUBIM. Besides them

there were the twelve oxen which bore the brazen sea in the court of the temple (1 Kings vii. 25); also in prophetic vision animal shapes appeared (Ezek. i. 10, x. 4).

2. In the New Testament Peter uses a lion as the emblem of Satan (1 Pet. v. 8): on the other hand, a lion is the emblem of Christ (Rev. v. 5). The ass symbolizes peace (Matt. xxi. 5); the dove, innocence and the Holy Ghost; the swine, uncleanness and vulgarity (Matt. vii. 6; 2 Pet. ii. 22). But the emblematic use of beasts is much greater in the Revelation than in all the other books of the Bible combined. Constant mention is made of the four living creatures (iv. 6, etc.), who were from the fifth century considered as symbolizing the four evangelists. Christ is constantly called the Lamb; the Devil, the dragon (xii. 3, etc.). There are, besides, a beast who comes out of the bottomless pit (xi. 7), horses (vi. 2, etc.), locusts (ix. 3), birds (xix. 17), and frogs (xvi. 13).

3. The ecclesiastical use of animals was very great and varied. There was not only the lamb for Christ, but also dolphins, hens, pelicans, apes, and centaurs. The dragon appeared as, for instance, the opponent of St. George. The old Gothic churches exhibit these fanciful and really heathen designs. Bernard of Clairvaux raised his voice against them. In the catacombs one finds the drawing of a fish to symbolize Christ, because the initials of the title of Christ Ἰησους Χριστὸς Θεου Υἱὸς Σωτηρ spell the Greek word for fish ΙΧΘΥΣ.

III. *The Use of Emblematic Animals in Worship.* — 1. Among the Hebrews there are two spoken of. The brazen serpent which Moses made, which was at last destroyed by Hezekiah, because it was worshipped (2 Kings xviii. 4). The golden calf, a direct imitation of Egyptian worship, was not intended as a substitute for the Jehovah worship, but as an aid; but it became a snare to Israel in the wilderness before Sinai (Exod. xxxii.), and in the days of Jeroboam I. and his successors on the throne of Israel (1 Kings xii. 28). Among the neighboring people there was an idolatrous worship, and this the Hebrews copied. Thus at length they served heathen divinities under various animal forms, without the apology of a Jehovistic meaning. The Jews were falsely accused of worshipping an ass's head. Josephus *c. Apion* II. 7. See Asinarii.

But all the nations around Judah were led into this worship of animals. The Egyptians worshipped the crocodile, the cat, the wolf, the dog, the ape, the goat, the sheep, the beetle, and also the lion, and other animals. The Assyrians had the eagle-headed god Nisroch, and used very extensively drawings and figures of animals, but probably not idolatrously. So at all events it was with the Persians. They divided animals into two classes, religio-morally good or bad: e.g., the unicorn, the hen, the dog, the ox were holy to Ormuzd, who himself appeared sometimes as an eagle, sometimes as a hawk. The head of the unclean animals was the dragon, the emblem of Ahriman, the darkness. J. G. MÜLLER.

ANNA, St., the mother of the Holy Virgin, was, according to the tradition of the ancient church, a native of Bethlehem and a daughter of the priest Matthan. She had two sisters, both married in Bethlehem, of whom one was the mother of Elisabeth and the grandmother of John the Baptist. Anna married Joachim of the tribe of Juda. They settled at Nazareth, and their lives are told with great elaborateness in the *Evangelium de Nativitate Mariæ* and in *Protevangelium Jacobi.* According to another account, Joachim died soon after the birth of Maria, and Anna then married, first, Cleophas, to whom she bore Maria, the wife of Alphæus, and, next, Salome, the wife of Zebedæus. But Jerome and Augustine doubted these statements. In the Greek Church the worship of St. Anna originated in the fourth century, and traces of it are found in Gregory of Nyssa and Epiphanius (*Hæres.* 78, 79). It becomes prominent in the homilies of the monk Antiochus, in the *Encomium* of St. Joachim and St. Anna by Cosmas Vestitor, and especially with Johannes Damascenus in his *De Fid. Orth.*, IV., 14, in his *Orat. de Dormit. B. Mariæ*, and in his *Orat.* I. and II. *in Nativ. Mariæ.* Greek hymns in her honor are preserved in Lambecius: *Comm. de Biblioth. Vindob.*, l. III., p. 207, and Andreas Cretensis: *Hymni Sacri.* In 550 the emperor Justinian dedicated a church to her in Constantinople; and not only the day of her death (July 25), but also that of her wedding and of her conception (Sept. 9 and Dec. 9), are celebrated. In the Western Church, Pope Leo III. had in the eighth century the history of St. Joachim and St. Anna painted in the basilica of San Paolo; and in 1584 Pope Gregory XIII. ordered that a double mass should be said in honor of St. Anna in all churches on July 26. In Spain she became very popular, especially through the exertions of the Augustine nun Anna, a pupil of St. Theresa; also in Italy, where the Minorite monk, Innocenct of Clusa, surnamed Annæus, wrought many miracles by the aid of St. Anna: indeed, in the seventeenth century an Italian writer, Imperialis, even applied to her the idea of an immaculate conception; but his doctrines were condemned by the pope. See *Acta Sanctor. Vit. e. comment. Cuperi*, Tom. VI., Jul., p. 233. ZÖCKLER.

ANNAS, whom Josephus calls Ἅνανος, one of the chiefs of the Jewish people at the time of the public ministry of Jesus (Luke iii. 2; John xviii. 13), was the son of Seth, and was high priest during the taking of the census by Quirinius (A.D. 6), but deposed by the procurator Valerius Gratus (Joseph. *Antiq.*, 18. 2, 1 and 2). Afterwards he exercised great influence, for five of his sons were high priests. Annas, and Caiaphas his son-in-law, were contemporary chiefs, the former as president of the Sanhedrin, the latter as high priest. There is no difficulty in understanding Luke's term ἀρχιερεύς (Luke iii. 2), which in itself is ambiguous, of the president of the Sanhedrin, for he regularly uses it in this sense in the Acts (Acts v. 21, 27, vii. 1, ix. 1, xx. 5, xxiii. 2, 4, xxiv. 1). The word only occurs once in the LXX. (Lev. iv. 3; the common term, like the Hebrew, being ὁ ἱερεύς or ὁ ἱερεὺς μέγας), and is used by Josephus, as in the New Testament, of the head of the temple priests as well as of the not necessarily identical person, the president of the Sanhedrin; for Ezra is called (in 1 Esd. ix. 40) ὁ ἀρχιερεύς. K. WIESELER.

ANNATS. See Taxes, Ecclesiastical.

ANNIHILATIONISM denotes a theory according to which the everlasting punishment of the wicked consists in utter destruction, annihilation. The theory has never been adopted as part of any denominational creed; but individually its many subtle points, psychological and theological, have found very able advocates, such as RICHARD WHATELY: *A View of the Scripture Revelations concerning a Future State*, London, 1832; and HUDSON: *Debt and Grace as related to the Doctrine of a Future State*, Boston, 1857; and recently, perhaps its ablest expositor in Rev. Edward White, an English clergyman, whose *Life in Christ* (first edition, London, 1875; third edition, 1878) has not only sold largely, but made many converts.

ANNIVERSARIUS (sc. *dies*). From the second century it became usual in Christian congregations to celebrate the death-days of their martyrs with divine service. Also single families used to commemorate their departed members on their death-days. Thus the festivals of the martyrs and the saints originated, as also those anniversaries for departed members of the congregations which are still held in the Roman-Catholic Church, and consist in masses and alms. As only the rich can avail themselves of this custom, the All-Souls' Day has been instituted for the poor.

ANNI CLERI. Any loan raised for the erection of a church or parsonage must be paid by the succeeding parsons out of their benefices in fixed instalments. This method of payment is called *anni cleri*.

ANNULUS PISCATORIUS. To the official costume of a Roman-Catholic bishop belongs a ring, which designates his espousals to the church. Also the pope wears such a ring, and one with the device of St. Peter fishing. From the thirteenth century all papal briefs were sealed with red or green wax showing an impression of this device, and for this reason they were said to have been issued *sub annulo piscatoris*.

ANNUNCIADE is the name of two orders of nuns instituted in honor of the annunciation. — I. The first was founded at Bourges, in 1500, by Jeanne of Valois, the sister of Charles VIII. and the divorced wife of Louis XII. It was also called the Order of the Ten Virtues, with allusion to the ten festivals of the Holy Virgin kept by the Roman Church. At the time of its abolishment, under the Revolution, it numbered forty-five monasteries in France. It still flourishes in the Netherlands. — II. The second, also called the Order of the Cœlestines, was founded in Genoa by the widow Maria Victoria Fornari, and confirmed by Clement VIII. in 1604. Besides in Genoa and Rome, it has also monasteries in France.

ANNUNCIATION, *Feast of the*, is the ecclesiastical commemoration, upon March 25, of each year of the beginning of the incarnation of the word of God, when in Nazareth the angel Gabriel announced to the Virgin Mary the overshadowing of the Holy Ghost. It is uncertain when the Church began the general celebration of this event. There is a collect for the day in the Sacramentary of Gelasius (A.D. 492) and in that of Gregory the Great (A.D. 590), and a homily exists which was preached upon the day by Proclus, patriarch of Constantinople, in the first half of the fifth century. The Council of Toledo (A.D. 656) appointed the feast for Dec. 18, so that so joyful a feast might not come in Lent, nor so near the date of Christ's death. The Milan Church similarly put it in December, upon the fourth Advent Sunday. But March 25, nine full months before Christmas, is now the date universally assigned. The central figure in the feast is Mary, who humbly, wonderingly, rejoicingly yields herself to be the human mother of the Son of God.

ANNUS CARENTIÆ, the term during which a canon or other prebendary must renounce his revenues in favor of the pope, the bishop, or some ecclesiastical purpose. In some countries a certain per centum is annually paid to an ecclesiastical fund.

ANNUS CLAUSTRALIS, the first year in which a canon holds his benefice, and during which he is bound to be in residence.

ANNUS DECRETORIUS, the year 1624, which by the peace of Westphalia was taken as the basis for the division of German territory between the Roman-Catholic and the Protestant churches.

ANNUS DESERVITUS, or **ANNUS GRATIÆ,** denotes the term, different in different countries, during which the heirs of an ecclesiastic are entitled to enjoy his revenues after his death.

ANNUS LUCTUS, the year of mourning, in some countries an obstacle to marriage.

ANSEGIS, the abbreviated form of *Ansegisil.* — I. The elder **Ansegis,** b. in the latter part of the eighth century, d. at Fontanella, in the diocese of Rouen, July 20, 833; received his first instruction in a cloister-school in the diocese of Lyons; became a monk in the Monastery of Fontanella; and was made Abbot of St. Germain de Flay, in the diocese of Beauvais, in 807. Afterwards he was called to the court of Charlemagne in Aix-la-Chapelle, and made superintendent of all the emperor's architectural undertakings. Also Louis the Pious held him in great favor, and endowed him in 817 with the Abbey of Luxeuil, and in 823 with that of Fontanella, whither he finally withdrew, old and exhausted. In Fontanella he finished his collection of Frankish laws: *Libri IV. Capitularium*, which in 829 obtained official authority. Most of these *capitularia* we are able to compare with the original documents; and the comparison shows that Ansegis altered very little in the text,—quite different in this respect from Benedict of Mainz, who, twenty years later on, continued his work, and made arbitrary, not to say fraudulent, alterations. In the ninth century the work was translated into German, and up to the thirteenth century the German kings took an oath on the book as containing the rights of the realm. The best edition is that by Pertz in the first part of his *Monumenta Germaniæ Legum.* — The younger **Ansegis** became Archbishop of Sens in 871, and was in 876 appointed papal vicar in Gaul and Germany, with right to convoke synods, and act as the representative of the pope in all affairs of the church. At the synod of Ponthion, however, a number of the Frankish bishops refused to acknowledge his authority, and we hear nothing of a real activity from his side as papal vicar. In 877 he seems to have lost the confidence of the pope, as in 878

another papal vicar was appointed. Ansegis died Nov. 25, 882. On his tombstone he is called *Primus Gallorum Papa;* and up to the fifteenth century the Archbishop of Sens was styled *Galliæ et Germanorum Primas.*

ANSELM OF CANTERBURY, b. in 1033, at Aosta in Piedmont; d. at Canterbury, April 21, 1109; the father of mediæval scholasticism, and one of the most eminent English prelates. He belonged to a rich family of old Lombard nobility, but felt himself so strongly drawn towards a life of study and contemplation, that, in spite of his father's protest, he entered the Monastery of Bec, in Normandy, where he studied under the tuition of his celebrated countryman, Lanfranc, and finally took holy orders. In 1063 he was chosen prior, and in 1078, abbot of Bec; and under his guidance and by his teaching the fame of the school of the place steadily increased. In 1093 he was appointed Archbishop of Canterbury; and, though he was a very mild and meek man, he had adopted the Gregorian views of the relation between Church and State, and followed them out in practice with unswerving consistency. Strife soon broke out between him and the king, William Rufus, who exiled him in 1097. Under William's successor, Henry I., he returned; but the strife soon broke out again. Once more he went into exile; and a reconciliation was not brought about until 1106, when the king renounced the right of investiture with ring and staff, and the archbishop consented to take the oath of allegiance for his feudal possessions.

In the history of theology Anselm stands as the father of orthodox scholasticism. He was called the second Augustine. Of the two theological tendencies at that time occupying the field, —the one more free and rational, represented by Berengarius; and the other confining itself more closely to the tradition of the church, and represented by Lanfranc, —he chose the latter; and he defines the object of scholastical theology to be the logical development and dialectical demonstration of the doctrines of the church such as they were handed down through the Fathers. The dogmas of the church are to him identical with revelation itself; and their truth surpasses the conceptions of reason so far, that it seems to him to be mere vanity to doubt a dogma on account of its unintelligibility. *Credo ut intelligam, non quæro intelligere ut credam,* is the principle on which he proceeds; and after him it has become the principle of all orthodox theology. As a metaphysician he was a Realist; and one of his earliest works, *De Fide Trinitatis,* was an attack on the Nominalist Roscellin's doctrine of the Holy Trinity. His two most celebrated works are *Proslogium,* written before 1078, and setting forth the ontological proof of the existence of God, and *Cur Deus Homo,* finished at Capua in 1098, and developing those views of atonement and satisfaction which still are held by orthodox divines. His *Meditationes* and *Orationes* are of an edifying and contemplative character rather than dialectical, but are often very impressive.

LIT. — Collected editions of Anselm's works have been given by JOHANNES PICARDUS, Colon., 1612, and more critically by G. GERBERON, Paris, 1675, which later edition has been reprinted in MIGNE: *Patrolog.* Tom., 158–59. [Separate editions of *Cur Deus Homo* were published in Berlin, 1857, and London, 1863. Translations of *Cur Deus Homo* and *Proslogium* are found in *Bibliotheca Sacra,* vols. VIII., IX., and XII.] His life was written by his pupil EADMER. See F. R. HASSE: *Anselm von Canterbury,* 2 vols., 1843–1852 [Abridged Translation by Rev. W. Turner, London, 1850]; CH. REMUSAT: *Anselm de Cantorbéry,* Paris, 1853; [lives by Dean CHURCH, London, 1875; M. RULE, 1882, 2 vols.; OCSÉNYI: *Theologia S. Anselmi,* Brünn, 1885]. J. L. JACOBI.

ANSELM, Bishop of Havelberg, was sent in 1135, by Lothair II., as ambassador to the court of Constantinople; and here he held a conference with Nicetas, Archbishop of Nicomedia, on the principal points of controversy between the two churches. On his return, in 1145, he visited Rome; and on the suggestion of Pope Eugene III. he wrote down a report of the dispute. In the mean time a learned Greek bishop had come to Rome, sent by the emperor: and the defence which he delivered for the Greek liturgy seemed to have made some impression on the pope; at least, the pope deemed it right that some kind of an answer should be prepared, and for this purpose the above report was published. See D'ACHERY: *Spicilegium* I., 161.

ANSELM, St., surnamed Badagius, because he descended from the family of Badagio; b. in Milan, 1036; d. in Mantua, March 18, 1086; was a nephew of Pope Alexander II., whom he succeeded as Bishop of Lucca in 1061. He soon resigned, however, and retired to the Monastery of Cluny. Gregory VII. ordered him to return to his see; but, being a devoted friend of the pope, the adherents of the emperor expelled him, and he then lived at the court of the Countess Mathilda, until Leo IX. sent him as papal legate to Lombardy. In the conflict between Gregory VII. and Henry IV. he wrote a *Defensio pro Gregorio VII.* and a pamphlet, *Contra Guibertum Anti-papam,* which are found in *Rouaberti Bibliotheca Pontificia* IV. His biography was written by the BOLLANDISTS, March 18, and by ANDREA ROTA, Veron., 1733.

ANSELM OF LAON, or *Laudunensis* (Laon being his birthplace), studied under Anselm of Canterbury, in the Monastery of Bec; taught from 1076 scholastic theology in Paris, and contributed much to the rising prosperity of that university. Towards the close of the eleventh century he returned to his native city, where he was made archdeacon and *scholasticus.* In this position he became director of a theological school, which soon was much frequented. Abelard was for some time among his pupils. He was an enthusiastic teacher, and refused several times the episcopal dignity, in order to stay with his school; died 1117. His *Glossa interlinearis,* a commentary to the Vulgate, written in notes between the lines, formed for a long time, together with the *Glossa ordinaria* by Walafrid Strabo, the principal source of all exegetical knowledge. It was printed in Basel in 1502 and 1508, and in Antwerp in 1634.

ANSGAR (from *Aasgejr* or *Osgejr,* the modern Oscar, "God's spear"), the apostle of Scandinavia, b. Sept. 9, 801, near Corbie in the diocese of Amiens; d. in Bremen, Feb. 3, 865; was educat-

ed by Adalhard and Wala in the Monastery of Corbie; moved in 822 with a number of brother-monks to the newly founded Corvey in Westphalia, and accompanied King Harold Klak back to Jutland, in 826, as missionary among the Danes. In 831 the bishopric of Hamburg was founded, and Ansgar was appointed bishop; and in 864 this see was united with that of Bremen, and elevated to an archbishopric,—the metropolitan see of Scandinavia. Ansgar made also two journeys to Sweden; and though in 845 the heathen Danes swept down upon Hamburg, burnt the city, and drove away the missionaries, Christianity, nevertheless, got secure foothold in Denmark before Ansgar died. See RIMBERT: *Vita Ansgaris* in Pertz: *Mon.* II.; ADAM OF BREMEN: *Gesta Hamb. Eccl. Pont.*, in PERTZ: *Mon.* VII.; TAPPEHORN: *Leben d. hl. Ansgar*, Münster, 1863; and the article DENMARK.

ANSO, a monk and (776–800) abbot of Lobbes, but not also a bishop, as his predecessors had been. In his day the monastery continued independent of the diocese of Liege; but in 889 it was annexed. Anso was a very worthy, zealous man, but no scholar: nevertheless, we owe to his industry while a monk the compilation from the sources of biographies of two of the abbot-bishops who preceded him at Lobbes, the "Vita S. Ursmari" (circa 689–713), which the Bollandists reprinted under April 18, II., also, by Mabillon, *Acta Bened.* III.; and, later, was re-written by Bishop Ratherius of Verona, and Abbot Folcuin of Lobbes; and the "Vita S. Ermini," or "Erminonis" (713–737), reprinted by the Bollandists under April 25, III., and by Mabillon.

See *Histoire litter. de France*, IV, 203, for the completest account of him. The *Chronicle* of Alberich confounds him with Ansegis of Fontanella (see title). MERKEL.

ANTERUS, Bishop of Rome (Nov. 21, 235–Jan. 3, 236), succeeded Pontianus, and suffered, according to one account, martyrdom. Eusebius (*Hist. eccl.* VI., 29) places him in the time of the Emperor Gordian.

ANTHOLOGIUM, Ἀνθολόγιον, the name of one of the church-books of the Greek Church, containing the offices for the festivals of the Lord, the Virgin Mary, the principal saints, etc., having been much augmented by successive editors.

ANTHONY, St., the father of monasticism; b. in 251, in the village of Coma, in the neighborhood of Thebais, Egypt; d. in 356, in the mountain-deserts on the border of the Red Sea; belonged to an old and wealthy Coptic family, but gave away all his wealth to the poor, and began to lead an ascetic life in his native village, supporting himself by the labor of his hands. Soon, however, the temptations began; the irrepressible passions of human nature, and perhaps also the allurements of pride, trying to carry him back into the world which he had renounced. In order to conquer, he adopted a still severer manner of life, repairing to a cave, and mortifying his flesh by protracted fasts. But here the temptations reached their highest force. He experienced, Athanasius tells us, bodily ill-treatment from the demons, and was carried back unconscious to the village. Afterwards he lived for ten years in a ruin, then on Mount Colzin near the Red Sea; but, when he finally took up some practical work, this exercised a most beneficial influence on him and saved him. He became the spiritual leader of many ascetics, and the desert around him became peopled with hermits. From distant places men came to him asking his advice, or doing him homage; and it availed him nothing that he moved farther into the desert in order to escape these disturbances. During the persecution of Maximinus he went to Alexandria, and exhorted the Christians to be true to the end. Once more, during the Arian controversy, he visited the Egyptian metropolis, in order to defend orthodoxy; and both times his appearance in the busy world produced the profoundest impression. When he was dying, he ordered that the place of his burial should be kept secret, in order that no idolatrous honor should be shown to his earthly remains. His life was written in 365 by Athanasius, who had known him personally; and, shortly after, the work of Athanasius was translated into Latin by Evagrius, and introduced to the Western Church, where it gave monasticism, if not its first, at all events its most powerful impulse. The authenticity of this work, however, is doubted by H. WEINGARTEN: *Der Ursprung des Mönchthums*, Gotha, 1877.

ANTHONY, St., Order of. Towards the close of the eleventh century, there raged in France an epidemic (*sacer morbus*), which people commonly called the "fire of St. Anthony," because they expected aid against the evil from this saint. And when the only son of a rich nobleman, Gaston, in the Dauphiné, was taken ill by this disease (1095), the father went to the Church of S. Didier la Mothe, in which the relics of the saint were said to have been buried, and made a vow, that, if the son recovered, he would give all his wealth to the saint, to be spent in releasing those who suffered from the same disease. The son recovered, and the promise was redeemed. A hospital was built in which the sick were nursed; and the father as well as the son and eight friends devoted themselves to this service. In 1208 this brotherhood of laymen were allowed by Innocent III. to build a church; in 1228 Honorius III. permitted them to take monastic vows; and in 1297 Boniface VIII. confirmed them as regular canons under the rules of St. Augustine. They wore a black garment with a blue T, or the cross of St. Anthony; and when collecting alms they carried a small bell around their necks, thus announcing their arrival. People used to present them each year with a pig, which was consecrated to the saint of the order, probably with reference to the destruction of the herd of swine (Matt. viii. 30–32). The order spread in France, Germany, and Italy, and attained great wealth. The Abbot of St. Antoine, Vienne, was its grand-master. At the time of the Reformation it had degenerated, and the conduct of its members gave occasion to much satire. In the seventeenth century a reform was attempted, but failed. In 1774 the order was united with that of the Malthese, and with the latter it was finally dissolved.

ANTHONY DE DOMINIS (*Marco Antonio de Dominis*), b. between 1560 and 1570, in the dominion of the Republic of Venice; d. in Rome in 1674; was educated by the Jesuits; entered

the order; taught philosophy in various places in Northern Italy; and was appointed Bishop of Segni, in the neighborhood of Rome, in 1596, and two years afterwards Archbishop of Spalatro, and Primate of Dalmatia and Croatia. Disagreeing with the pope, Paul V., concerning the interdict laid on the city of Venice in 1606, suspected of entertaining views somewhat similar to those of Paolo Sarpi, and hated by the Jesuits, from whose order he had been expelled, he went to Rome to defend himself. The Inquisition acquitted him, but did not declare him guiltless; and, provoked by this equivocation, he left Italy, and went to England, explaining in a Latin memoir, published in 1616, that it was the innovations and errors of the Roman popes which drove him out of "Babylon." In England, where he was very flatteringly received by James I., he was converted to Protestantism, joined the Church of England, and was made Dean of Windsor. This apostasy caused a great sensation, the more so, as Anthony now attacked the Roman Church, and various of its doctrines, in a series of learned and brilliant works. In the *De Republica Ecclesiastica* he denied the primacy of St. Peter and the papal see, and defended the Anglican view of the equality of the bishops with the pope. In his views of the relation between the pope and the various state-governments, he follows closely in the track of his countryman Sarpi, whose history of the Council of Trent he published in London, 1619. Suddenly, however, he left England, disappointed, as it would seem, at not being made Bishop of York; and in Brussels he returned to the Roman Church (1622), and addressed himself to the pope, begging to be forgiven. Having arrived at Rome, he was arraigned before the Inquisition, arrested, and compelled to recant; but he died before the final sentence was spoken (1624), according to which his books and his body were burnt, and their ashes strewn in the Tiber. See NEWLAND: *Life of De Dominis*, London, 1860.

ANTHONY OF PADUA, b. at Lisbon in 1195; d. at Padua in 1231; the most celebrated of the followers of St. Francis of Assissi; entered, when fifteen years old, the order of the Augustines, but joined afterwards the new order of St. Francis; settled for some time in a monastery near Bologna, and lived there under the severest practices of penitence; studied theology at Vercelli, and taught at Bologna, Toulouse, Montpellier, and Padua, but devoted himself later on exclusively to preaching, in which office he achieved such a success, that even the fishes, it is said, ascended from the waters to hear him. His works have been published as an appendix to those of St. Francis, by L. WADDING, Antwerp, 1623; and by HOROY: *Medii ævi bibliotheca patristica*, Tom. VI., Paris, 1880.

ANTHONY OF LEBRIJA (*Antonius Nebrissensis*), b. in 1442; d. in 1522; studied at various universities in Spain and Italy; was professor of classical literature, first in Salamanca, and then in Alcala; assisted since 1508 in the edition of the Complutensian Bible Polyglot; described, as historiographer to Ferdinand and Isabella, two decades of their reign; and published, not unmolested by the Inquisition, but protected by the favor of Cardinal Ximenes, *Quinquagena Locorum S. Scripturæ, non vulgariter enarratorum*, 1520, besides other works.

ANTHROPOLOGY. See THEOLOGY.

ANTHROPOMORPHISM (anthropos, *man*, morphe, *form*) and **ANTHROPOPATHISM** (anthropos, *man*, pathos, *passion*). These terms designate those views of God which represent him as possessed of human attributes or human passions. Thus the Audians of the fourth and fifth centuries taught that all passages of the Bible which speak of God's hands, ears, eyes, etc., are to be interpreted literally: on the other hand, many philosophers call the conception of God as a personal spirit anthropomorphic. While the Scriptures, rightly interpreted, lend no support to either extreme view, they yet declare that we are made in the image of God, and that therefore He who made us is like us in every pure emotion, and is possessed of all our powers, but not in the same way or measure with ourselves.

ANTHROPOMORPHITES. See AUDIANS.

ANTICHRIST. The word occurs in the New Testament only in the Epistles of John; but the idea — an antitype to the Messiah, a worldly power working against the divine scheme of salvation, the last and greatest enemy which the Saviour of mankind has to defeat — is often referred to in the eschatological discourses of the Gospels (Matt. xxiv. 15 sqq.), in the Epistles of Paul (2 Thess. ii. 3), in Revelation (xvi., xvii.); and it has its roots in the Old Testament (Ezek. xxxviii., xxxix.; Dan. xi.). The idea is apocalyptic in its whole character, — dim, giving only one vague glimpse of what is to happen when the time has come, and yet full of warning, and by its fitness for application, offering a clew to the meaning of the passing times. Daniel seems to apply it to Antiochus Epiphanes; the Revelation, to Nero, — if the interpretation of the cabalistic figure 666 is correct, — the Christians of the eighth century, to Mohammed; the Reformers, to the pope, — the idea involving the double element of hostility to Christ, and false teaching, — Hengstenberg and his school, to that combination of social radicalism and military despotism which characterized the government of Napoleon III.; Frederic Godet, H. Martensen, and others, to that merely negative liberalism, which, accompanied by an almost cynical sensualism, works in modern civilization as a most baneful agency of demoralization. [Besides the commentaries upon Daniel, Thessalonians, and Revelation, see among recent works RENAN: *L'Antechrist*, 2d ed., Paris, 1873; POURCHER: *Antechrist, son temps et ses œuvres, d'après l' Ecriture sainte et les saints pères*, Saint-Martin-de-Boubaux, 1880.] M. KÄHLER.

ANTIDICOMARIANITES, or **ANTIMARIANS,** adversaries of Mary, the mother of the Lord, a sect which flourished in Arabia towards the end of the fourth century, and is specially treated by Epiphanius in the 78th heresy. They taught, that, after the birth of Christ, Mary had borne children to Joseph; and, by a lengthy argument communicated in the above place, Epiphanius endeavors to refute them. They did not separate from the Church, however, but must be considered simply as a re-action against the growing, and by monkish excitement fomented, Mariolatry of the times.

ANTILEGOMENA. See CANON.

ANTIMENSIUM denotes in the Greek Church the cloth, which, at the beginning of the mass, was spread over the altar. The Greek as well as the Roman Church holds that mass cannot be celebrated except on a consecrated altar (comp. Gregor. Nyss. Opp. Tom. III., p. 369); and as such a consecration cannot be performed except by a bishop, no mass can be celebrated in those churches which as yet have received no episcopal consecration. From this circumstance originated the antimensium, which, in the Greek Church, corresponds to the *altare portabile* in the Latin. See ALTAR.

ANTINOMIANISM is an exaggeration of that antithesis between faith and works, the gospel and the law, on which the whole Pauline theology is based; faith (the gospel) being emphasized so strongly and one-sidedly, that works (the law) lose their legitimate position in the system of salvation, and assume the aspect of something intrinsically wrong and bad. The first traces of Antinomianism are found in the Gnostic systems, which often dropped the whole moral sphere of human life as something to which a truly spiritual man could and should be entirely indifferent. The opposite extreme is developed by the Roman Church, which ascribes a value to works, the mere actions, in their naked externality, the mechanical observation of the precepts and rites of the law, independently of sentiment, intention, conviction, etc. As a re-action against the Judaizing legalism of the Roman Church, in which the life-principle of the gospel had become entirely lost, the Reformation naturally came to lay much stress upon the faith (the gospel), in contradiction to the works (the law); and with some of Luther's coworkers, especially with Agricola, this tendency developed into rank Antinomianism. He would hear nothing about a moral condition for salvation: the only condition was faith, — faith pure and simple. The first troubles caused by this disagreement between the Reformers were smoothed over by a conference between Agricola and Melanchthon at Torgau (1527); but in 1537 the former renewed his attacks, and went so far as to say that "all who had any thing to do with Moses would go to the devil, for Moses ought to be hanged." He was completely refuted by Luther, left Wittenberg, and lived quietly in Berlin until 1562, when a sermon by him on Luke vii. 37–49 again started the controversy. Agricola died in 1566, but others continued the strife for some time. Amsdorf declared that "good works were detrimental to salvation." After the establishment of the *Formula Concordiæ* (1577), the movement died out, however, in Germany; but Antinomian tendencies became visible, both among the Puritans under Cromwell, and among the Quietists (Madame Guyon). See AGRICOLA, HAWKER. Also FRANK: *Theologie der Koncordienformel*, Erlangen, 1858. NEAL: *History of the Puritans*. G. PLITT.

ANTIOCH in Syria, the second capital of Christianity, and the third city of the Roman Empire in population (500,000), wealth, and commercial activity, was situated about three hundred miles north of Jerusalem, upon the left bank of the Orontes, and sixteen miles and a half from the Mediterranean. The city lay in a deep pass between the Lebanon and Taurus mountain-ranges. Its founder was Seleucus Nicator, who (B.C. 300) removed thither the inhabitants of Antigonia. In order to distinguish it from fifteen other Antiochs built by the same indefatigable city-builder, who in this way perpetuated his father's name, its common epithets were "Epidaphnes" (near Daphne, the notorious temple and grove), or "on the Orontes." It owed much of its splendor, which was particularly in streets and porticos, to Antiochus Epiphanes and Herod the Great; but all its rulers successively beautified it, — Roman emperor no less than Syrian king. Victorious Pompey made it the seat of the legate of Syria (B.C. 64), and a free city, which further increased its population and prosperity. A mixed multitude inhabited it; and Antioch quickly ranked next to Alexandria, and kept her place for centuries, and this notwithstanding the danger from earthquakes, which several times destroyed the city, and doubtless produced the superstition so common in the place. The most severe of those recorded was A.D. 526, when two hundred and fifty thousand persons are said to have been killed; there being an assembly of Christians at the time. But after each visitation in old times, the city rose, and, helped by its stored-up resources and the liberal donations of the emperors, it again became noted for its beauty. One remarkable feature was an avenue which traversed the city from east to west, a distance of about four miles, and which had two rows of columns forming a covered way on either hand, with an open granite-paved road between. Palaces of imperial and provincial dignities, mansions of wealthy merchants, houses of unpretending folk — all that luxury could suggest and money could buy, Antioch contained. The people were gay, pleasure-loving, and proud. The street-life was wonderfully varied. Every sense was pampered, though every sensibility was shocked. Dancing-women charmed by their grace; adventurers of all sorts amused by their mimicry, or amazed by their skill. There was also much culture, though, for the most part, misdirected. Philosophers, rhetoricians, and poets exposed their intellectual wares: but too often the first excused sin, the second glorified it; while in melodious verse the third class sang the praises of guilty love. Science, of a sort, existed: the stars were studied, principally for their supposed effect upon, or prophecy of, human destiny; animate nature was scanned, in order to find an answer to the questions of future weal or woe.

From its foundation, Jews formed a considerable fraction of its population. Seleucus Nicator put a colony there, and gave them equal privileges with the Greeks (Joseph. *Ant.*, 12. 3. 1.; *c. Apion.* 2. 4). It is probable, however, that they held their Pagan neighbors in too great disdain to make much exertion to teach them any thing. Yet one of the first deacons was Nicolas, a proselyte of Antioch (A.D. 37), and he could not have been alone. But at the beginning of Christianity the city was put under its direct religious influence; for thither fled some of those whom persecution, after Stephen's death, drove from Jerusalem (Acts xi. 19, 20); and so impor-

tant was the work there begun, that Barnabas was sent (A.D. 41) to look up Paul, and secure his aid, as a man of wider culture and deeper philosophic insight, in preaching the gospel to those subtle Greeks (Acts xi. 26). The soil was rich. The wisdom-loving multitude heard of the wisdom and love of God. They found refreshment in the gospel's pure water of salvation. Many, "bitter with weariness and sick with sin," listened with faith to the truth, and gladly escaped the defilement of their world through the protection of Christ. Between the mother-church and its daughter there was great intimacy, but by no means agreement: indeed, the first church council was occasioned by the difference between them in regard to the necessity of circumcision (Acts xv.). (See APOSTOLIC COUNCIL.) It was at Antioch that Paul so sternly rebuked Peter's inconsistent conduct (Gal. ii. 11). But for two most important things the world is the debtor to the gay capital, — the Christian *name* given by the witty populace to distinguish those whom the Jews called the "Nazarenes" from their Jewish kinsmen (see CHRISTIAN, *origin of the name*), and Christian *missions;* for from these proceeded Paul and Barnabas on their first missionary journey, and thither they returned (Acts xiii. 1, 4, xiv. 26). Their second tour began there likewise, though they did not go in company (Acts xv. 39, 40); and there ended Paul's second (xviii. 22), and his third began (xviii. 23). After the fall of Jerusalem, the Antiochian Church took the lead in Asia, and ranked with that of Rome, Constantinople, Alexandria, and Jerusalem, as the seat of a patriarch, when the patriarchates were formed in the fifth century. This position it still holds, not only in the Greek, but also in the Latin Church: indeed, in the latter communion there are two patriarchs, so called, for the Greek and Syrian Roman Catholics respectively; for, although they do not reside in the city, they wear the title of "Patriarch of Antioch." The most flourishing period of the Church of Antioch was in Chrysostom's day (b. there 347): then one-half the population, or a hundred thousand, professed the faith. From 252 to 380 ten church councils were there held, several very important, especially in relation to the Arian controversy; for it was a stronghold of the heretics.

From Chrysostom's day dates its decline: even then it was no longer as populous as formerly. In 387 it rebelled against an imperial tax because it was levied in a famine year: in punishment it was deprived of its metropolitan privileges. It never rallied from this blow, although Zeno and Justinian endeavored to restore prosperity. In 635 it fell under the Saracens, was retaken in 969, lost to the Turks 1084, taken by the Crusaders 1098; but since 1268 it has been ruled by the Mohammedans, and completely prostrated. Now it is a miserable, dirty town of six thousand inhabitants. Repeated earthquakes have rendered even the traces of the ancient walls a matter of doubt. Scarcely more than the name, *Antakie*, reminds the traveller of the once popular, populous, powerful Antioch. But, as the gospel is again taught there in its purity by Protestant missionaries, it has become a religious centre, and may once more send out missions to bless all Asia and the world.

LIT. — The writings of Josephus, Libanius the Sophist, and Chrysostom, are the most copious original sources of information respecting Antioch. See, also, JOHANNES MALALA: *Historia Chronica*, Oxon., 1691. The most complete monograph upon ancient Antioch is C O. MÜLLER: *Antiquitates Antiochenæ*, Göttingen, 1839. Modern Antioch is described by POCOCKE: *Description of the East*, London, 1743–45. RITTER: *Paläst. u. Syrien* (part of *Die Erdkunde*), trans. by Gage, *The Complete Geography of Palestine and the Sinaitic Peninsula*, Edinburgh, 1866, 4 vols. CHESNEY: *Euphrates Expedition*, London, 1850, 4 vols. Brilliant sketches of its life in New Testament times are found in GIBBON'S *History*, chap. 23; RENAN: *Les Apôtres*, Paris, 1866; and FARRAR: *Life of St. Paul*, London and New York, 1879. SAMUEL M. JACKSON.

ANTIOCH, SCHOOL OF. This term does not denote an educational institution, like that of the catechetical school of Alexandria, but a theological tendency, which, from Antioch as its centre, spread through the whole Græco-Syrian Church. The presbyter and martyr Lucian (d. 311), who exercised a great influence as a teacher, and his colleague, the presbyter Dorotheus, are generally mentioned as the founders of this school; and the attempts which have been made to carry the date of its origin still farther back have invariably led into uncertainty. There is, however, if not a historical connection, at least a psychological affinity, between Lucian and Paul of Samosata, though the monarchianism of the latter stands on quite another ground than the later Christology of the Antiochian school. But both show, at least in a general way, a tendency to emphasize an absolute distinction between the divine and the human nature in Christ, in opposition to a mystical conception which confounded them; and both are characterized by a certain cool intellectuality, which shrank back from the mystery of the incarnation, and under other circumstances became Arianism. Arius himself, Eusebius of Nicomedia, and Asterius, were disciples of Lucian; and his name was frequently used by the Eusebians as a cover under which they carried out their attempts at mediation. That, however, which most strikingly characterizes Lucian, and truly made him the founder of a new school, is not so much his dogmatical standpoint, as his biblical criticism. In the field of biblical exegesis he started a new principle, directly opposed to the dogmatico-allegorical expositions of the school of Origen, and propagated by a number of able disciples. Arius taught for some time exegesis in the catechetical school of Alexandria, and commented upon the Gospels, the Psalms, and the Epistle to the Romans; but the fragments of his commentaries still extant are ascribed to Asterius. Of the Arian bishop Theodore of Heraclea, it is not known whether he ever received instruction from Lucian; but he belongs, at all events, to that group of men who made historical explanation the basis of exegesis. Of still greater importance is the Semi-Arian bishop Eusebius of Emesa. He was born, like Lucian, in the eastern part of Syria, in the neighborhood of Edessa; studied under Euse-

bius of Cæsarea, and his exegetical method exercised a decisive influence on Diodore. Also Eustathias of Antioch belongs to the school, not so much on account of his dogmatical standpoint — for he was a stanch adherent of the Council of Nicæa — as because of his exegetical works. His celebrated essay on the witch of Endor, *De Engastrimytho*, is directly opposed to the exegetical method of Origen. In a more special sense of the word, Diodore of Tarsus may be called the father of the Antiochian school. He was presbyter in Antiochia, and occupied a prominent position as a teacher. Chrysostom and Theodore of Mopsuestia were among his pupils, and the latter became the classical representative of the school. His theology is vigorous and original, a genuine offspring of the old Greek theology, in vital connection with its father, Origen, and emphasizing human freedom, in direct opposition to the Augustinism of the Latin Church. Both Diodore and Theodore agree with the great Fathers of their time with respect to the Nicene Creed, and contend not only against Arianism, but also against Apollinarism. But, with respect to exegesis, Diodore declares that he prefers the historical to the allegorical; and Theodore pushes his hermeneutical principles still further towards a true grammatico-historical exposition. Also Theodore's brother Polychronius, first monk in the Monastery of St. Zebina, near Kyros, afterwards Bishop of Apamea (d. 430), deserves to be noticed. He was superior to his brother in knowledge of Hebrew and Syriac; and his commentary on Daniel, of which a large fragment has been given by Angelo Mai in *Script. Vet. Nova Coll.* I., occupies a prominent place among the exegetical works of the school. See O. Bardenhewer: *Polychronius, Bruder Theodors von M.*, Freiburg i. Br. 1879. In a practical way, Chrysostom is, of course, the finest fruit which the school produced; but both he and Isidore of Pelusium make concessions to the allegorical method, or do not distinguish sharply between type and allegory. The last representative of the school was the learned and adroit but somewhat wavering Theodoret: his exegesis is, like his dogmatics, a compromise.

Lit. — Kihn: *Die Bedeutung der Ant. Schule*, Weissenburg, 1856; Ph. Hergenröther: *Die Ant. Schule*, Würzburg, 1866; Diestel: *Geschichte des A. T. in der christl. Kirche*, Jena, 1869, pp. 126–141. MÖLLER.

ANTIOCHUS is the name of twelve kings of Syria, of whom the following are of interest for sacred literature. — **Antiochus II.**, with the surname *θεός*, which the Milesians gave him for freeing them from the tyrant Timarchus (261 to 246), was, after a war of eight years with the Egyptian king, Ptolemy II. (Philadelphus), compelled in 249 to accept peace on the conditions that he should divorce his wife and step-sister, Laodice, and marry Berenice, a daughter of Philadelphus. Two years after, Philadelphus died, and Antiochus now took back his first wife. She, however, had not forgotten the slight offered her by the divorce: she poisoned her husband, and had Berenice and her son decapitated. Berenice's brother, Ptolemy III. (Euergetes), hastened to Syria with an army, but came too late to save her. To this unfortunate marriage-connection between the dynasties of the South (Egypt) and the North (Syria) refers the passage in Daniel (xi. 6), and in a general way it is symbolized by the feet of the colossus, half of iron, and half of clay, but unable to stand firmly (Dan. ii. 33, 43). — **Antiochus III., the Great** (224 to 187), began war with Egypt in 218, but was completely defeated at Raphia, near Gaza, and saved from further loss only by the slovenliness of the Egyptian king, Ptolemy Philopator (Dan. xi. 11). He then turned towards the eastern frontiers of his realm, against Parthia and Bactria; penetrated into Northern India, and organized a formidable army, including a hundred and fifty Indian elephants. In 204 Philopator died; and the Egyptian crown now devolved on his son, Ptolemy V. (Epiphanes), a boy of five years. This circumstance Antiochus meant to utilize. He conquered Cœle-Syria, Phœnicia, and Palestine, and gained a decisive victory, in 198, at Paneas in Cœle-Syria. Peace was then concluded; and he promised to give his daughter Cleopatra, who was engaged to Ptolemy Epiphanes, the three conquered provinces as a dowry; but the promise was not redeemed (Dan. xi. 13–17). He then invaded Asia Minor, and in 195 he crossed the Hellespont, and advanced into Europe. Here he encountered the Romans; but in 190 he was totally defeated at Magnesia by Scipio Asiaticus, and he obtained peace from Rome only on very severe conditions (Dan. xi. 18; 1 Macc. viii. 6). Retiring to his eastern provinces in order to raise money for the tribute he owed to Rome, he was slain in 187, while plundering the temple of Belus in Elymais. — **Antiochus IV., Epiphanes** (176 to 164), grasped the sceptre after the death of his brother, and retained it in spite of the just claims of his nephew (Dan. xi. 21). The most prominent trait of his character was an overweening pride (2 Macc. v. 21, ix. 8; Dan. vii. 8, xi. 20, xi. 36). He called himself *θεός*, and assumed the surname of the Olympian Zeus, *Νικηφόρος*. As a true Oriental despot he ordered that all his subjects should form one nation, with one god and one worship. This god should be the Olympian Zeus, whose worship was unknown to most of his subjects (Dan. xi. 36–39); but, as he wholly identified himself with this deity, it was, indeed, his own worship he ordered introduced (2 Macc. vi. 7). Among the Jews there was a party which favored Paganism in its Greek form, and this party found ready support with Antiochus (1 Macc. i. 11–15). In 175 the pious high priest Onias was overthrown by his brother Jesus, who changed his name to the Greek Jason, bought the office as high priest from Antiochus, and received permission to introduce Greek games at the temple, which caused the worship of Jehovah to be much neglected (2 Macc. iv. 7). Three years later on, Jason was overthrown by Menelaus, who made a higher bid for the office, and succeeded in retaining it by the foulest means: thus he slew Onias (2 Macc. iv. 23–50). Antiochus made four campaigns to Egypt, and had hope of entirely subjugating that country, when he suddenly was stopped in his victorious career by the Romans (168). In the interval between the first and the second Egyptian campaign he plundered

the temple in Jerusalem (1 Macc. i. 20); and on his final return from Egypt he ordered that the worship of Jehovah, circumcision, the Sabbath, the distinction between clean and unclean, should be abolished; that the sacred books should be burnt, and altars raised, on which every one was to sacrifice to the Olympian Zeus, under penalty of death (1 Macc. i. 29; 2 Macc. v. 24). On Chisleu 15, 168, an altar was consecrated in the temple to the Olympian Zeus (2 Macc. vi. 2; 1 Macc. i. 54, Βδέλυγμα ἐρημώσεως; comp. 1 Macc. i. 59 and iv. 38), and on Chisleu 25 the first burnt offering was presented. To this altar refer Dan. ix. 27, xi. 31, xii. 11: comp. also Matt. xxiv. 15. On Mount Gerizim the worship of Zeus Xenios was established (2 Macc. vi. 2). This last step had long been prepared by the Greek party among the Jews, and the bloody persecutions made many renegades. Many, however, remained true to their faith in spite of the most horrible tortures (1 Macc. i. 52–64; 2 Macc. vi., vii.). At the head of the faithful stood the priest Mattathias. At Modin, near Joppe, he struck down the Syrian captain before the idolatrous altar, and thus he ushered in the armed resistance of the Jews. Antiochus determined to put down all resistance; but, being in need of money (2 Macc. viii. 10), he divided his army into two parts, and went himself with the one-half to his eastern provinces for the purpose of collecting the tribute (1 Macc iii. 34); while the other was placed under command of Lysias. Lysias, however, was completely defeated by Judas Maccabeus, and the Jews once more became masters of the temple. On Chisleu 25, 165, exactly three years after the presentation of the first Pagan sacrifice, the temple was purified with great solemnity, and it was determined that an annual feast should be celebrated in commemoration of the day (1 Macc. iv. 59), called "the Feast of the Dedication" (John x. 22). Meanwhile Antiochus met with very little success in the East. He attempted to plunder the rich temple of Nanæa in Elymais, but was repelled by the inhabitants, and died shortly after (164) at Tabä, having just received the news from Judæa (1 Macc. vi. 4; Polyb. xxxi. 11; Jerome on Dan. xi.). In the Old Testament he is represented as the fiend of the Lord, of his people, and of his dispensation (Dan. xi. 21; 1 Macc. i. 10); in the New, as the prototype of Antichrist (Rev. xiii. 5). — **Antiochus V., Eupator** (164 to 162), a son of Antiochus Epiphanes, was a minor when his father died, and had been placed, during his father's absence in the East, under the tutorship of Lysias. The dying Epiphanes, however, had made Philippus tutor of his son, and regent of the whole realm; and, when Lysias heard of these dispositions, he immediately made peace with the Jews. The peace of Judæa was of short duration, however. The Greek party and the high priest Menelaus continued to incite the Syrian government against the faithful (1 Macc. vi. 21–27; 2 Macc. xiii. 3); and in 163 an army of a hundred thousand foot, twenty thousand horse, and many elephants, invaded the country. The fortress of Bethzura surrendered; Jerusalem was beleaguered and taken. But Antiochus now learnt that Philippus advanced from Persia with a great army. He immediately made peace with Judas Maccabeus, and turned against Philippus, not, though, until after destroying in a faithless manner the fortifications of Jerusalem (1 Macc. vi. 51, 52; 2 Macc. xiii. 23). Philippus he defeated; but in 162 Demetrius escaped from Rome, landed at Tripolis, and took possession of the throne of Syria almost without resistance. Antiochus and Lysias were decapitated (1 Macc. vii. 1–4; 2 Macc. xiv. 1). — **Antiochus VI., Epiphanes Dionysius,** was a son of Alexander Balas (see title), who in 146 was overthrown by Demetrius II. Though a mere child at the death of his father, he was raised to the throne by Tryphon. He gained the high priest Jonathan, and the brother of the high priest, Simon, over to his side (1 Macc. xi. 57–74, xii. 24–54); but Tryphon showed himself a traitor, and in 143 both Jonathan (1 Macc. xii. 39) and Antiochus (1 Macc. xiii. 41) were murdered. — **Antiochus VII., Sidetes** (from Sida in Pamphylia, where he was educated), was a brother of Demetrius II., who in 141 was taken prisoner in Parthia (1 Macc. xiv. 1–3), and obtained in 139 the crown of Syria (1 Macc. xv. 10). He won the high priest Simon for his side, and succeeded in shutting Tryphon up in Dora (1 Macc. xv. 10–14, 25, 26); but as Simon had conquered several towns belonging to Syria, and Antiochus demanded that he should give up these places, or pay a thousand talents in silver, war broke out between Syria and Judæa. After defeating Tryphon, Antiochus sent his general, Cendebæus, with an army, into Judæa; but he was defeated by Simon's son, John Hyrcanus (1 Macc. xv. 27–xvi. 10). In 136 Simon was murdered (1 Macc. xv. 14), and his murderer, Ptolemy, asked for help from Antiochus (1 Macc. xvi. 18). Antiochus then invaded Judæa, and pushed onwards victoriously to Jerusalem. It was the time of the feast of tabernacles; and so nobly did Antiochus behave during the celebration of the solemnity, that the Jews gave him the surname of Eusebes. Peace was concluded shortly after. The Jews retained free exercise of their religion, but were compelled to surrender their arms, and to pay a war indemnity. In 130 Antiochus began war with Arsaces, King of Parthia, but fell in the same year. K. WIESELER.

ANTIOCHUS IV., EPIPHANES, King of Commagene (A.D. 41–72), joined Titus during the siege of Jerusalem. His kingdom, with its capital of Samosata, was situated between Mount Taurus and the Euphrates, and belonged originally to the kingdom of Syria, but became independent during the contests between the last Seleucids. In 43 he was betrothed to Agrippa's daughter Drusilla; in 72 he was deposed for conspiracy with the Parthians.

ANTIOCHUS, b. at Medosaga, near Ancyra, in Galatia, was a monk in St. Saba, near Jerusalem, at the time when Chosroes took and sacked that city (614), and has given a description of the plundering of his monastery in the dedication of his work: Πανδέκτης της ἁγίας γραφῆς, a series of a hundred and thirty homilies. See FABRICIUS: *Bibl. Græc.* lib. V. c. 34.

ANTIPHON, a form of singing by which a second voice or choir answers the first, was commonly used in the Jewish synagogue (Ez

iii. 11; Ps. cvi. 48, cxlvii. 7; Matt. xxvi. 30), and thence early introduced in the Christian Church. Socrates (*Hist. Eccl.* 2: 8) says, Ignatius (116) employed it in Antioch. Basil (329–379), in one of his letters (*Epist.* 63 *ad Neocæs.*), gives a description of this mode of singing, which is to-day in common use in all liturgical churches.

ANTIPOPE means a rival pope, one not elected in the proper canonical way, but resting his claims on intrigue or force. There has been quite a number of such antipopes. At one time (1046) there were four rival popes, namely, Sylvester III., Benedict IX., Gregory VI., and Clement II. But it has not always been easy to decide which of the rivals was the true pope; so in such cases the church has been divided by a schism. The longest schism broke out after the death of Gregory XI., and lasted for fifty years (1378–1429). As the rivalling popes always condemned and excommunicated each other, this chapter of the history of the Roman Church forms a somewhat peculiar introduction to the dogma of papal infallibility.

ANTITACTÆ. See GNOSTICISM.

ANTITRINITARIANISM is the general name for a number of very different views, which, however, all have this one quality in common, that they oppose the dogma of the Trinity. Such views occur in the earliest days of the Christian Church, even in the apostolic age; and, indeed, the doctrine of the Holy Trinity, such as it was formulated by the Council of Nicæa (325), in the Athanasian Creed, and such as it is still held by the orthodox side of Christendom, alike in the Greek, the Roman, and the Reformed churches, may be said to have developed gradually in steady contest with a rigid, narrow, and Judaistic Monotheism. Unable to grasp the innermost kernel of Christian dogmatics, — the idea of one God in three persons, — and fearful of falling into Pagan Polytheism, the Antitrinitarians of the Ante-Nicæan period tried to vindicate Monotheism, either by making the difference between the Father and the Son so great that Christ became a mere creature, a divine being, though not God, a man, though the best of all, etc., or by identifying the Father and the Son so closely, that the Son became nothing but the Father incarnated, crucified, etc. The first of these two Antitrinitarian types, the Monarchians, was represented in the apostolic age by Cerinthus and the Ebionites; in the second century, by Theodotus the Elder; in the third, by Theodotus the Younger, a banker in Rome, and Artemon; and it found its highest development in Paul of Samosata. Probably it is this influence, which, running through the Antiochian school of theology, at last burst forth in Arianism. The other type of Antitrinitarianism, the Patripassians, made its first appearance with Praxeas, in the time of Marcus Aurelius. Then followed Noëtus of Smyrna, and Beryllus of Bostra, and finally the type found a full representation in Sabellius, who left behind a great number of congregations and a wide-spread influence.

By the Nicæan Council, the dogma of the Holy Trinity was fixed, and for centuries the question was not mooted. But the schoolmen of the middle ages took it up once more, and, with the left wing of this army, embodying the rationalizing tendencies of the time, it became a favorite subject. The authority of the Roman Church, however, prevented any outburst of plain Antitrinitarianism; but it was easy to see whither the speculations of an Abelard, Almaric of Bena, David Dinanto, etc., would lead, if ever this authority became shaken; and the consequences obscurely involved in the syllogisms of the metaphysicians, and well concealed behind the barbarous terminology of the school, often came into open daylight through the sects, the Paulicians, the Catharists, etc. Contemporary with the Reformation, an Antitrinitarian movement actually begun, started, in some cases, by the Anabaptist whirlwind, as, for instance, with Denk, Hetzer, Joris of Delft, etc., but in others, growing up from the very same root as the Reformation itself; as, for instance, with Servetus. In both forms, however, the movement represents the Patripassian type. The Antitrinitarianism, both of Joris and of Servetus, is Sabellianism, more or less colored by the Pantheism of the schoolmen and the mystics. But when the influence and ideas of Servetus met with the Italian humanism, as in such men as Gribaldo and Gentilis, a transition was made from the Patripassian to the Monarchian type; and in Poland, whither the Italian professors and tutors brought the movement, the result became, under the hands of Faustus Socinus, what is now known under the name of Unitarianism. The deists of England, the positivists of France, the rationalists of Germany, all free-thinkers, from the spiritualists to the materialists, are by necessity Antitrinitarians; but the dogma of the Holy Trinity is seldom the point of Christian dogmatics which they attack. The Swedenborgians admit a Trinity in one person, but not of persons. See BOCK: *Historia Antitrinitariorum*, Königsberg, 1774–84, 2 vols.; LANGE: *Geschichte der Unitarier vor d. Nic. Synode*, Leipzig, 1831; TRECHSEL: *Die protestant. Antitrinitarier vor F. Socin*, Heidelberg, 1839–44.

ANTON, Paul, b. at Hirschfeld, in Upper Lusatia, 1661; d. in Halle, 1730; studied theology in Leipzig; founded, together with Francke, the so-called *Collegia Biblica;* was in 1689 made superintendent of Rochlitz, in 1692 court-preacher in Eisenach, and in 1695 professor of theology at the University of Halle, where, together with Breithaupt and Francke, he became a leader of the Pietist movement. His lectures, *Collegium Antitheticum*, were edited in 1732 by Schwentzel. The *Denkmal des Herrn Paul Anton*, published soon after his death, contains an autobiography (to 1725) and Francke's *Lectio Parænetica.*

ANTONELLI, Giacomo, an Italian cardinal and statesman, b. April 2, 1806; d. in Rome, Nov. 7, 1876. He early achieved distinction, and in 1845 was made minister of finance to Gregory XVI. Pius IX., the next pope, made him a cardinal-deacon (June 12, 1847), papal secretary of foreign affairs (i.e., prime-minister) in 1849, and his chief political adviser, in which capacity he strenuously and persistently opposed every liberal measure. In January, 1868, he became dean of the order of cardinal-deacons. He had the mortification to see Victor Emmanuel enter Rome as King of Italy, Nov. 21, 1871. He left immense wealth, which he declared on

his death-bed was derived entirely from his patrimony. He was certainly one of the ablest statesmen of his day; but his policy was bad. After his death, a suit involving his moral character was begun, to obtain his property, by the Countess Laura Lambertini, who claims to be his natural daughter, which is not yet (1880) decided.

ANTONIANS, an Antinomian sect of recent date; originated in Switzerland, in the canton of Berne, and received its name from its author, Anton Unternährer. Born at Schüpfheim, in the canton of Lucerne, Sept. 5, 1759; d. in the jail of the city of Lucerne, June 29, 1824, Unternährer was educated and confirmed in the Roman-Catholic Church, and began his career as a quack-doctor, in the country between Thun and Berne. In 1800 he moved to Amsoldingen, near Thun, and here he began to hold religious meetings, to preach, to issue books, etc.; and April 16, 1802, he appeared, with a great crowd of adherents, before the minster of Berne, announcing himself as the son of God, come to judge mankind, and more especially the magistrates of the city. The tumult was soon suppressed, and Unternährer was condemned to two years' imprisonment with hard labor; but on his release in 1804 he was received by his adherents with great enthusiasm, and the riots began again. It was proposed to shut him up in a lunatic-asylum, and for five years he was kept under arrest in Lucerne. He returned to the world more collected and more serious, but by no means cured, and in 1820 he was permanently locked up in the jail. His publications comprise about fifteen pamphlets: *Gerichtsbüchlein*, *Buch der Erfüllung*, *Geheimniss der Liebe*, *etc.* He taught that the primitive relation between God and man is exhausted by two single commandments, — one positive, to love and multiply; and one negative, not to eat of the tree of knowledge. But, tempted by Satan, man violated the Second Commandment; and the result was, that he attained a great wisdom, beginning with a distinction between good and evil, and ending in institutions innumerable, — state, church, court, school, etc.; which wisdom, however, is of satanic origin, and is the true curse of mankind. From this curse there is only one salvation, through the fulfilment of the First Commandment, to love and multiply; and for this purpose all restraints arising from such ideas as marriage, family, etc., must be thrown off. The principal seat of the sect was Amsoldingen, whence it spread into Gsteig, near Interlaken. Suppressed here in 1821, it re-appeared at Wohlen, near Berne, in 1830, under the leadership of Benedict Schori, and again at Gsteig, in 1838-40, under the leadership of Christian Michel, and severe measures were necessary to suppress the excesses. See S. Ziegler: *Die Lehre der Antonianer.* TRECHSEL.

ANTONINUS PIUS, Roman emperor from July 10, 138, to March 7, 161, continued the policy of Trajan towards the Christians, protecting them against the wild outbursts of Pagan fury, without according them a full legal recognition. Under his immediate successor, however, there arose within the church a tendency to glorify Antoninus, and make him an example of true liberality and goodness; and this tendency, so easily explainable under the circumstances, gradually developed a rich tradition, which, however, has no historical foundation. The *Edictum ad Commune Asiæ* (Euseb. *Hist. Eccles.* IV., 13) is evidently spurious; and though the existence of the edicts to the Larisseni, Thessalonians, and Athenians, in favor of the Christians (Euseb. *Hist. Eccles.* IV., 26, 10) cannot be doubted, there is no reason to consider them as any thing more than a simple injunction of the principles laid down by the legislation of Trajan.

ANTONINUS, St. (*Antonio Pierozzi*, also called *de Forciglioni*); b. in Florence 1389; d. there May 2, 1459; entered the Dominican order in 1404; became vicar-general of the order in Tuscany and Naples in 1436, and was elected Archbishop of Florence in 1446. In both of these offices he labored zealously to reform the monasteries under his authority, and won the esteem and love of all by his energy, and readiness for self-sacrifice during the plague (in 1448) and the earthquake (1453). By Adrian VI. he was canonized (1523). His principal works are: *Summa theologica*, treating the moral system much after Thomas Aquinas, first printed at Venice in 1477, afterwards often republished, and still valued in Italy as a text-book; *Lettere di S. A.*, Florence, 1859, addressed to a distinguished lady, Diodata degli Adimari, and treating moral subjects with great earnestness; *Summa confessionalis*, or *Summa confessionum*, first printed at Mondovi in 1472; *Summa historialis*, or *Chronicon ab orbe condito bipartitum*, a world's chronicle, reaching down to the year of 1457, first printed in 1480, and afterwards augmented and altered by the Jesuit P. Maturus, Lyons, 1587. Collected editions of his works appeared at Venice in 1474 (4 vols. fol.) and at Florence in 1741 (8 vols.). See *Acta S. T.* Mai T. I., p. 310.

ANTONIO DE DOMINIS. See Anthony de Dominis.

APHAR'SITES, one of the peoples with whom the Assyrians colonized Samaria (Ez. iv. 9), but otherwise utterly unknown.

APHAR'SATHCHITES, perhaps identical with the *Apharsachites* (cf. Ez. iv. 9, v. 6), probably the *Paraitakenoi*, a people on the Medo-Persian border, whom the conquering Assyrians had put in a strange land in order to make harmless, even as they did the Israelites. WOLF BAUDISSIN.

APHEK (*strength*), the name of several cities.

I. A city belonging to the tribe of Asher (Josh. xix. 30), but never conquered by the Israelites (Josh. xiii. 4); also called Aphik (Judg. i. 31); the classical Aphica, the present Afka, situated on Mount Lebanon, near the source of the River Adonis, and at one time famous for its Venus temple, which was destroyed by Constantine the Great.

II. A city in the tribe of Issachar, east of Shunem, on the slope of the Lesser Hermon, not far from Jezreel (1 Sam. xxix. 1). Here the Philistines encamped before the battle in which Saul lost his life, and here the Syrian king Benhadad II. fell into the hands of Ahab (1 Kings xx. 26).

III. A city near Mizpah, north-west of Jerusalem, where the Philistines encamped before the battle in which the sons of Eli were killed (1 Sam. iv. 1; comp. vii. 12), and perhaps identical with the royal city of the Canaanites (Josh. xii. 18).

IV. A city standing on the plateau east of the Sea of Galilee, probably the present Fik, or Wadi Fik.

APHTHARTODOCETÆ. See MONOPHYSITES.

APHRAATES, a Persian sage, who was martyred 345. Very little is known about him. He bore the ecclesiastical name Jacob, and was a bishop and abbot of the Cloister of Mar Matheus, upon Mount Elpheph, in the neighborhood of Mosul. His homilies were so highly esteemed, that they were translated from Syriac into Armenian before 500, although under the name of Bishop Jacob of Nisibis: under this name, Nicholas Antonelli (1756) issued the Armenian text, with a Latin paraphrase. The identification of the name is very recent. In 1869 W. Wright issued twenty-three *Homilies of Aphraates*, London. The first ten of these are in letter form, and dated 336, 337; the next twelve, joined in alphabetical order to the preceding, are dated 343, 344; and the last, August, 345. Aphraates is valuable, because his gospel citations are derived from Tatian's *Diatessaron*, on which Ephraem Syrus, his contemporary, had written a commentary; and thus he is a witness to a very early text. C. J. F. SASSE: *Prolegomena in Aphraatis Sapientis Persæ sermones homileticos.* Lips., 1878.

APION, b. in Oasis, of Egyptian descent; studied in Alexandria under Apollonius and Didymus; taught rhetoric in Rome under Caligula; and wrote works on Homer, the history of Egypt, etc., of which, however, only a few and rather insignificant fragments have come down to us. But he has become noted on account of his hatred to the Jews, which he proved both by writing directly against them, and by heading the famous Alexandrian embassy, whose object was to excite Caligula's suspicion against them. Philo headed the Jewish embassy, and Josephus wrote against Apion. On Apion's authority rests the story of Androclus and the lion, of the Jews worshipping an ass in the temple, etc.

APIS, the sacred bull worshipped by the Egyptians as a revelation of Osiris, from the eighteenth dynasty to the time of Julian II. The marks by which an Apis was recognized were a black-colored hide, a white spot on the forehead of a triangular shape, the hair arranged on the back in the form of an eagle, a twist of the lower membranes of the tongue in likeness with the shape of a *scarabæus*, etc. When these marks were discovered on a calf, the animal was carried with great solemnity to Memphis, and when the old Apis died a natural death (in which case it was carefully embalmed), or when it reached the age of twenty-five years (in which case it was secretly killed by the priests), the new Apis was installed in the temple as an incarnate god. The birth of an Apis was considered an occasion of popular joy, and the death an occasion of popular mourning. All the movements of an Apis were watched with the closest attention by the priests, and interpreted as involving oracles. See MARIETTE: *Le Serapéum de Memphis*, Paris, 1857.

APOCALYPSE. See REVELATION, *Book of.*

APOCRISIARIUS. From the time of Constantine, when the great emperor stood at the head of the whole ecclesiastical constitution, it became, of course, of great importance to the patriarchs to maintain an uninterrupted connection with the imperial court. For this purpose they appointed ecclesiastical ambassadors (*ἀποκρισιάριοι, responsales*, from *ἀποκρίνομαι*, to respond), who resided in the metropolis, and through whom they addressed themselves to the emperor, and received his decisions. It was also the duty of the apocrisiarius to introduce the patriarch, or the bishops of the patriarchal diocese, to the court when they visited the metropolis. As long as Rome formed part of the eparchate, and remained dependent of the Greek crown, the pope maintained an apocrisiarius in Constantinople. See *Du Cange*, s.v.

APOCATASTASIS. See APOKATASTASIS.

APOCRYPHA OF THE OLD TESTAMENT. The word *apokruphos*, "hidden," applied to writings, describes either such as are held in concealment, or such as are of concealed origin; and the same book may be both. The apocryphal is, generally speaking, the obscure, both in use and origin. The word is used in both senses in the patristic writings. In the *first* sense Clemens Alex. speaks of the apocryphal books of Zoroaster. *Strom.* I. 15, 69. So Origen distinguishes between the books in open use in the church and those "apocryphal" (cf. his *Com. ad. Matt.* xiii. 57 and xxvii. 9). Similarly the rabbins, by the term גנוזים ("hidden books"), designated those copies of the Holy Scriptures which were buried because they were no longer fit for public use. The word has also the meaning of uncanonical. In the *second* sense, of having an "unknown origin," the word naturally shifted into "false." So Irenæus, Tertullian, Augustine, and Jerome. The obscure origin is, of course, suspicious.

In the ancient church and in the middle age the designation "apocryphal" was almost never applied to those books we commonly describe as the Apocrypha. Jerome and a few isolated writers are the only ones who do so. (See Hugo a. St. Caro in DE WETTE-SCHRADER, *Einleitung in d. A. T.*, p. 66.) The use of the word in this sense is Protestant. The first one to use it thus was Carlstadt (1483–1541) in his book, *De Canonicis Scripturis Libellus*, Wittenbergæ, 1520 (see CREDNER: *Zur Gesch. des Kanons*, 1847, p. 291 sqq.). The first edition of the Bible, in which the uncanonical books of the Old Testament were styled "apocryphal," is the Frankfurt edition of 1534. (See PANZER: *Gesch. d. deutsch. Bibelübersetzung*, 1783, p. 294 sq.).

This article is upon not only those books called by Protestants "The Apocrypha," but also those pieces found in the Greek and Latin Bibles, but not in the Hebrew canon.

I. THE POSITION OF THE APOCRYPHA IN THE CANON. The Hebrew canon was settled before the Christian era: Josephus is the witness to this (*c. Apion* I. 8). He is the better witness, because he uses books which he allows are not in the Hebrew canon. The Greek Bible canon was broader, taking in many writings which are not in the Hebrew. The proof of this is the fact that the Christians quote such uncanonical books from the Septuagint. In the New Testament there are no express quotations from our so-called Apocrypha, which is the more remarkable as most of the writers habitually quote the LXX. See

for Paul, KAUTZSCH: *De Veteris Testamenti Locis a Paulo Apostolo allegatis*, 1869. It is important in this connection to bear in mind that in the New Testament only the Pentateuch, the Prophets, and the Psalms are frequently quoted: there are few references to the historical books, and no references to Canticles, Ecclesiastes, Esther, Ezra, and Nehemiah. And since the Apocrypha belong to these occasionally or not quoted books, we must not lay too much weight on the absence of express quotation; for there are passages in the New Testament which presuppose the Apocrypha. Thus cf. Jas. i. 19, Ecclus. v. 11; Heb. i. 3, Wis. vii. 26; Heb. iv. 12, 13, Wis. vii. 22–24; Rom. i. 20–32, Wis. xiii.–xv.

The Fathers generally made use of the Apocrypha, and that when there is not the form of a quotation; so that one can say that the church of the first three centuries made no essential difference between the writings of the Hebrew canon and the so-called Apocrypha. Melito of Sardis (fl. second century) and Origen (186–253) do make a distinction, as the result of learned investigations, but not such as to put the uncanonical writings out of use. Still the result of such a distinction as Origen made was to call attention to the fixed character of the Hebrew, as contrasted with the shifting Greek canon; and so in the fourth century there were a number of catalogues of sacred books which limited the canon to the Hebrew, and either did not mention the other books, or else put them into a secondary class. Thus Athanasius (296–373), Cyril of Jerusalem (315–386), Gregory Nazianzen (328–389), and Amphilochius (d. 395), made such catalogues. (See DE WETTE-SCHRADER, *Einl., in d. A. T.*, p. 55 sq.; KEIL, *Einl. in d. A. T.* 3 Aufl. p. 652.) Epiphanius (310–402) is sometimes erroneously added to this list. But the only one in the ancient church who decidedly opposed the Apocrypha was Jerome, who was the best Hebrew scholar of the church. All these men, however, quote the Apocrypha as "Holy Scripture;" while Augustine (353–430) puts the apocryphal books among the Hebrew canonical books, and calls them all canonical, and so did the Councils of Hippo (393) and Carthage (397), held under his influence. And this may be said to be the position of the entire church, both East and West, — the Council of Trent having declared all but the two books of Esdras and the Prayer of Manasses to be canonical, — until the Reformation, and is the position of the Church of Rome to-day. So the Apocrypha appear in the Septuagint, the Vulgate, and all Roman-Catholic Bibles.

In the Protestant Church, as already remarked, Carlstadt was the first to draw the line firmly between the canonical and apocryphal books of the Old Testament. In the first complete edition of Luther's Bible (1534), the Apocrypha were sundered from the other books, and put as an appendix to the Old Testament, with the title "Apocrypha; that is, books which, although not estimated equal to the Holy Scriptures, are yet useful and good to read." The Apocrypha occupied a similar position in the Reformed Church, but a stricter sentence was passed upon them. In modern times, twice has an agitation been raised against them, each time begun in England (1825 and 1850); and the result has been a substantial increase in our information about them. But also, that whereas they were printed in all Protestant Bibles, and by the British and Foreign Bible Society, up to 1826, since then that Society has omitted them, and the American Bible Society has followed their example. See the works of DE WETTE, KEIL, and CREDNER, already quoted; also MOULINIE: *Notice sur les livres apocryphes de l'ancien Testament en réponse à la question faut-il les supprimer?* Genève, 1828; REUSS: *Diss. polemica de libris V. T. apocryphis perperam plebi negatis*, Strassb., 1829; R. STIER: *Die Apokryphen, Vertheidigung ihres althergebrachten Anschlusses an die Bibel*, Braunschweig, 1853; E. W. HENGSTENBERG: *Für Beibehaltung der Apokryphen*, Berlin, 1853; P. F. KEERL: *Die Apokryphenfrage mit Berücksichtigung der darauf bezügliche Schriften Stier's u. Hengstenberg's aufs Neue beleuchtet*, Leipzig, 1855.

Upon the general position of the Apocrypha, see also, in addition to those named, on the Roman-Catholic side, VINCENZI: *Sessio IV. Concilii Tridentini Vindicata s. Introductio in Scripturas Deuterocanonicas Vet. Test.*, Rome, 1842, 2 vols.; J. B. MALOU: *Das Bibellesen in der Volkssprache*, übers. v. Stöveken., Schaffhausen, 1849, 2 vols.; the Introductions to the Old Testament, by HERBST, vol. 1, 1840; SCHOLZ, vol. 1, 1845; REUSCH, 4th ed., 1870; KAULEN, 1ste Hälfte, 1876.

II. MANUSCRIPTS OF THE GREEK TEXT. — Comp. the Prolegomena, in the editions of the Septuagint by HOLMES-PARSONS and TISCHENDORF, and in FRITZSCHE'S edition of the Apocrypha. The number of manuscripts is considerable; but they are mostly of a kind called "cursive," or "minuscule," because written in a small letter. The following nine are the only known uncial or majuscule manuscripts: 1. Cod. Vaticanus contains almost all the Bible (Tischendorf sets it in the fourth century: only the Books of the Maccabees are wanting from the Apocrypha); 2. Cod. Sinaiticus, fourth century; 3. Cod. Alexandrinus, fifth century; 4. Cod. Ephraemi, fifth century; 5. Cod. Venetus, eighth and ninth century; 6. Cod. Basilano-Vaticanus, ninth century; 7. Cod. Marchalianus, sixth or seventh century; 8. Cod. Cryptoferratensis, a palimpsest fragment of the Prophets, seventh century; 9. Palimpsest fragments of Wisdom and Sirach, sixth or seventh century.

III. OLD TRANSLATIONS. 1. *Latin.* — The old Latin and the Jerome translations must be distinguished.

a. The Jerome translation. Jerome, it is well known, started out with the intention of merely revising the old Latin translation by means of the Septuagint. But he eventually abandoned the effort, and translated directly from the original Hebrew. This, of course, led him to omit the Apocrypha. It is true, he *did* revise Tobit and Judith, but not as a part of his Bible work.

b. The old Latin. This contains the following books: apocryphal additions to Ezra, Esther, and Daniel, Baruch, Tobit, Judith, 1 and 2 Maccabees (of 2 Maccabees there appears to be no existing Latin translation), Sirach and Wisdom of Solomon. The last two exist in only *one* Latin translation.

2. *Syriac.* The vulgar Syriac or the Peshito and the Syriac-hexaplar translations are to be distinguished. The first is unevenly done; but the second, in which appear Wisdom and Sirach, is excellent throughout, and for the textual critic is on this account of great value.

IV. Editions of the Greek Text. — The principal editions of the Septuagint, which includes the Apocrypha, are, 1. *The Complutensian Polyglott*, in Complutensi universitate, 6 vols., 1514–1517; 2. The Aldina: *Sacræ Scripturæ Veteris Novæque omnia*, Venice, 1518; 3. The Sixtina, Rome, 1587; 4. Grabe, Oxford, 4 vols., 1707–20; 5. Holmes and Parsons, 5 vols., Oxford, 1798–1827; 6. Tischendorf, Leipzig, 1850, 5th ed., 1875.

The best separate edition of the Apocrypha is by Fritzsche: *Libri Apocrypha Veteris Testamenti Græce*, Lips., 1871.

V. Exegetical Literature. — Comp. Fabricius: *Bibliotheca Græca*, ed. Harless III., 718–750; Winer: *Hndb. der Theol. Litteratur*, 3d ed., I. 83 sq., 231 sq.; Fritzsche u. Grimm, in their commentary mentioned below; Fuerst: *Bibliotheca Judaica*, 3 vols., 1849–1863.

1. *Translations.* — Luther translated the Wisdom of Solomon, 1529, the rest of the books in 1533 and 34; when all were collected in his first complete edition of the Bible, 1534. Since then, De Wette, 4th ed., 1858, and Bunsen, in his *Bibelwerk für die Gemeinde*, in 1869, have published translations into German. [The current English translation of the Apocrypha is that found in King James's version, revised by seven scholars from the previous versions.] A complete Hebrew translation was issued by Fränkel: *Hagiographa Posteriora denominata Apocrypha*, Lips., 1830.

2. *Commentaries.* — [The most accessible of the older are Arnald: *Critical Commentary upon the Apocrypha* (part of Patrick, Lowth, and Whitby Commentary on the Bible), London, 1744–52, fol., 2d ed., 1760, new ed. by Pitman, London, 1822, quarto, Philadelphia, U.S., 1846; Charles Wilson: *The Books of the Apocrypha, with Crit. and Hist. Observations prefixed*, Edin., 1801. By far the most important exegetical help to the study of the Apocrypha that has yet appeared is by O. F. Fritzsche and Carl L. W. Grimm: *Das kurzgefasstes exeget. Handb. zu den Apokr.*, 6 vols., Leipzig, 1851–1860. The only American Commentary, but one fresh, able, and scholarly, with a full bibliography appended, is by E. C. Bissell, New York, 1880, vol. xv. of the Old Testament in the Am. ed. of Lange's *Commentary*.]

3. *Special Lexicons.* — Wahl: *Clavis Librorum V. T. Apoc. philologica*, Lips., 1853.

4. *Introductions.* — Eichhorn: *Einl. in d. Apoc. Schrift. d. A. T.*, Leipzig, 1795; and in all the Introductions to the Old Testament, as in those by Bertholdt, De Wette, Scholz (R. C.), and Keil.

VI. The Origin and Nature of the Various Books of the Apocrypha. — 1. A. *The apocryphal Ezra*, commonly called I. Esdras. [The title in the authorized version was first given to it in 1560 by the translators of the so-called Genevan version. But the Vulgate calls it "3d Esdras." In the Old Latin, Syriac, and Septuagint versions, it was called "1st Ezra."] As a whole, the book is a pretty worthless compilation, identical in its chief contents with the canonical Ezra. This will appear by comparing:

Chap. i. = 2 Chr. xxxv., xxxvi. The restoration of the temple-worship under Josiah (B.C. 639–609), and the history of the successors of Josiah until the destruction of the temple (588).

Chap. ii. 1–14 = Ez. i. Cyrus, in the first year of his reign (537), allows the return of the exiles, and gives them the vessels of the temple.

Chap. ii. 15–25 = Ez. iv. 7–24. In consequence of charges against the Jews, Artaxerxes (465–425) forbids the further building of the temple and the walls of Jerusalem.

Chap. iii.–v. 6, independent. Zerubbabel wins the favor of Darius (521–485), and receives permission for the return of the exiles.

Chap. v. 7–70 = Ez. ii. 1–iv. 5. List of those who returned with Zerubbabel, activity of Zerubbabel, and interruption of the temple building from the time of Cyrus (536–529) to the second year of Darius (520).

Chaps. vi., vii. = Ez. v., vi. Recommencement and finishing of the temple in the sixth year of Darius (516).

Chaps. viii., ix. 36 = Ez. vii.–x. Return of Ezra, with a number of exiles, in the seventh year of Artaxerxes (458). Beginning of Ezra's activity.

Chap. ix. 37–55 = Neh. vii. 73–viii. 13. Ezra read the law.

From the canonical Ezra the apocryphal is thus shown to be distinguished by these four points: (1) The passage of the canonical Ez. iv. 7–24 is in the apocryphal Ezra transposed; (2) The passage of the apocryphal Ez. iii.–v. 6 is inserted from an unknown source; (3) 2 Chr. xxxv., xxxvi., is prefaced; (4) Neh. vii. 73–viii. 13 is added. Through the first two differences the confusion from which the canonical Ezra partly suffers is materially increased.

The *sources* are two: (1) The canonical Ezra according to the Septuagint, *not* the Hebrew; (2) the passage iii.–v. 6 is bodily introduced from some existing Greek work, and it flatly contradicts the rest of the book.

The *purpose* of the whole compilation has already been rightly expressed by Bertholdt (*Einl.* III. 1011): "The author desired to present a history of the temple from the last days of the legal cultus to the building of the temple and the restoration of the worship, compiled from older works."

In regard to the *age*, it can only be said that Josephus made use of it. *Antiq. Jud.* xi. 1–5.

Lit. — Besides the works already mentioned, see Trendelenburg: *Über den apok. Ezra* in Eichhorn's *Allg. Biblioth. d. bibl. Litteratur*, I., p. 178. Dähne: *Geschichtl. Darstellung der jüdisch-alexandrinischen Religionsphilosophie*, vol. II. (Halle, 1834), pp. 115–125. Herzfeld: *Gesch. d. Volkes Jisrael.* (3 vols. 1847–1857), I., p. 320; III., p. 72. Ewald: *Gesch. d. Volkes Israel.*, vol. IV., p. 163.

[B. The Second Book of Esdras had for its original title "The Revelation of Ezra;" and it were well if it were retained, as it is appropriate. It was written originally in Greek. The common Latin translation, from which the English was made, contains two important interpolations, — i., ii., xv., xvi., — which are evidently of

Christian origin, and are pervaded by an anti-Jewish spirit.

The original work (iii.–xiv.) consists of a series of angelic revelations and visions, in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous.

The *time* of composition is unsettled. Keil maintains it was written by a Hellenistic Jew of Palestine, about the end of the first Christian century, and early known to the Christians. The first witness to the existence of the book is Clemens Alex. *Strom.* III. 16. It is quoted with respect by Irenæus, Tertullian, and Ambrose, but with contempt by Jerome.

Lit. — Volkmar: *Das vierte Buch Esra*, Zürich, 1858. The same: *Das vierte Buch Esra zum Erstenmale vollständig herausgegeben*, 1863. Hilgenfeld: *Die Propheten Esra u. Daniel u. ihre neuesten Bearbeitungen*, Halle, 1863. Ewald: *Das vierte Ezrabuch nach seinem zeitalter seinem arabischen übersetzungen u. einer neuen wiederherstellung*, Göttingen, 1863.]

2. *Additions to Esther.* — In the Septuagint Esther the following pieces are inserted, and that so skilfully as to make no break in the narrative: (1) Before Esth. i. 1, the dream of Mordecai of the wonderful deliverance of his people; (2) after Esth. iii. 13, the edict of Artaxerxes, as he is called, to exterminate the Jews; (3) after Esth. iv. 17, the prayers of Mordecai and Esther for the preservation of their people; (4) instead of Esth. v. 1, 2, an account of the reception of Esther by the king; (5) instead of Esth. viii. 13, the second edict of Artaxerxes recalling the first; (6) after Esth. x. 3, Mordecai learns the meaning of his dream.

These additions are later than the Greek translation of Esther. Josephus is the first one to use them, *Antiq. Jud.* xi. 6, 4 sqq. The subscription, stating that in the fourth year of Ptolemy and Cleopatra, Dositheus and his son brought the book to Egypt, refers to the *whole* book, and does not therefore give any hint as to the age of the additions, especially since there were not less than four Ptolemies whose queens were named Cleopatra.

There are two Greek texts of Esther, — a revised and an unrevised.

Lit. — Special works. Zunz: *Die gottesdienstlichen Vorträge der Juden* (Berlin, 1832), pp. 120–122. Langen: *Die deuterokanonischen Stücke des Buches Esther*, Freiburg, 1862.

3. *Additions to Daniel.* — a. The Prayer of Azarias and the Song of the Three Children in the Oven, inserted after Dan. iii. 23. b. The History of Susanna. In the Greek text this usually forms the first part of Daniel [but in the Complutensian Vulgate it also occurs after the twelfth chapter], because he appears as a boy, who delivers Susanna through his wisdom. c. The History of Bel and the Dragon: this forms an appendix to the book. b. and c. make no pretensions to be part of the original text. They were written in Greek. There is an interesting correspondence extant, between Julius Africanus and Origen, in regard to Susanna, the former attacking, and the latter defending, its genuineness. See separate ed. *Julii Africani de Historia Susannæ Epistola ad Origenem et Origenis ad illum Responsio.* Ed. J. R. Wetstenius, Basil. 1674. In Jerome's time the translation of Daniel, by Theodotion, had supplanted that of the LXX. (Hieron. *Praef. in Vers. Danielis*); but in these additions it was only a revision of the LXX.

Lit. — Special works. Delitzsch: *De Habacuci Prophetæ vita atque ætate* (Lips., 1842), p. 23 sq., 105 sq. Rohling: *Das Buch des Propheten Daniel.* Mainz, 1876.

4. *The Prayer of Manasses.* — Reference is made in 2 Chron. xxxiii. 12, 13, 18, to a prayer of Manasses, offered in captivity, and so this apocryphal book was suggested. It is usually inserted among the hymns after the Psalms, and is quoted in full in *Constit. Apostol.* II. 22, the oldest witness to its existence; although doubtless it is older, and Jewish, not Christian [and was written in Greek, in the first or second century B.C.].

5. *Baruch.* — This apocryphal book, bearing the name of the faithful friend and amanuensis of Jeremiah, is divisible into three parts: (1) Chap. i. 2–iii. 8 sets forth, that, in the fifth year after the destruction of Jerusalem by the Chaldees (588), the Jews in Babylon sent a deputation to Jerusalem with money for sacrifices, and requested that prayers might be offered for the life of Nebuchadnezzar and his son Belshazzar. They also confessed that their sufferings were the consequences of their sins. (2) Chap iii. 9–iv. 4. Exhortation to Israel to return to the Source of all wisdom. (3) Chap. iv. 5–v. 9. Exhortation to the people to take fresh courage.

The *time* of its composition cannot be definitely settled. Since the book, in one place (i. 15–18) shows traces of Daniel (cf. Dan. ix. 7–10), it must be later than it. Most Protestant critics put Baruch in the later Maccabean time; but the book bears evidence that the author lived in stirring times, and may with more propriety be put into the time of Vespasian (emperor A.D. 69–79).

The question of the *unity* of authorship depends upon the language used. This was, probably, originally the Hebrew in the first part, and Greek in the last: so there were two authors.

Lit. — Special works. Haevernick: *De Libro Baruchi Apocrypho Comm. Crit.*, Regiom., 1843. Reusch: *Erklärung des Buches Baruch*, Freiburg, 1853. Kneucker: *Das Buch Baruch*, Leipzig, 1879. Brugsch has published a Coptic translation in the *Zeitschr. f. ægypt. Spr. u. Altertumsk.* 10–12 Jarg. 1872–1874. cf. 1876, p. 148.

6. *The Letter of Jeremiah.* — This appears in the Vulgate, and in Luther's Bible, and also in other editions, as an appendix to, or the sixth chapter of, the Book of Baruch. But originally it had nothing to do with the latter. It is addressed to the captives of Nebuchadnezzar, in Babylon, and is a well-written exhortation against the Babylonian gods. Its original is Greek. Of course Jeremiah was not its author; but it must be ancient, inasmuch as it is quoted in 2 Macc. ii. 1, 2.

7. *Tobit.* — In the Vulgate and in Luther's Bible, the name of the book and of the hero is Tobias; but in the Greek text that is the name of the son, while the father is Tobit, or Tobith. The story is briefly this: Tobit, an exile in Nineveh, is subjected to loss and persecution, al-

though leading a very exemplary life (i. 1–iii. 6). At the same time a woman named Sara, the daughter of Raguel in Ecbatana, is very strangely plagued (iii. 7–15). Both these persons pray for help at the same time; and the angel Raphael is sent to them, who delivers them, and unites Sara and the son of Tobit, Tobias, in marriage (iii. 16–xii. 22), whereupon Tobit sings a psalm of praise. He lives to be a hundred and fifty-eight, and Tobias, to be a hundred and twenty-seven (xiii., xiv.). The whole forms an interesting didactic tale, which, with the exception of a few facts borrowed from history, is a free creation of its author. The *object* is plainly to show the value and reward of serving God faithfully.

As to the *time* of composition, nothing definite can be said; but, since the original is Greek, it is probably about B.C. 200. Hitzig (*Zeitschr. f. wissenschaft. Theol.*, 1860., p. 250 sq.), upon insufficient grounds, puts it into the Post-Vespasian period, and thinks it was designed to comfort the Jews over the destruction of the temple.

The Chaldee version of Tobit is of late origin. Of the Greek text there are three recensions.

Lit. — Special works. Ilgen: *Die Geschichte Tobi's nach drei verschiedenen Originalen, dem Griechischen, dem Lateinschen des Hieronymus und einem Syrischen*, etc., Jena, 1800. Reusch: *Das Buch Tobias übersetzt u. erklärt*, Freiburg, 1857. Sengelmann: *Das Buch Tobit erklärt*, Hamb., 1857. Nöldecke: *Alttest. Literatur*, Leipzig, 1868. Ad. Neubauer: *The Book of Tobit. A Chaldee Text from a unique MS. in the Bodleian Library; with other Rabbinical Texts, English Translation, and the Itala.* Oxford, 1878.

8. *Judith.* — The story of the book is briefly this: Holofernes, the general of Nebuchadnezzar, turns his victorious arms against the Jews, who resolve upon a desperate defence. Holofernes lays rigorous siege to the strong fortress Bethulia (i.–vii.). In their darkest hour, one of the besieged, a beautiful widow named Judith, voluntarily assumes their rescue by stratagem. She enters the hostile camp, wins the affection and confidence of Holofernes, and then, while sunk in a drunken stupor, she cuts off his head, and returns to the fortress with this trophy of victory. The besieged avail themselves of the confusion to make a destructive attack. The enemy are put to flight, and in this way the people are delivered; and Judith, amid the praises of her nation, and to a good old age (a hundred and five), lived to see the permanent effect of her daring deed.

Here, as in Tobit, we have no sober narrative, but a didactic fiction. Amazing liberties are taken with history. Nebuchadnezzar is called the King of Assyria, and the temple is said to have been rebuilt in his time. The object is to stir up the Jews during the distresses of the *Maccabean* time, — most probably the time of composition, — to maintain a confident resistance.

It was written originally in Hebrew. The Chaldee version which Jerome had before him was surely not the original. There are three recensions of the Greek text.

Lit. — Besides the general works see O. Wolff: *Das Buch Judith als geschichtliche Urkunde verteidigt und erklärt*, Leipzig, 1861. See also Schönhaupt: *Etudes historiques et critiques sur le livre de Judith*, Strasb., 1839. Nickes: *De Libro Judithæ*, Vratislaviæ, 1854. Volkmar: *Einleitung in die Apokryphen.* I. Thl. 1 Abt.; A. Scholz: *Das Buch Judith*, Würzburg, 1885.

9. *The Books of Maccabees.* — The name Μακκαβαῖος was originally only the surname of Judas, the son of Mattathias (1 Macc. ii. 4); but it is not exactly determined what the name means. The common interpretation, "the hammer," is open to the objection that the sort of hammer described by the Hebrew word adduced is a little, workman's hammer, and not the war or smith's. Professor Curtiss, in his *brochure*, "The Name Machabee," Leipzig, 1876, advocates the meaning "the extinguisher" (cf. Isa. xliii. 17), because Judas "quenched (extinguished) his foes as tow." The objections to this derivation are, that the use of such a picture by Isaiah does not prove it to be allowable to use as a symbolical name [and, moreover, it rests upon showing, that, in the original form of the name, Kaph was used instead of Koph, but that Jerome transliterated it by ch in his revision: however, it is not generally allowed that Jerome made a revision of 1 Maccabees on the basis of the Hebrew text. See full discussion of this point in Bissell's *Com. on Apoc.* (N.Y., 1880), p. 474]. Others have held the name was a combination of the initial letters of the sentence "who among the gods is like unto Thee, Jehovah?" (Exod. xv. 11), which is supposed to have been inscribed upon the banners of the patriots; or, again, of the initials of the simply descriptive title "Mattathias, a priest, the son of Johanan." These latter explanations are far fetched. From Judas, at all events, the name came to be applied to the whole family and party. [Dr. Delitzsch considers the name a contraction of *mah k'abee*, "what is comparable to my father?" Curtiss: *The Name Machabee*, p. 23.]

A. The *First* Book of Maccabees relates the fortunes of the Jews from the accession of Antiochus Epiphanes (B.C. 175) to the death of the high priest Simon (B.C. 135), the period during which, under Judas, who raised the rallying standard, and was chief until his death (B.C. 160), the Jews waged war against their Syrian lords, and under Judas' brother Jonathan (B.C. 160–143), who was recognized as prince and high priest, kept up the struggle, though less actively, and under the third brother, Simon (B.C. 143–135), also high priest, achieved their independence.

The book is reliable history, drawn from trustworthy sources, and can be with confidence set down in the first decades of the first century B.C. The date is thus exactly determined, because the author was, on the one hand, acquainted with the chronicle of the deeds of John Hyrcanus (B.C. 135–105), and, on the other, ignorant of the conquests of Pompey in Palestine (B.C. 64). It was written originally in Hebrew.

Lit. — Special works. J. D. Michaelis: *Deutsche Übersetzung des* 1 *B. der Makkabäer mit Anmerkungen*, Göttingen, 1778. Keil: *Kommentar über die Bücher der Makkabäer*, Leipzig, 1875. See, also, Frölich: *Annales Compendiarii Regum et Rerum Syriæ*, Vindob., 1744. E. F. Wernsdorff: *Prolusio de Fontibus Historiæ Syriæ in libris Maccabœorum*, Lips., 1746. Frölich: *De*

fontibus Historiæ Syriæ in Libris Maccabæorum Prolusio Lipsiæ edita in Examen Vocata, Vindob., 1746. GOTTL. WERNSDORFF: *Commentatio Historico-critica de Fide Historica Librorum Maccabæorum*, Wratislaviæ, 1747. [KHELL]: *Autoritas utriusque Libri Maccabæorum Canonico-historica adserta*, Viennæ, 1749. GEIGER: *Urschrift u. Übersetzungen der Bibel*, Breslau, 1857, p. 200 sq. EWALD: *Gesch. des Volkes Israel.*, IV., p. 602 sq. ROSENTHAL: *Das erste Makkabäerbuch*, Leipzig, 1867. [COTTON: *The Five Books of the Maccabees, in English*, Oxford, 1832. C. R. CONDER: *Judas Maccabæus*, Lond. and N. Y., 1879.]

B. The *Second* Book of Maccabees runs in time a little before and then parallel with the *First* book, inasmuch as it extends from the last part of the reign of Seleucus IV. Philopator (or about B.C. 180) to the victory of Judas Maccabæus over Nicanor (B.C. 161 or 160), and furnishes a sort of legendary commentary upon it. It is untrustworthy; has far more a religious than an historic interest. The *original* is Greek. The book is professedly an extract from a history of the Maccabæan struggle, in five books, written by Jason of Cyrene. But he is otherwise entirely unknown. In regard to the *time*, we can only say it was before the destruction of the temple. Josephus does not use either Jason or his epitomizer. The first express citation occurs in Clemens Alex. *Strom.* V., p. 595, ed. Sylb.

LIT. — Special works. H. EBERH. GLO. PAULUS: *Über das zweite Buch d. Makkab.* (EICHHORN'S *Allg. Biblioth. d. bibl. Litt.* I., pp. 233 sq.). BERTHEAU: *De Secundo Libro Maccabæorum*, Götting., 1829. SCHLÜNKES: *Epistolæ quæ Secundo Macc. Libro* i. 1–9 *legitur Explicatio*, Colon., 1844. The same: *Difficiliorum Locorum Epistolæ quæ* 2 *Macc.* i. 10–ii. 18 *legitur Explicatio*, Colon., 1847. HERZFELD: *Geschichte des Volkes Jisrael.*, vol. II., 1855, p. 443 sq. PATRIZI: *De Consensu utriusque Libri Machabæorum*, Romæ, 1856. CIGOI: *Historisch-chronologische Schwierigkeiten des zweiten Makkabäerbuches*, Klagenfurt, 1868.

C. The *Third* Book of Maccabees can lay no claim to be at all connected with the Maccabees, because it relates altogether to an earlier period. [It and the remaining books of the Maccabees are not found in the Vulgate, nor in the English Apocrypha.] The story is this: Ptolemy IV. Philopator (B.C. 222–205), after his victory at Raphia (B.C. 217), made a visit to Jerusalem, and attempted to enter the Holy of Holies, but was unable to do so, because, in answer to the high priest's prayer, he fell down paralyzed. In revenge, on his return to Alexandria he persecuted the Jews there. But his attempts at their destruction were wondrously frustrated, and at last he became their friend and benefactor. The book resembles Esther, but only to show its inferiority.

The *style* is bombastic and involved. Although the book bears the print of unreliability, still it rests partly upon a basis of fact; for Josephus relates of another Ptolemy — Ptolemy VII. Physcon (*c. Apion* ii. 5) — an incident similar to that recorded of Ptolemy IV. in regard to the use of elephants to trample down the Jews, and also says that the Alexandrian Jews celebrate the deliverance by a yearly feast. The attempted entrance of the temple may have been made by Ptolemy IV., and tradition set also to his account the first incident.

As to *time* the book is conjectured by EWALD (*Gesch. de Volkes Israel*, IV., p. 611) and HAUSRATH (*Neutestamentliche Zeitgeschichte*, 2 Aufl. II., p. 262) to have been written in the time of Caligula (A.D. 37–41); but this is mere conjecture. We can only say it was written at a late date; for the author was acquainted with the apocryphal additions to Daniel (cf. vi. 6). The first mention of the book is *Canones Apos.* 85. The abrupt beginning indicates that a part has been lost.

[D. The *Fourth* Book of Maccabees describes the martyrdom of Eleazer and of the seven brothers (cf. 2 Macc. vi. 18–vii. 41); but, as the second title of the book, *On the Supreme Sovereignty of Reason*, indicates, the history is a mere illustration of that theme. The book is the product of an Alexandrian Jew who had imbibed stoical notions. The Fathers attributed it to Josephus; but it is not his, although it well may have dated from his times. It has no historical value; but the style, though rhetorical, is correct and vigorous, and truly Greek, which is the original language. It abounds in words peculiar to the book. TISCHENDORF published fragments of it in vol. VI. of his *Monumenta Sacra Inedita*, Leipzig, 1869.

LIT. — GRIMM: *Exeget. Handbuch.* Dr. COTTON has published an English translation of it and the fifth book in his edition of *The Five Books of the Maccabees*, Oxford, 1832.

E. The *Fifth* Book of Maccabees. It is printed in Arabic, in the Paris and London Polyglotts, and contains a history of the Jews from the attempt of Heliodorus (cf. 2 Macc. iii.) to the birth of our Lord. The author based his work upon I. and II. Maccabees and Josephus, but displays ignorance, and perverts the statements of others. He must have lived after the fall of Jerusalem, and probably outside of Palestine. The original was probably Hebrew. See article by Professor B. F. WESTCOTT in *Smith's Dictionary of the Bible*, Amer. ed., vol. II., p. 1726.]

10. *Ecclesiasticus*, or *The Wisdom of Jesus, the Son of Sirach.* — The apocryphal counterpart to the Book of Proverbs, and, like it, of wide range and earnest spirit, proving the author to have been a moralist of exceptional training. It is well worthy of repeated reading. The *form* of the book is poetical. It has no perceptible plan.

The Greek text, which alone has come down to us, is announced by itself to be a translation from the Hebrew; but, even if it were not so stated, it must be so regarded, and one very slavishly and not faultlessly made. In the Talmud there are quotations from it (cf. ZUNZ: *Die gottesdienstl. Vorträge der Juden*, p. 101 sq. DELITZSCH: *Zur Gesch. der jüd. Poesie*, p. 204 sq. DUKES: *Rabbinische Blumenlese*, p. 67 sq.). Jerome says he saw a copy of the Hebrew text. The book in his day was commonly called "Ecclesiasticus," as it is to-day.

The *author* calls himself "Jesus, the Son of Sirach of Jerusalem;" and the translator was his grandson, who, in his thirty-eighth year, came to Egypt, during the reign of Euergetes,

i.e., the thirty-eighth year of Euergetes. This gives us a date for the book, because the first of the two Ptolemies who bore the name Euergetes reigned only twenty-five years. But the second, who was named in full Ptolemy VII. Physcon Euergetes II., reigned from B.C. 170 in conjunction with his brother, and from B.C. 145 alone; but he counted his reign from B.C. 170: consequently it was B.C. 132 when the grandson of Sirach came to Egypt; and the book itself may well have been written B.C. 190–170, which was about the time of the death of Simon II. (see Josephus, *Antiq.* XII. 4, 10), whom it eulogizes.

The first Christian writer to quote the book is Clemens Alexandrinus.

Lit. — Bretschneider: *Liber Jesu Siracidæ Græce Perpetua Annotatione Illustratus.* Ratisbonæ, 1806. Gfrörer: *Philo.* Vol. II. (1831), pp. 18–52. Dähne: *Geschichtl. Darstellung der jüdisch-alexandrinischen Religions-philosophie,* Vol. II. (1834), pp. 126–150. Winer: *De utriusque Siracidæ ætate.* Erlg., 1832. Bruch: *Weisheitslehre der Hebräer,* 1851, pp. 266–319. Merguet: *Die Glaubens- und Sittenlehre des Buches Jesus Sirach.* Königsberg, 1874.

11. *The Wisdom of Solomon* is an animated hymn in praise of Wisdom, who in the beginning sat with God on his throne (ix. 4), and was by him when the world was made (ix. 9), resting upon the ideas about Wisdom made familiar to us by the Book of Proverbs (viii., ix.) and Job (xxviii. 12 sq.).

The *author* of the book was a Jewish philosopher of the Philo order, — the union of Jewish faith and Greek philosophy. It is true the book pretends to be from Solomon (viii. 10 sq., ix. 7 sq.); and one modern (Roman-Catholic) theologian, Schmid, can be quoted in behalf of this view. Philo was considered by many, e.g., Luther, to be the author; but it is more probable that it was written between the time of Ecclesiasticus and Philo (B.C. 150–50). It is expressly quoted first by Irenæus. It was originally written in Greek.

Lit. — Bauermeister: *Commentarius in Sap. Sal. libr.* Gott., 1828. J. A. Schmid: *Das Buch der Weisheit übersetzt und erklärt,* Wien, 1857. Gutberlet: *Das Buch der Weisheit übersetzt u. erklärt,* Münster, 1874. [W. J. Deane: *The Book of Wisdom, with introduction, critical apparatus and commentary,* Oxford, 1881; Seligmann: *D. B. d. Weisheit,* Halle, 1884]; cf. Hausrath: *N. T. Zeitgesch.* II. 259 sq. EMIL SCHÜRER.

APOCRYPHA OF THE NEW TESTAMENT.

The relation between canonical and apocryphal writings is quite another with respect to the New Testament than with respect to the Old. The apocryphal books of the Old Testament aim simply at a continuation of the sacred history, and pursue this aim in an honest manner, though without divine authority. The apocryphal writings, on the contrary, relating to the New Testament, purpose directly to substitute spurious sources for genuine. They are very numerous; and the second of the four groups into which they naturally fall — I. Gospels; II. Acts of Apostles; III. Epistles from Apostles; and IV. Revelations — exercised at one time great influence on the church, and was considered the most dangerous source of heresy. Of course, not all of these writings were composed for directly heretical purposes. Many of them, no doubt, originated from much more innocent causes, as a mere *pious fraud.* But from the very oldest time a suspicion of heresy clung to them all, and contributed much to finally throw the whole literature into the shade. When the canon of the New Testament was fixed, and the apocryphal books thereby became exiled, they ceased to be read; and in the middle ages, even their names were forgotten. Nevertheless, although the books themselves were delivered up to contempt and oblivion, not so with their contents. From their fables sprung a sacred legend, which was kept alive in the congregation during the middle ages, — an *ecclesiastical tradition,* which the church often utilized in the development of its dogmas. Indeed, the origin of numerous dogmas and usages and traditions dates back to these apocryphal writings; and it was consequently of as much interest to the Evangelical Church to subject this whole literature to a thorough investigation as it was to the Roman Church to keep the whole matter in convenient obscurity. The first collection of apocryphal writings relating to the New Testament was given by Mich. Neander, Basel, 1564: more comprehensively by J. A. Fabricius, Hamburg, 1703; then J. C. Thilo's *Codex Apocryphus, N.T.*, Lips., 1832, incomplete, but valuable; best by Tischendorf, *Acta Apostolorum Apocrypha,* Lips., 1851, and *Evangelia Apocrypha,* Lips., 1853, ed. alt., 1876. [Bonnet: *Acta Thomæ,* Leipzig, 1883. See Lipsius: *Die apok. Apostelgesch. u. -legend.,* Braunschweig, 1883–86, 2 vols. English translations by B. Harris Cowper, London, 1867, and by Walker, in the "Ante-Nicene Library," Edinburgh, 1870.]

I. *Apocryphal Gospels.* — About fifty apocryphal Gospels are still extant, or at least known to us. Some have come down to our time entire, others only in fragments; and of a few we possess nothing but the names. The method employed in these compositions is always the same, whether the author intended simply to collect and arrange what was floating in the general tradition, or whether he intended to produce a definite dogmatical effect. Rarely he threw himself on his own invention; but generally he elaborated what was only hinted at in the canonical Gospels, or transcribed words of Jesus into actions, or described the literal fulfilment of some Jewish expectation concerning the Messiah, or repeated the wonders of the Old Testament in an enhanced form, etc. The work done, he took care to conceal his own name, and inscribed his book with the name of some apostle or disciple, in order to give it authority. We mention first those seven apocryphal Gospels which exist entire, and then those of which we possess only fragments. See Rud. Hofmann: *Das Leben Jesu nach den Apokryphen,* Leipzig, 1851. G. Brunet: *Les évangiles apocryphes,* Paris, 1863. M. Nicolas: *Etudes sur les évangiles apocryphes,* Paris, 1866. R. Reinsch: *Die Pseudo-Evangelien von Jesu und Maria's Kindheit in d. romanischen u. germanischen Literatur,* Halle, 1879.

1. *Protevangelium Jacobi* — ascribed to James, the brother of the Lord — comprises in twenty-five chapters the period from the announcement of the birth of Mary to the massacre of the inno-

cents. It is very old, was widely circulated, and shows traces of Ebionitic origin. Fragments of a Syrian codex are given by WRIGHT: *Contributions to the Apocryphal Literature of the N.T., collected and edited from Syrian MSS. in the British Museum*, London, 1865.

2. *Evangelium Pseudo-Matthæi sive Liber de Ortu Beatæ Mariæ et Infantiæ Salvatoris* — beginning with the announcement of the birth of Mary, and closing with the youth of Jesus — seems to be of Latin origin, and to have been drawn from the *Protevangl.* and the *Evangl. Thomæ.*

3. *Evangelium de Nativitate Mariæ* contains in ten chapters the history of Mary before the birth of Jesus.

4. *Historia Josephi Fabri Lignarii* — first published in Arabic, with a Latin translation by Georg Wallin, Leipzig, 1722 — contains the whole biography of Joseph in thirty-two chapters, and gives an elaborate description of his death. As it is evidently written in glorification of Joseph, and destined for recital on the day of his festival, and as the worship of Joseph originated among the Coptic monophysites, the origin of the work is probably Coptic, and not Arabic.

5. *Evangelium Thomæ* — next to the *Protevangl.*, the oldest among the apocryphal Gospels — was, in the middle of the second century, in use among the Gnostics, more especially among those Gnostics who held docetic views of the person of Christ. Wright published a Syrian codex in London, 1875.

6. *Evangelium Infantiæ Arabicum* — first published in Arabic, and with a Latin translation, by H. Sike, 1697 — comprises in fifty-five chapters the period from the birth of Jesus to his twelfth year, and consists mostly of stories from his residence in Egypt. The first nine chapters follow very closely the *Protevangl.*; the last twenty chapters, the *Evangl. Thomæ:* but the intermediate part seems to rest on some national tradition, which explains the favor it has found among the Arabs, and the circumstance that several of its details have been incorporated with the Koran. The whole work has an Oriental character. Oriental demonology and magic come everywhere to the surface, and many points cannot be understood without some knowledge of Oriental science and the religion of Zoroaster. The Arabic text, however, is hardly the primitive one, but probably a translation from a Syrian text.

7. *Evangelium Nicodemi* consists of two separate works, — *Gesta Pilati* and *Descensus Christi ad Inferos*, — which were joined together at an early date, though the combination did not receive the name it now bears until after the time of Charlemagne. The former of these two works is of some importance for the explanation and further elucidation of the canonical Gospels; while the latter is of very little interest. In connection with these two works, Tischendorf gives some other apocryphal fabrications, which together form a group by themselves: namely, *Epistola Pilati*, a letter from Pilate to the emperor, containing a report on the resurrection of Christ; *Epistola Pontii Pilati*, another letter by him, in which he excuses the unjustness of his verdict by the impossibility of resisting the prevailing excitement; *Anaphora Pilati*, a report on the trial, execution, death, and resurrection of Jesus; *Paradosis Pilati*, a report of the examination of Pilate before the emperor, his condemnation and execution; *Mors Pilati, Narratio Josephi Arimathiensis*, and *Vindicta Salvatoris*. See TISCHENDORF: *Pilati circa Christum Judicio quid lucis in Actis Pilati*, Lips., 1855; LIPSIUS: *Die Pilatus-Acten*, Kiel, 1871.

8. *Evangelium secundum Ægyptios* was used by the Encratites and Sabellians. 9. *Evangelium Æternum*, the work of a Minorite of the thirteenth century, and condemned by Alexander IV. 10. *Evangelium Apellis*, probably a mutilation of one of the canonical Gospels. 11. *Evangelium Duodecim Apostolorum.* 12. *Evangelium Barnabæ.* 13. *Evangelium Bartholomæi.* 14. *Evangelium Basilidis.* 15. *Evangelium Cerinthi* seems to have been the Gospel according to Matthew arbitrarily remodelled, and in this mutilated shape accepted by the Carpocratians. 16. *Evangelium Ebionitarum.* 17. *Evangelium Evæ.* 18. *Evangelium secundum Hebræos*, one of the oldest apocryphal productions, written in Chaldee with Hebrew letters, used by the Nazarenes, and translated into Greek and Latin by Jerome. [See E. B. NICHOLSON: *The Gospel according to the Hebrews*, London, 1879.] 19. *Evangelium Jacobi Majoris*, found in Spain in 1595, and condemned by Innocent XI. in 1682. 20. *Joannis de Transitu Mariæ*, not given by Tischendorf. 21. *Evangelium Judæ Ischariotæ*, used by the Cainites. 22. *Evangelium Leucii.* 23. *Evangelium Luciani* and *Evangelium Hesychii.* 24. *Evangelia Manichæorum*, comprising (a) *Evangelium Thomæ*, different from the above-mentioned, (b) *Evangelium Vivum*, (c) *Evangelium Philippi*, and (d) *Evangelium Abdæ.* 25. *Evangelium Marcionis*, a mutilation of the Gospel according to Luke, by the founder of the famous anti-Jewish sect. 26. *Mariæ Interrogationes, Majores et Minores*, two works of improper contents, used by some Gnostics. 27. *Evangelium Matthiæ.* 28. *Narratio de Legali Christi Sacerdotio.* 29. *Evangelium Perfectionis*, used by the Basilidians and other Gnostics. 30. *Evangelium Petri* was in use in the congregation of Rhossus in Cilicia towards the close of the second century. 31. *Evangelium Philippi.* 32. *Evangelium Simonitarum*, or, as it was called by themselves, *Liber Quatuor Angulorum et Cardinum Mundi.* 33. *Evangelium secundum Syros*, probably identical with the *Evangelium secundum Hebræos.* 34. *Evangelium Tatiani*, a compilation from the four canonical Gospels. 35. *Evangelium Thaddæi.* 36. *Evangelium Valentini* is probably the same as the *Evangelium Veritatis*, which was used by the Valentinians, and differed widely from the canonical Gospels.

II. *Apocryphal Acts of the Apostles.* — The origin of this kind of writings is about the same as that of the apocryphal Gospels, though the heretical tendency is generally more prominent. For this reason they were much feared in the early church, and we meet with frequent complaints of people who manufactured such "Acts." Especially one Lucius (or Leucius) Chorinus, a Manichæan, seems to have been very active; but of his productions none is now extant, at least not in the original shape. These works are often transcriptions of transcriptions; and sometimes the version which has come down to us shows a de-

cided Romanizing or popish tendency. Thus the *Historiæ Apostolicæ Pseudo-Abdiæ, Libri X.*, ascribed to Abdias (Bishop of Babylon, and the first bishop consecrated by the apostles themselves), is simply a compilation from earlier heretical writings. According to tradition, the work was originally written in Hebrew by Abdias, and then translated into Latin by Julius Africanus. But it shows a complete ignorance of the time in which it is said to have been written, and can hardly be dated further back than the seventh century. The comprehensive collection of Tischendorf contains: —

1. *Acta Petri et Pauli*, which in their general contents agree with the *De Mirificis Rebus et Actibus Beatorum Petri et Pauli*, ascribed to Marcellus, the disciple of Peter, and published by Fabricius (*Cod. Apoc.*, p. 632), as also with the work ascribed to the Roman bishop Linus, and published in *Bibl. Patr.*, Colon., 1618, I., p. 70; while the *Historiæ Apostolicæ de S. Petro* and *de S. Paule* by Abdias, are very different. 2. *Acta Pauli et Theclæ*, ascribed by Tertullian (*De Baptism.* 17) to an Asiatic presbyter of the first half of the second century [See Carl Schlau: *Die Acten des Paulus und der Thecla u. die ältere Thecla-Legende*, Leipzig, 1877.] 3. *Acta Barnabæ*, of a later date. 4. *Acta Philippi.* 5. *Acta Philippi in Hellade.* 6. *Acta Andreæ*, of a very early date. 7. *Acta Andreæ et Matthiæ in Urbe Anthropophagarum*, of which the Anglo-Saxon poem *Andreas and Elene*, Cassel, 1840, by Jacob Grimm, is a paraphrase. 8. *Acta et Martyrium Matthiæ*, a continuation of the preceding. 9. *Acta Thomæ*, belong to the earliest times. 10. *Consummatio Thomæ.* 11. *Martyrium Bartholomæi.* 12. *Acta Thaddæi.* Whether the old tradition of King Abgarus of Edessa, his correspondence with Christ, the portrait of the Lord sent to him, etc., arose from this work, or whether, perhaps, it rests on the tradition, is questionable. 13. *Acta Joannis*, of a very old date, and held in great esteem by the Manichæans and certain Gnostics. [See Th. Zahn: *Acta Johannis unter Benutzung v. C. v. Tischendorfs Nachlass bearbeitet.* Erlangen, 1880.]

III. *Apocryphal Epistles.* — The *Epistola Abgari ad Christum* and *Epistola Christi ad Abgarum* are given by Eusebius (*Hist. Eccles.*, 1, 13), who pretends to have seen the original documents in the archives of Edessa, and in a somewhat modified form in the *Acta Thaddæi.* [See R. A. Lipsius: *Die edessenische Abgar-sage kritisch untersucht.* Braunschweig, 1880.] Also other *Scripta Christi* are known to tradition; but they are so evidently mythical as to lose all interest. They are given complete by Fabricius in *Cod. Apoc. N. T.*, I., 303–321; III., 439, 511 sq. Several letters from the Virgin Mary are mentioned, — one to Ignatius, the pupil of John; another to the Messanenses; and a third to the Florentines (Fabricius: *Cod. Apoc. N. T.*, I., 834, 844, 851). But they all belong to a very late time. Of the two letters from Peter to James, the first one was placed as an introduction to the *Recognit. Clement.*, and its authenticity falls with that of the body of the work; the second is found in Fabricius: *Cod. Apoc. N. T.*, I., 907. From Col. iv. 16 we learn that Paul wrote a letter to the Laodiceans, which is lost; and it is not to be wondered at that this lost letter soon found an apocryphal substitute. But it is questionable whether the text which has come down to us, and is first found in Latin in Pseudo-Anselm, in Col. iv. 16, is identical with that mentioned by the Fathers. The letter was incorporated in the German Bible-translations before Luther. — The correspondence between Paul and Seneca, consisting of six letters from Paul, and eight from Seneca, is first mentioned by Jerome, who accepts it as genuine (*Catal. Script. Eccles.* 12); while Augustine doubts its genuineness (*Ep.* 153; *De Civ Dei*, 6, 10). In the middle ages these letters found great favor, and were incorporated with the editions of Seneca's works; and Faber Stapuleus even ventured to place them among the Paulinian Epistles of the canon, Paris, 1512. The whole correspondence, however, is nothing but a piece of fiction, based on a conjectural conception of Acts xviii. 12. [See F. W. Farrar: *Seekers after God*, London, 1869. J. B. Lightfoot: *Epistle to the Philippians*, London, 1873.] — In a similar manner the passage from 1 Cor. v. 9, where Paul speaks of an earlier letter which has been lost, caused the fabrication of a third letter from Paul to the Corinthians. Fabricius: *Cod. Apoc. N. T.*, I., 926. — Finally the *Epistola S. Joannis Apostoli ad Hydropicum*, is in the apocryphal work of Prochorus: *Narrat. de S. Joanne*, cap. 34.

IV. *Apocryphal Revelations.* — Although we know the names of quite a number of apocryphal apocalypses, we possess the texts, or fragments of the texts, of only a few. There is an *Apocalypsis Joannis*, different from the canonical, and published by Tischendorf. The apocalypse which Cerinthus used was referred back to St. John, but differed in essential points from that contained in the New Testament, as Cerinthus claimed to have received revelations himself. Another "Revelation of St. John," discovered in Spain in 1595, is said to have been translated into Spanish by St. Cæcilius, a disciple of James the Elder, though at that time there existed no Spanish language. One *Apocalypsis Petri* is mentioned very early, as used by the heretic Theodotus; another is quoted in the twelfth century by Jacobus de Vitriaco, and is identical with the *Liber Perfectionis*, discovered in 1821 by Alexander Nicoll. One *Apocalypsis Pauli*, occasioned by 2 Cor. xii. 2–4, is mentioned by Epiphanius as being used by the Cajanes: another, used by the monks of the fourth century, is, according to Du Pin, still in use among the Copts. A Syrian text of this work, discovered among the Nestorians, was published, together with an English translation, in 1866, by Cowper. The Coptic text of an apocryphal work entitled *Revelationes Bartholemæi*, was published, together with a French translation, by Dulaurier, Paris, 1835. Some fragments of an *Apocalypsis Mariæ* are given by Tischendorf. An *Apocalypsis Thomæ* and an *Apocalypsis Stephani* are mentioned by Gelasius. RUD. HOFMANN.

APOKATASTASIS. The term describes the doctrine of the return of all sinful and condemned creatures unto the favor of God, the moral life in God, and heavenly felicity, and is derived from Acts iii. 21 (Greek text), "restitution." The first Christian writer known to ad-

vocate the doctrine as deduced from the Scriptures was Origen (185–253). He held that unrepentant souls after death were punished, but also were instructed by spirits who stood nearer God, and so — some sooner, some later, but all at last — will be led in sorrow and repentance unto God. He planted himself upon the Bible. Christ's rule must be universal, and God must be all in all (Ps. cx. 1; 1 Cor. xv. 27 sq.). The saying of Jesus, that the sin against the Holy Ghost was not forgiven in the impending æon, does not stand in the way, because, after the next æon, there are many others in which it could be forgiven. Origen considered this teaching esoteric, and calculated to do harm, if spread among the masses. A similar doctrine, it is claimed by some, was taught previously by Clement: but he merely asserted, that, in the next world, there is an operation of salvation upon lost souls; but how far it effected a change he does not say. These teachers advocated the dogma as part of a theory of the constitution of God, man, and his soul. In God, goodness was above justice. The human will was not fixed, either in good or bad. Sin was rather darkness and weakness, and therefore could be banished by the entering light of God. See Origen, *De Princip.*, I., 6. 2; II., 3. 1. 3; III., 6. 1 sq. *Hom.* XVIII. in John. *Hom.* XIX. in Jeremiah. *Contra Celsum*, VI., 26. See E. R. Redepenning's edition of *De Principiis*, Lipsiæ, 1836, which contains Hieron. *ad Avit.*

Similar ideas in regard to the divine goodness, human freedom, and sin, led to the advocacy of the Apokatastasis by Gregory of Nazianzen (328–389), although not openly, Gregory of Nyssa (332–398) very publicly, Didymus of Alexandria (308–395); by theologians of the Antiochian school, Diodorus of Tarsus (fl. 375), and Theodore of Mopsuestia (350–429), even Chrysostom, as appears in his comments upon 1 Cor. xv. 28.

In the West the doctrine had no prominent advocates. Augustine (353–430) declared against it. The doctrines of Origen were condemned by the Council of Constantinople (543). Afterwards the Apokatastasis was advocated by such men as the Monophysite monk Bar Sudaili in the sixth century; but it rose to far greater prominence in later times, when Johannes Scotus Erigena (d. about 884), drawing from the pseudo-Dionysius the Areopagite and Maximus, from Origen and Gregory of Nyssa, incorporated it into his theology. He taught that God is the substance of all things, and all things at last return to God: accordingly, the Apokatastasis is only a part of the universal process by which all individuality is extinguished. But the theory did not prevail. See Christlieb, *Scotus Erigena*, Gotha, 1860. The mystics, Eckart (1260–1327), Suso (1300–1365), and others, did not advocate it: on the other hand, the "Brethren and Sisters of the Free Spirit" (thirteenth century) did, and that fanatically.

We are thus brought down to the Reformation. Johann Denk (d. 1527) taught that even the devil would be saved; and he spread the notion among the Anabaptists. (See Bullinger, *Der Widertöufferen ursprung*, Buch 2, Kap. 5; Menius, *der Geist der Widertäufer* in the Wittenb. ed. of Luther's *Werke*, II., 293; Uhlhorn, *U. Rhegius*, p. 122; Baum, *Capito u. Butzer*, p. 385.) Denk, although well acquainted with Origen, did not draw exclusively from him, but grounded himself upon Bible studies, conducted in the spirit of the Reformation, citing Rom. v. 18, xi. 32; 1 Cor. xv. 22 sq.; Eph. i. 10; Col. i. 20; 1 Tim. ii. 4; Ps. lxxvii. 8 sq. The chief reformers, however, held unanimously to the church view; and the Augsburg and other confessions of faith declare strongly for an eternal hell.

Towards the end of the seventeenth century the doctrine of the Apokatastasis again appears, and ever since, it has found numerous advocates. The earliest were Jane Leade of London (1623–1704), J. W. Petersen (1649–1727), and the "Philadelphian Society," which Mrs. Leade founded. With them the theory was established not only upon the Bible, but upon personal revelations. It is noteworthy that Jacob Boehme (1575–1624), who influenced them, did not teach this belief. The author of the "Berleburger Bibel" shared their belief; but the most prominent advocate was F. C. Oetinger, the theosophist. He read the writings of Mrs. Leade and of the Philadelphians, and wove this tenet into his theological system, depending chiefly upon 1 Cor. xv. and Eph. i. 9–11. J. A. Bengel (1687–1752), the father of modern exegesis, believed it, but thought it dangerous to teach. The modern Dunkers, a Baptist sect in Pennsylvania and Ohio, are supposed to hold this view, derived from Petersen and the Berleburger Bibel.

The Rationalists of Germany since the second half of the former century commonly, and supernaturalists frequently, have, upon various grounds, advocated the return of all souls unto God. Schleiermacher was pronounced in its favor. He maintained that the sensitiveness of the conscience of the damned was a sign that they might be better in the next life than in this, and, quite characteristically also, that it would make an inexplicable "dissonance" in God's universe, if a portion of God's creatures were debarred forever from participation in the redemption of Christ. But his principal arguments were derived from his doctrine of the will and of the method of the operation of the atonement.

In England and America the opposition to the doctrine of the absolute eternity of future punishment has led to the formation of a denomination called the UNIVERSALISTS, which see.

An unprejudiced critic cannot find support for the Apokatastasis in the sayings of Christ or of the apostles, save Paul. Indeed, Matt. xii. 32, xxv. 41, xxvi. 24, Mark ix. 48, xiv. 31, are directly opposed to it. At the same time Rom. v. 18 sq., xi. 32, 1 Cor. xv. 22, have to be read in a different sense from that which lies on the surface, in order to avoid the conclusion that Paul taught it.

Rothe and Martensen, among recent theologians, have brought out the inner, dogmatic, and ethical objections. Thus Rothe, in opposition to Schleiermacher, declares that an Apokatastasis contradicts the self-determining willpower of acceptance of salvation, without which there can be no ethical value in the process; for, if the man is free to accept, he is equally free to refuse. Martensen lays stress upon the conflict between God's sovereignty and human freedom, and, along with the belief in God's intention

to save everybody, admits the possibility of an endless damnation. J. KÖSTLIN.

APOLINARIS, or APOLINARIUS, Claudius, Bishop of Hierapolis in Phrygia, a contemporary of Melitos; flourished in the reign of Marcus Aurelius (161–180), and occupied a prominent position as an apologist of Christianity, and opponent to Montanism. He was a very prolific writer, and Eusebius and Photius mention several works by him, especially his Apology addressed to the emperor; but only a few fragments of a work on the Passover have been preserved in the *Chron. Paschale* ed. Dindorf, I., p. 13. The *catenæ* contains numerous fragments marked Ἀπολιναρίου; but they have never been carefully examined, and it is probable that most of them belong to Apollinaris from Laodicea

APOLLINARIANISM, the doctrine of **APOLLINARIUS THE YOUNGER,** Bishop of Laodicea in Syria (d. 390), the son of Apollinaris the Elder, of Alexandria, who taught grammar and rhetoric, first at Berytus, and afterwards in Laodicea, and became a presbyter in the latter city. When the Emperor Julian forbade the Christians to read the Greek literature, he undertook to indemnify them as best he could, and gave, among other works of the same kind, a poetical paraphrase in Homeric verses of the historical books of the Old Testament. The son, who was also a teacher of rhetoric, and afterwards (335) a *lector* in Laodicea, but who surpassed the father both in talent and learning, began his literary career in a similar way, but later on concentrated himself on Christian theology. He wrote commentaries on various portions of the Bible, a defence of Christianity against Porphyry, a defence of the Nicene Creed against Eunomius and Marcellus, etc.; and these works brought him in close connection with the representatives of the Orthodox Church, such as Athanasius and others. He was made Bishop of Laodicea, and for a long time he was considered one of the chief supports of the Nicene symbol, when gradually his christological theory, originally aiming simply at a refutation of Arianism, began to develop into open heresy. On the basis of the Nicene Creed, there had grown up a view according to which complete divinity and complete humanity were united in Christ; he being at once a perfect God and a perfect man. But to Apollinaris this idea seemed wholly untenable and self-contradictory, whether approached from an ontological, or psychological, or dogmatical point of view. Two different substances, he reasoned, each complete and perfect in all its attributes, can never unite into one. A complete God and a complete man can never melt together in one person. The idea of an ἀνθρωπόθεος is a monstrosity on a level with such mythological creations as the minotaurs, etc. Furthermore, the idea of such a union in Christ, between perfect divinity and perfect humanity, at once destroys the whole idea of atonement. Where there is complete humanity, there is sin; and if sin is thought of as a potentiality in the nature of Christ, he is disqualified for the work of atonement. As perfect divinity and perfect humanity cannot possibly unite in one person, the humanity of Christ, if considered complete, must have moved mechanically beside his divinity, and it is only the man in Christ who has suffered, been crucified, and died; but "the death of a man does not kill death." The solution which Apollinaris offered of this difficulty consisted in limiting the humanity of Christ to a body and an animal soul inhabited by the divine Logos. These doctrines made a great sensation, partly because they pointed to certain weak points in the orthodox confession, partly because they fell in with the general drift of public opinion; and they caused the Church considerable embarrassment on account of the prominent position of their author. The Council of Alexandria (362) condemned them. Athanasius wrote against them in 371. But neither in the one nor in the other case was the name of Apollinaris mentioned. In 375, however, he separated from the Church, and began to form a sect; and in the same year he was condemned by the synod of Rome under Damasus, which condemnation was repeated by the second œcumenical council (381). Several imperial decrees (388, 397, 428) were issued against his adherents, the Apollinarians, or Apollinarists, of whom some returned to the Catholic Church, while others joined the Monophysites. Of his works only fragments are extant. See BAUR: *Dreieinigkeit*, I.; DORNER: *Geschichte der Lehre von Christi Person;* SCHAFF: *History of the Christian Church*, III., 708. HERZOG.

APOLLONIA, St., suffered martyrdom at an advanced age, in Alexandria, during the Decian persecution (249). She was seized, together with other Christians, and received such violent blows upon her jaws, that she lost all her teeth. The Pagans then lit the pyre, and demanded that she should curse Christ. She hesitated for a moment, and then she suddenly leaped into the fire. During the middle ages she was worshipped as the patroness against the toothache. She is commemorated in the Roman Church on Feb. 9.

APOLLONIUS OF TYANA, b., probably in the same year as Christ, at Tyana in Cappadocia, and educated at Ægæ in Cilicia, where he studied medicine in the temple of Æsculapius, and became acquainted with the various philosophical schools; was an ardent adherent of the New-Pythagorean system, which, since the close of the second century B.C., had spread rapidly from Alexandria, both among the Greeks and the Romans. In his fortieth year he began to travel, and visited first Bardanes, king of Parthia, then the Indian gymnosophists, with whom he found great sympathy, and, at a later period, also the Egyptian wise men. After his return from India he developed a great activity as a moral and religious reformer in Asia Minor, Greece, Italy, and Spain, converting individuals, and forming congregations. He stood in connection with many of the most prominent men in Rome, and was personally acquainted with Vespasian and Titus. Under Domitian, however, he was thrown into prison, but only for a short time (94). The last years of his life he spent in the temple of Olympia, surrounded by a great crowd of disciples, who imitated his ascetic manner of life; and from here he disappeared in some unknown way during the reign of Nerva, nearly one hundred years old. His life was written by Philostratus, on the instance of Julia Domna, the wife of Sep

timius Severus, but not published until after her death (217). Edited by C. L. Kayser, 3d ed., Leipzig, 1870, 2 vols. The object of this work is evidently to give a representation of the ideal New-Pythagorean philosopher; and although the chronological details are correct, and in accordance with other historical facts, this object is pursued with such an unsparing profusion of mysteries and miracles, that it becomes wholly impossible to separate the real Apollonius from the fancy picture by Philostratus. That the biography was written as a direct parallel to the gospel narrative of Christ can hardly be maintained; but it was often employed as a weapon against Christianity, both in ancient and modern days. [It has been translated into English by Charles Blount (incomplete), London, 1680, Edward Berwick, 1809; into French by Castillan, Paris, 1774; A. Chassang, 1862; into German by E. Baltzer, Rudolstadt, 1883 See essays by Baur, repub., Leipzig, 1876; Newman, repub., London, 1872 (*Hist. Sketches*, II.); Réville, trans , 1866; Nielsen, Copenhagen, 1879; Jessen, Hamburg, 1885.] IWAN MÜLLER.

APOLLONIUS is the name of two men active in the Christian Church in the second century. The one was an ecclesiastical author, and lived, as it seems, in Asia Minor. He wrote a work against the Montanists while Montanus and both his prophetesses were still alive. The other enjoyed a great reputation among the Roman Christians on account of his scientific and philosophical accomplishments, and because he delivered an eloquent apology for the Christians before the senate, which cost him his life. He suffered martyrdom under Commodus before 186.

APOL'LOS (probably a contraction from Apollonius, *belonging to Apollo*), one of the most efficient workers in the early church, noted for his eloquence and learning (Acts xviii. 24). He was born of Jewish parents at Alexandria, Egypt, and became one of John's disciples; but at Ephesus, in A.D. 54, he met Aquila and Priscilla, who instructed him in the gospel (Acts xviii. 26), and ever afterwards was an enthusiastic and successful preacher in Achaia and at Corinth. Paul's First Epistle (A.D. 57) to the latter city mentions him as unhappily the favorite of a faction. There is no doubt that such a state of things was very painful to Apollos, who refrained from visiting the church while thus distracted. The last mention of Apollos is Tit. iii. 13, and shows Paul's affectionate interest.

Many scholars to-day incline to regard Apollos as the author of the Epistle to the Hebrews, — a work for which his abundant learning and great eloquence fitted him; but the designation is incapable of proof.

APOLOGETICS and **APOLOGY.** Apologetics is a theological discipline; the apology, a practical utterance of religious life. Apologetics originated from a scientific demand, and aspires at systematic form, encompassing Christianity as a whole, and defending it as the principle of truth. The apology changes its contents and its method in accordance with the outward circumstances which call it forth, confining itself to those points which in each individual case have been attacked. Thus the difference between apologetics and apology may be put down provisionally as one between theory and practice; and as theory always comes after practice, and experience always precedes science, it may be found easiest to explain the relation of apologetics and apology, and fix the position of the former in the theological system, in the course of an historical representation of the subject.

I. *Apologies directed against adversaries outside of Christianity.* — Up to the time of Constantine the church had to battle for its existence, and this circumstance gave the whole period an apologetical character. The first written apologies, dating from the times immediately after the apostles, are political defences addressed to Roman authorities, such as those by Aristides, Quadratus, Melito of Sardis, Claudius Apollinaris, Justin Martyr, and Athenagoras. Also Tertullian's *Apologeticus* and *Ad Scapulam* belong to this class. The general object of these works is, with reference to Paganism, to defend the Christians against accusations of atheism, debaucheries, treason, etc., and, with reference to Judaism, to prove by evidence from the prophets that Jesus was the Messiah, and that righteousness cannot be attained through the law, but only by faith in Christ. But through the whole series of works we see how the original juridical form of the apology gradually grew into the theological, and how the defence by degrees became an attack on the blindness and stubbornness of Judaism, on the folly and vanity of Paganism, etc. During the third and fourth centuries the Christian apology developed still further, and its problems widened as it felt itself established on scientific ground. Its object was now, not so much to prove the piety of the Christians as to prove the truth of Christianity; and here a characteristic difference is discovered between the Greek and Latin apologist. The former is a philosopher; and logical reasoning, with proper application of the ideas of Socrates and Plato, is the weapon by which he contends for the truth of the Christian doctrines: the latter is a jurist, and in the principles of the Roman law he finds the arms with which he fights for the inalienable rights of the individual. Clement of Alexandria institutes with superior calmness and impartiality a comparison between the religious ideas of Paganism and Christianity. Origen proves in a more polemical tone, but with admirable acuteness and stupendous erudition, the trustworthiness of the Gospels, the divinity of the miracles, and the intrinsic reasonableness of the Christian doctrines; while Tertullian appears as the legal defender of Christianity, and pleads his cause with cutting sharpness and sarcasm. In the series of Latin apologists follow Minutius Felix, Cyprian, Arnobius, and Lactantius; in that of the Greek, Methodius and Apollinaris of Laodicea.

Its point of culmination the ancient apology reached in the period from Constantine the Great to the middle of the fifth century, when, freed from any pressure from without, the church obtained the leisure necessary to purely scientific pursuits. In his two works, *Adv. Gentes* and *De Incarnatione*, Athanasius made the first successful attempt to vindicate Christianity by proceeding from its very centre, the doctrine of redemption, and to refute its adversaries by a

genetical demonstration of their errors. From his time the aphoristical and casual character of the apology disappears, and a scientific treatment according to principles becomes more and more prominent. Although the attacks of Julian gave rise to a number of works simply adapted to the special occasion, the systematic development of the apology was, nevertheless, continued by Eusebius of Cæsarea, and Augustine. In order to silence the reproach frequently made against Christianity, that it was the cause of the decay of the Roman Empire, Augustine combined in his *De Civitate Dei* the speculation and historical demonstration of his predecessors, constructed the whole politico-religious defence of Christianity on the basis of a contrast between the kingdom of heaven and the kingdom of this world, and interpreted the downfall of the Roman Empire as the fulfilment of a divine judgment in favor of Christianity. His disciple Orosius took the same ground, and the systematic form of the apology was cultivated also by Cyril of Alexandria and Theodoret of Cyprus.

After the downfall of the ancient world, during the first half of the middle ages, the Talmudic Judaism and the appearance of Islamism still occasioned some apologetical activity. Against the former wrote Agobard of Lyons, *De Insolentia Judæorum*, 822; against both, Raimund Martius, *Pugio Fidei adv. Mauros et Judæos*, 1278; also the *Dialogus inter Philosophum, Judæum et Christianum*, by Abelard, may be mentioned here.

II. *Apologies directed against adversaries within the Church.* Although the apology always contained more or less polemics against heresies, up to the second half of the middle ages it was, nevertheless, chiefly occupied with adversaries outside of the church; but from this time it became more and more necessary for it to vindicate the divine basis of the Christian faith also before the reasoning spirit of the Christian Church. The scholastic elaboration of the Christian dogmatics was hardly completed, when the whole building was shaken by the question of the relation between science and faith, reason and revelation, and thereby the apology was compelled to assume an entirely new position. The *Summa Cathol. Fidei con. Gentiles*, by Thomas Aquinas, was the first attempt to give an apologetic theory of the Revelation in its relation to reason; but it was not until after the fifteenth century, when the revival of the classical studies by the Humanists in Italy turned the sway of Aristotelian forms of reasoning into an enthusiasm for Pagan ideas, poetical and philosophical, that the split between theology and philosophy became fully apparent, and with it the new adversary *intra muros*, — the Pagan in Christian clothes. With steady reference to these *fratres in Platone*, Marsilius Ficinus tried to christianize Platonism, and platonize Christianity, in his *De Relig. Christiana;* and by their historical researches, Picus of Mirandola, John Reuchlin, and others, brought Christianity in close contact with the Jewish Cabbala; while Savonarola, in prophetical spirit, and with practical tendencies of the deepest earnestness, attacked the irreligious frivolity of his age in his *Triumphus Crucis*. One of the most important apologists, however, of the whole period before the Reformation, was the Spaniard, Louis Vives, whose *De Verit. Fidei Christ.*, 1543, was also directed against the Pagan tendencies of his time. Immediately after the Reformation we meet with Philipp de Mornays: *La Vérité de la Religion Chrétienne*, 1579, and the much more important work by Hugo Grotius: *De Verit. Relig. Christ.*, 1627. In the works by Abbadie: *La Vérité de la Relig. Chrét.*, 1684, Limborch: *De Verit. Rel. Christ. Collatio cum Erud. Judæo*, 1687, and Huet: *Demonstratio Evang.*, 1679, some regard is already paid to the deism and naturalism now looming up above the horizon. The most prominent work of an apologetical character from the period between the sixteenth and the eighteenth centuries is Pascal's *Pensées sur la Religion*, 1669. Though its form is aphoristic throughout, it gives some of the deepest hints of the true nature and method of apology.

During the second half of the seventeenth and the whole of the eighteenth century, deism and naturalism reigned widely in England, France, and Germany; and in all three countries the doctrine that natural religion forms the true kernel of all revelation — on the basis of which assertion, first the necessity and value, next the truth and possibility, of a supernatural revelation, were attacked — called forth a rich apologetical activity. England produced an enormous number of apologetical works. Some of these apologists, however, were not free from deism themselves; they endeavored to find a ground common to them and their adversaries; they yielded too much to the principle of their opponents (Locke, Whitby, Clarke, Foster, and others); they often sacrificed the kernel in order to save the shell (Burnet, Robinson, Archibald Campbell, Williamson, and others). Others, however, assumed a decidedly polemical attitude, and developed with great thoroughness and industry the historical evidences of Christianity, — the miracles (Leland, Pearce, Adams, especially George Campbell against Hume), the resurrection of Christ (Ditton, Sherlock, West), and the prophecies (Edward and Samuel Chandler, Sydus, Newton, Hurd). Noticeable are also Robert Boyle, who founded an apologetical prize, — an institution which soon was imitated in other countries, for instance, in Holland, — Richard Baxter, Cudworth, Skelton, Stillingfleet (*Origines sacræ*, 1662, and *Vindication of the Doctrine of Trinity*, 1697), Richard Bentley (against Collins), Warburton (*The Divine Legation of Moses*, 1738), Waterland, Watson, Stackhouse, Conybeare, Addison (*Essay on the Truth of the Christ. Religion*). Lardner (*The Credibility of the Gospel History*, 12 vols., 1741) showed with great thoroughness and minuteness the trustworthiness of the New Testament history and its authors. A still greater influence was exercised by Butler's book, *The Analogy of Religion to the Constitution and Course of Nature*, 1736, a work of great originality, which holds its own to this day, remarkable for thoroughly refuting objections without mentioning the name of a single objector, and Paley's *View of the Evidences of Christianity*, 1794, and *Natural Theology*, 1802, which still belong to the standard works of English theology. Generally, however, the necessity and demonstrability of the biblical revelation formed the somewhat narrow ground occupied by

the English apologists. They considered Christian truth a set of doctrines rather than a new and divine principle of life. [See Rev. JOHN HUNT, D.D.: *Religious Thought in England, from the Reformation to the End of the Last Century*, London, 1870–74, 3 vols. 8vo. For a legible and accessible reprint of the more famous works produced by the deistic controversy, see *Christian Literature*, London, 1867 (Bohn). The volume contains: Watson's "Apology for Christianity" and "Apology for the Bible;" Paley's "Evidences of Christianity," and "Horæ Paulinæ;" Jencyn's "View of the Internal Evidence of the Christian Religion;" Leslie's "Truth of Christianity Demonstrated," "Short and Easy Method with the Deists," and "Short and Easy Method with the Jews;" Chandler's "Plain Reasons for being a Christian;" Lyttleton's "Observations on the Conversion of St. Paul;" Cambell's "Dissertation on Miracles;" Sherlock's "Trial of the Witnesses, with the Sequel to the Trial;" West on the "Resurrection." The companion volume, *Christian Treasury*, London, 1863 (Bohn), contains Less's "Authenticity, Uncorrupted Preservation, and Credibility of the New Testament," along with other standard treatises.]

In France during the eighteenth century, frivolous latitudinarianism, materialism, and atheism followed in the track of the deistical enlightenment. The contest against Voltaire, Rousseau, and the encyclopedists, was carried on among the Roman Catholics by Le Vassor, Denyse, Houteville, d'Aguesseau, Bergier (*Traité historique et dogmatique de la vraie Religion*, 12 vols., 1780), and Chateaubriand, whose *Génie du Christianisme*, 1803, made a great impression by emphasizing the æsthetical side of Christianity; and among the Protestants by Jacquelot (against Boyle), J. A. Turretin (*Cogitat. et Dissertat. Theol.*, 1737, and *Traité de la verité de la rel. chrét.*), and Bonnet (*La palingénésie philosophique*, 1764), who, from his peculiar stand-point of natural philosophy, undertook to reconcile the belief in miracles with the scientific conception of the laws of nature.

In Germany, as in England, the apologetic literature of the eighteenth century showed a double character, influenced in the former country by rationalism, as in the latter by deism. Rationalistic latitudinarians defended only the reasonableness and high morality of Christianity against open deniers; while the orthodox supranaturalists vindicated the revelation, with its miracles and mysteries, as divine truth against both the naturalists and the rationalists. In his celebrated *Theodice* (1710) against Boyle, Leibnitz maintained the complete harmony between reason and true religion; and in the same direction followed Pfaff, Mosheim, A. F. W. Sack, Euler (*Rettung der gött. Offbg.*, 1747), Jerusalem (*Betrachtungen über die vornehmsten Wahrheiten der Rel.*, 1768), Nösselt (*Vertheidigung der Wahrheit und Göttlichkeit der christ. Rel.*, 5th ed., 1783), Haller (*Briefe über d. wichtigsten Wahrh. d. Offbg.*, 3d ed., 1779, and *Briefe über einige Einwürfe noch lebender Freigeister*, 1775). Lilienthal, *Die gute Sache der göttl. Offbg.*, 16 vols., 1750–82, occupies a prominent place on account of his thorough historical investigations; also Less: *Beweis d. Wahrheit d. christ. Rel.*, 5th ed., 1785, and M. Fr. Roos: *Beweis dass die ganze Bibel von Gott eingegeben*, 1791. After the appearance, however, of the Wolfenbüttel Fragments in 1777, and during the ascendency of Lessing's principle of the transformation of revealed truth into reasoned truth, the contest grew considerably hotter; but that which was offered by the rationalists (Döderlein, Semler, Seiler, and others) was much inferior to Kleuker's *Neue Prüfung und Erklärung der vorzügl. Beweise für die Wahrheit und den göttlichen Ursprung des Christenthums*, 1787, and *Untersuchung der Gründe für die Ächtheit und Glaubwürdigkeit der Urkunden des Christenthums*, 5 vols., 1793 These works, like Köppen's *Die Bibel ein Werk der göttlichen Weisheit*, 1787, 3d ed., 1837, represent Christianity as a divine plan in history.

III. *Apologetics proper.* — Most of the abovementioned works owe their origin to some practical demand, rather than to any purely scientific interest. But, from the beginning of the nineteenth century, a desire grew up to gather together all that was permanent and fundamental among the various apologetical materials, and form it into an organic system, an independent science. Kant's and Fichte's criticism of Revelation, and their attempt to confine religion entirely within the limits of pure reason and practical volition, made it more and more necessary to subject the ideas of religion and revelation to a deeper research, and place the whole question of the necessity, possibility, and reality of a revelation on an entirely new basis. The name "apologetics" was first introduced by Planck, *Einleitung in die Theol. Wissenschaft*, 1794; but for a long time the definition of this new science, and its position in the theological system, continued uncertain, and a matter of dispute. Tzschirner made it a part of historical theology; Planck, of exegetical theology. The first attempts at a positive representation are also somewhat vacillating in their general character; as, for instance, P. E. Müller: *Kristelig Apologetik*, Copenhagen, 1810; J. S. Franke: *Entwurf einer Apologetik d. christl. Relig.*, 1817; Stein: *Apologetik des Christenthums als Wissenschaft dargestellt*, 1824. In his *Kurze Darstellung d. theolog. Studiums*, 1810, 2d edition, 1830, Schleiermacher places apologetics in the philosophical division of the theological system; and this was the character which it assumed in the hands of Sack, 1829, Steudel, 1830, Von Drey, 1838, Staudenmaier, 1840, Dieringer, 1841, Fleck, 1847. Its relations to the philosophy and history of religion were unmistakable. The philosophy of religion treats of the idea of religion, and constructs its system, without any reference to the Christian religion; while the object of apologetics is to demonstrate the idea of Christianity as the absolute truth. The history of religion represents all religions according to their own profession, without any partiality; while the object of apologetics is to prove the absoluteness of the Christian religion from the insufficiency of the non-Christian religions. Not so clear, however, is the relation between apologetics and dogmatics; though of late the former has generally been treated as a more or less independent introduction to the latter, as, for instance, by Delitzsch, Baumstark, and Ebrard [and by I. A. DORNER: *System der christlichen Glaubenslehre*, Berlin, 1879, vol. i.]. See, besides the above-

mentioned works on apologetics, Heubner: *Apologetik* in Ersch and Gruber's "Encycl." I., Section IV., 451; Tholuck: *Vermischte Schriften*, I., 149; Hirzel: *Über die christliche Apologetik*, 1843; Zöckler: *Beweis des Glaubens*, 1867, p. 3 et sq.; Sieffert: *Apolog. Fundamentirung d. christl. Glaubenswissenschaft*, 1871.

IV. *Recent Apologies.* — The criticism of the school of Tübingen, the works of Strauss, Renan, and others, and the materialistic tendency of the whole course of modern natural philosophy, combining into one general attack on Christianity, have in our time called forth a great number of apologetical works of every description, of which we shall mention the most prominent. Stirm: *Apologie d. Christenthums*, 2d ed., 1856; Ullmann: *Wesen d. Christenthums*, 4th ed., 1854; Hundeshagen: *Der Weg zu Christo*, 2d ed., 1854; Tholuck: *Gespräche*, 1846, 1864; Luthardt: *Apologet. Vorträge*, 8th ed., 1873; and *Heilswahrheiten*, 5th ed., 1882 [English translations of his Lectures, published at Edinburgh: *Saving Truths of Christianity* (1868, now in 4th ed.); *Fundamental Truths* (1869, now in 5th ed.); *Moral Truths* (1873, now in 2d ed.)]; Gess and Riggenbach: *Apolog. Beiträge*, 1863; Auberlen: *Die göttl. Offenbarung*, 1861, 1864; Düsterdieck: *Apolog. Beiträge*, 1865; Zezschwitz: *Apologie d. Christentums*, 2d ed., 1866; Held: *Jesus der Christ*, 1865; Christlieb: *Moderne Zweifel*, 2 ed., 1870 [*Modern Doubt and Christian Belief*, N.Y., 1874]; *Die besten Methoden d. Bekämpfung d. mod. Unglaubens*, 3d ed., 1873 [*The best Methods of Counteracting Modern Infidelity*, N.Y., 1874]; and *Apologet. Vorträge*, 1870; Steinmeyer: *Apologet. Beiträge*, I.–III., 1871 [C. E. Baumstark: *Christliche Apologetik*, Frankfort, 1st vol. 1872, 2d vol., 1879]; Van Oosterzee: *Kampf und Frieden*, 1875; Hettinger (Roman Catholic): *Lehrbuch der Fundamental-Theologie*, 1879. [J. H. A. Ebrard: *Apologetik. Wissenschaftliche Rechtfertigg. d. Christenthums*, Gütersloh, Vol. I. 1874, Vol. II. 1875 (important); F. A. M. Weiss (R. C.): *Apologie des Christenthums vom Standpunkte der Sittenlehre*, Freiburg, 1878, 1879, 2 vols. A very rich and original work in this line is *Sand Christendom og Christendommens Sandhed*, "True Christianity and the Truth of Christianity," by N. F. S. Grundtvig, Copenhagen, 1866 (2d edition). Its first part is directed against the rationalism of the first half of this century; the second powerfully develops the office of Christianity in the history of mankind.]— French and English works: Frayssinous: *Defense du Christianisme*, 1851; Rougemont: *Christ et ses témoins*, 1856; Gaussen: *Le canon des Saintes Ecritures*, 1864; Guizot: *Méditations sur l'essence de la rel. chrét*, 1864. — Erskine: *Remarks on the Internal Evidence of the Truth of Revealed Religion*, 1825; Chalmers: *The Evidence and Authority of the Christian Revelation*, 1824; John Pye Smith: *Scripture Testimony to the Messiah*, 6th ed.; Pearson: *On Infidelity*, 1863; Ph. Schaff: *The Person of Christ*, 1865, revised ed., 1880 (published in several languages); Liddon: *The Divinity of Jes. Christ.*, 1867, 8th ed., 1880; Fisher: *Essays on the Supernatural Origin of Christianity*, 1870; McCosh: *Christianity and Positivism*, 1872; Farrar: *Life of Christ* [London and New York, 1874, 2 vols., 25th edition, 1880 (twelve editions sold the first year)]; McIlvaine: *The Truth of Christianity*, 1874; Peabody: *Christianity and Science*, 1874. — Treating special points of the subject: Lightfoot: *Supernatural religion*, in *Contemporary Review*, 1875–76; Ullmann: *Sündlosigkeit Jesu*, 7th ed., 1863 [*Sinlessness of Jesus*, Edinburgh, 1870]; Tholuck: *Lehre v. d. Sünde*, 9th ed., 1871; Krauss: *Lehre v. d. Offbg.*, 1868; Pressensé: *Jesus Christ*, 1866; [translated 4th ed., revised, London, 1871]; Van Oosterzee: *Das Bild Christi*, 1864; Godet: *Die Heiligkeit des A. T.*, 1869; Fuller: *Das A. T. dem Zweifel gegenüber*, 1869; Heinzeler: *Die Anstösse in d. h. Schrift*, 1864; Kurtz: *Bibel und Astronomie*, 5th ed., 1865 [*The Bible and Astronomy*, Phila., n. d.]; Böhner: *Naturforschung und Kulturleben*, 2d ed., 1864; Zollmann: *Bibel und Natur*, 3d ed., 1872; Gärtner: *Bibel und Geologie*, 1867; Stutz: *Der alte und d. neue Glaube*, 1874; Reusch: *Bibel und Natur*, 4th ed., 1876; Fabri: *Briefe gegen d. Materialismus*, 2d ed., 1864; Schmid: *Die Darwinischen Theorien*, 1876. — Periodicals of Apologetical interest: *Christian Evidence Journal*, published since 1870 by the *Christian Evidence Society*, London; *Der Beweis des Glaubens*, published since 1864 by Zöckler, Grau, and others. THEODOR CHRISTLIEB.

[In addition to the works mentioned by Professor Dr. Christlieb, the following deserve attention: the *Bampton Lectures*, printed London and New York, especially A. S. Farrar: *Critical History of Free Thought* (1862); J. B. Mozley: *Eight Lectures on Miracles* (1865); C. A. Row: *Christian Evidences Viewed in Relation to Modern Thought* (1877); Henry Wace: *The Foundations of Faith* (1879). The *Hulsean Lectures* (London), especially F. W. Farrar: *The Witness of History to Christ* (1870); Stanley Leathes: *The Gospel its own Witness* (1874); The same: *The Religion of the Christ* (1876). The *Boyle Lectures*. Independent of these valuable courses, see Horace Bushnell: *Nature and the Supernatural* (1858); McCosh: *The Supernatural in Relation to the Natural*, N.Y., 1862; Emilie Saisset: *Modern Pantheism*, Edinburgh, 1863, 2 vols.; J. P. Cooke: *Religion and Chemistry*, N.Y., 1867, 2d ed., 1880; Albert Barnes: *Lectures on the Evidences of Christianity in the Nineteenth Century*, N.Y., 1868; *Science and the Gospel*, London, 1870; *Aids to Faith*, by several authors, N.Y., 1870; G. P. Fisher: *Supernatural Origin of Christianity*, revised ed., N.Y., 1870. *Boston Lectures*, Boston, 1870, 1871, 1872. B. Harris Cowper: *Popular Lectures on the Evidences of Religion*, London, 1870; Thomas Cooper: *The Bridge of History over the Gulf of Time*, London, 1871. *Modern Unbelief.* Lectures, edited by Rt. Rev. C. J. Elicott, London, n. d. William Fraser: *Blending Lights*, N.Y., 1874. *God's Word Man's Light and Guide.* Lectures by different authors, N.Y., n.d.; J. W. Dawson: *Nature and the Bible*, N.Y., 1875; Tayler Lewis: *Nature and the Scriptures*, N.Y., 1875; *Science and Revelation*, Lectures, Belfast, 1875; Henry Rogers: *The Eclipse of Faith*, London, 1853; Ramson B. Welch: *Faith and Modern Thought*, N.Y., 1876; R. Flint: *Theism*, Edinburgh, 1877; the same: *Antitheistic Theories*, Edinburgh, 1878; E. R. Conder: *The Basis of Faith*, London, 1878, 2d ed., 1881; Paul Janet: *Final Causes*

Edinburgh; CHARLES W. SHIELDS: *The Final Philosophy*, N.Y., 1878, 2d ed. revised; B. MAITLAND: *Steps to Faith*, London, 1880; W. M. TAYLOR: *The Gospel Miracles in their Relation to Christ and Christianity*, N.Y., 1880; G. FREDERICK WRIGHT: *The Logic of Christian Evidences*, Andover, 1880. CAIRNS: *Unbelief in the Eighteenth Century*, Edinburgh, 1881; CALDERWOOD: *Science and Religion*, N.Y., 1881. See, also, *Christianity and its Antagonisms* in the vol. of the Evangelical Alliance, N.Y., 1874, and *Revealed Religion in its Relation to Science and Philosophy* in the vol. of the Presbyterian Alliance, Phila., 1881.]

APOSTASY (*ἀποστασία, apostasia*, "revolt") comprised, when the doctrine first was formed in the Church, both the *apostasia perfidiæ* (revolt against the faith), the *apostasia inobedientiæ* (revolt against authority) and the *apostasia irregularitatis* (revolt against the rules). A precise distinction between the two last forms of apostasy was never established, however; and at present the *apostasia inobedientiæ* is identical with *apostasia a monachatu* (revolt against the monastic vow), and the *apostasia irregularitatis* with *apostasia a clericatu* (revolt against the clerical vow). Neither of these forms is possible outside of the Roman-Catholic Church; while the *apostasia a fide* or *perfidiæ* is known also to Protestant churches.

Apostasia a monachatu takes place when a regular member of an ecclesiastical order leaves his monastery and its rules without due permission from his superior, and returns to the world either as ecclesiastic or as layman. *Apostasia a clericatu*, which can be committed only by ecclesiastics of the higher grades, is an unpermitted return to the world of some such ecclesiastic: apostates of this kind were Talleyrand, Rouge, etc. Both forms of apostasy were by the Council of Chalcedon belaid with anathema, to which later ecclesiastical legislation has added loss of all privileges of order and estate, excommunication, and infamy. All bishops were required to seize and imprison criminals of this kind when found in their dioceses. Apostates from monastic vows were delivered up to the superior of their order, to be punished in accordance with the peculiar laws and usages of the order: apostates from the priesthood were detained in prison until they returned to obedience. Neither of these forms of apostasy is punished by the state.

Apostasia a fide means secession from the Christian congregation, and disowning of the name of Christ. It is allied to heresy and schism, involves both these crimes, and has always been considered a higher grade of them. The passages of Scripture on which the legal treatment of this form of apostasy is based are, Heb. iii. 12, vi. 4–9, x. 16–29; 2 Pet. ii. 15–21; 2 John ix. 11; Luke xii. 9. In the ancient church, during the epoch of persecution, this crime was, of course, much more frequently met with than now: but the ancient church made a distinction, and called only such as seceded voluntarily apostates; while those who fell from weakness, or were compelled by force, were classified as *libellatici*, *sacrificati*, *traditores*, etc. All were excommunicated; and at first the church refused to grant absolution, either altogether, or till the hour of death: but afterwards this severity decreased, and the excommunicated were received into the church once more on condition of repentance and penance. This is still the actual state of the case. The decree of Boniface VIII., identifying apostasy to Judaism with heresy, has been of special importance, as it has been extended also to other cases of apostasy, and its principle has been adopted by the state. Apostates to Islamism, the so-called renegades, are still treated by the Roman Church from this point of view. To apostates to modern atheism, however, the principle cannot be applied, as such apostates generally make no public confession, which is necessary to prove the crime.

Under the first Christian emperors, the Roman state considered apostasy as a civil crime, to be punished with confiscation of property, loss of *Testimentifactio*, inability to serve as a witness, infamy, etc.: see *Tit. Theodos. Cod. de apostat.* (16, 7) *tit. Just. Cod. ead.* (1, 7) I. 1, 7. *Th. C. de Judæis* (16, 8); comp. Platner, *Quæst. de Jure Crimin. Romano*, Marburg, 1842, pp. 265–267. During the middle ages the German Empire had no occasion to make laws against apostasy: it adopted the above-mentioned ecclesiastical view, and considered apostasy a qualified heresy. The German criminal codes of the early middle ages know no penalties for apostasy, and the criminal code of Charles V. (1532) abolished also the penalties for heresy.

With respect to the Protestant churches it is in the very nature of the idea of a state-church, indeed, of a church in general, that it cannot remain altogether indifferent to apostasy. It must take notice of the fact in some way or other; but of course it cannot employ the aid of the state. See LINDE: *Staatskirche, Gewissensfreiheit und religiöse Vereine*, Mainz, 1845, p. 17, AMTHOR: *De Apostasia Liber Singularis*, Coburg, 1833; GEORG FEJÉR: *Jus Ecclesiæ Catholicæ adversus Apostatas*, Pest., 1847. MEJER.

APOSTLE. This name, "sent of God," was given in the Old Testament to the organs of the divine revelation (Num. xvi. 28; Isa. vi. 8; Jer. xxvi. 5); and so in the New Testament, not only to Jesus, as frequently in John (cf. Heb. iii. 1), but to John the Baptist (John i. 6), and to those whom Jesus sent forth (cf. Luke xi. 49; Matt. xxiii. 34, 37). This is surely the derivation of the word "apostle;" and that it came into such universal and early use is good evidence that it was the name given by Jesus to the Twelve (Luke vi. 13). To the apostles Jesus gave a special training. They were particularly to be witnesses of his resurrection. Their number was twelve, because there were twelve tribes, and after the death of Judas, the disciples filled the break by an election (Acts i. 15 sq.). The apostles made their nation's capital the centre of their work; and, as the church grew, they remained its head, and staid in the city after the disciples were dispersed (Acts viii. 1), continuing, however, when necessary, to make excursions into the neighborhood (cf. viii. 14 sq., ix. 32 sq.). Their number received the addition of another, Paul, whose call to the apostolate was precisely as good as theirs, and whom they eventually recognized as every way fitted to work among the Uncircumcision as they were among the Circumcision (Acts ix. 1; Gal. ii. 11 sqq.). The different spheres of labor being thus recog-

nized, there was no clashing and no jealousy. It may well be that Paul and Peter could not work together in the same place; but that there was a dissension between them is unproven and improbable. The Tübingen school has overstrained the difference between the two leading apostles.

Tradition assigns to each apostle a specific part of the then known world: accordingly there is a festival of "the Dispersion of the Apostles," celebrated July 15; but there is no proof that this was the case. This much is true: Peter and John, as is proven by their letters, left the centres of Judaism, and labored, like Paul, amid heathen populations, and, it would seem, among the heathens themselves. [The signs of an apostle were (1) Witness of the Resurrection (Acts i. 21, 22); (2) Commission from Christ himself (Luke vi. 13; Gal. i. 1); (3) Inspiration (John xvi. 13); (4) Miraculous powers (Acts ii. 43; Heb. ii. 4). The word "apostle" is also used in a wider sense of a gospel herald (2 Cor. viii. 23; Phil. ii. 25).] K. SCHMIDT.

APOSTLES' CREED, The (*Symbolum Apostolicum*), can, in its present form, be traced back with certainty to the beginning of the sixth or the end of the fifth century. The text, Latin and Greek, first occurs in a manuscript from the eighth or ninth century of the *Psalterium Græcum et Romanum*, erroneously ascribed to Gregory the Great. But it is evident from the pseudo-Augustinian sermons, that this very text was used in the churches of Gaul about the year 500. As now no trace of it can be found before this time, while various other creeds deviating more or less from it can be proved to have been in common use, the year 500 may be put down approximatively as the date of its origin. Singular it is, however, that a formula of so late a date should have obtained the epithet "apostolical;" and of the meaning of this epithet there can be no doubt, as the legend telling how the apostles made the creed, by adding each one separate sentence, is contemporary with the creed itself. Hence it would seem probable that there must have been in the Roman Church an earlier creed, which, when superseded by what is now known as the Apostles' Creed, transferred its dignity, name, and legend to its successor. And so there was. The conjecture fits the known facts. Between 250 and 460 the Church of Rome used a shorter symbol, or creed, which was held in the highest esteem, in which no alterations were tolerated, and which was considered the common work of the twelve apostles brought to Rome by Peter. The Greek text of this older and shorter Roman symbol first occurs in Marcellus of Ancyra (336-341), the Latin in Rufinus (390). It must be noticed, that, while with the younger and longer Roman symbol the Greek version evidently is a translation of the Latin, in the older and shorter, the Latin is certainly a translation of the Greek. See both texts in Schaff's *Creeds*, Vol. II., pp. 47 sq. Ambrosius speaks of this creed, and seems to have known the legend of its origin; though Rufinus, who wrote later, did not know it. Also Jerome, Cœlestine I. (422-431), Sixtus III. (431-440), and Leo I. (440-461) allude to the apostolical origin of the symbol; and so highly did Ambrosius prize it, that he ascribed a greater authority to it than to any work of any single apostle. The questions then arise, Whence did this older, shorter, Roman symbol come? and in what relation did it stand to the younger and longer?

With respect to the first question, the very circumstance that the Latin version is a translation of the Greek points towards an Eastern source; but there is nothing to show that the said Greek text ever has been actually used by any Greek church. Generally there is a great difference between the creeds of the Western Church and those of the Eastern Church, both internally and externally. All the creeds of the Western Church have, if not their root, at least their type, in the old, short Roman symbol. They have all an historical character. New facts are added in some local creed to make the symbol more fully representative of the Christian faith; but nothing pertaining to the original type is ever left out. The Eastern Church, which knew nothing of a creed made by the apostles themselves, felt more free about the matter. All Oriental creeds are pre-eminently dogmatical; and changes were made simply to suit circumstances, for polemical purposes, in order to crush dogmatical heresies. Important historical facts are left out, and anti-Gnostic, anti-Monarchian, anti-Arian definitions take their place. Thus the Oriental creeds are in a state of steady transition up to the moment when the Nicæno-Constantinopolitan Creed is established, and a rigid conservatism adopted. Nevertheless, in this stream of shifting shapes, the presence of something typical is very strongly felt, and though this type cannot be bodily caught, and palpably traced out, its resemblance to the old, short Roman symbol, cannot be mistaken. But at this point all further demonstration becomes impossible. The common source of these two types is a matter of pure construction. Only it may be asserted that the starting-point cannot have been the common work of the twelve apostles, or the work of any single apostle. In that case, the history of the creeds during the second and third centuries would have been another than that it has been.

With respect to the second question, it seems probable that it was the adoption by the Church of Rome of the Nicæno-Constantinopolitan Creed which mediated the transition from the older to the younger Roman symbol. The rule of the Ostrogoths in Italy brought the Church of Rome in dangerous proximity to Arianism, and, in order to emphasize its attitude with respect to this heresy, the church felt compelled to adopt a more explicit, so to speak polemically formed, symbol. Then, again, when this necessity ceased to press on the church, and a return to a simpler creed became possible, the old symbol had grown dim in men's memory; while the new stood fresh and vigorous, recommending itself with its noble simplicity, its easy completeness, and the great favor it had already won in the churches of Gaul.

LIT. — HARVEY: *History and Theology of the Three Creeds*, Cambridge, 1854; NICOLAS: *Le Symbole des Apôtres*, 1867; CASPARI: *Quellen zur Geschichte des Taufsymbols*, Christiania, 1869; LUMBY: *The History of the Creeds*, Cambridge, 1873, 2d ed., 1880; WESTCOTT: *Apostles' Creed*,

London, 1883; BARON: *Greek Origin of Apostles' Creed*, London, 1885

APOSTOLIC BROTHERS, or APOSTOLICS, is the name of a sect which was founded in Upper Italy, in the latter half of the thirteenth century, by Gerhard Sagarelli, a native of Alzano, in the dominion of Parma. It arose as a natural re-action against the ostentatious and vainglorious splendor of the Roman Church, and its principal tenet was a literal imitation of the life and apparel of the first followers of Christ. At first Sagarelli made only a very slight impression, and found only very few adherents. But the interference of the Bishop of Parma (in 1280), the decrees of Honorius IV. (in 1286), suppressing all religious associations not sanctioned by the pope, the ex-communication of Sagarelli by the synod of Würzburg (1287) finally attracted attention to him. The number of his adherents increased, and his attacks on the worldliness of the church grew bolder. In 1294 he was seized, and compelled to recant; and in 1300 he was burnt for having relapsed. A man of much greater gifts, Dolcino, now took the lead of the sect; and by his enthusiasm and apocalyptical prophecies he attracted great numbers of followers. Against the troops which were sent to arrest him, he defended himself by force; but in 1307 he was defeated and burnt. Still the sect did not yet succumb. In 1310 it was condemned by a synod of Treves; in 1311 it appeared in the neighborhood of Spoleto, in 1320 in Toulouse; in 1368 it was condemned by a synod of Lavaur; and in 1374 this condemnation was repeated by a synod of Narbonne. In France and Germany the sect often united with the Fratricelles and Beghards. See DOLCINO.

APOSTOLICAL CANONS. Under the title *Canones qui dicuntur Apostolorum*, an appendix is in many codices, though not in all, added to the eighth book of the Apostolical Constitutions, giving sometimes fifty, sometimes eighty-five, rules concerning ecclesiastical discipline. As far as their contents are concerned, these rules have been drawn partly from Holy Writ and the tradition of the church, partly from the decrees of the synods (Antioch, Neo-Cæsarea, Nicæa, and Laodicæa), and partly from the Apostolical Constitutions, a letter from St. Basil (370), etc. The author of this collection is unknown. It was made in Syria, and probably gradually, though within the fifth century, as Dionysius Exiguus incorporated the shorter version in his collection, and, fifty years later on, Johannes Scholasticus, the longer one in his. The Council of Trullo (692), which repudiated the Apostolical Constitutions, recognized the Apostolical Canons, and after that time they always form part of the Greek collections of canon law. In the Western Church, only the first fifty canons, that is the shorter version, were recognized; but to these the popes often appeal: John II., in a letter to Cæsarius of Arles; Zacharias, in a letter to Pepin, etc. The work was first published by Merlin, Paris, 1524, but after that time often in collections of canon law. They are found also in Ueltzen's *Constitutiones Apostolicæ* (1853), pp. 236–253 (85 canons in Greek). See the article Apostolical Canons, in SMITH and CHEETHAM: *Dictionary of Christian Antiquities*, and our article, APOSTOLICAL CONSTITUTIONS.

APOSTOLICAL CHURCH DIRECTORY, a collection of prescripts and instructions belonging to the beginning of the third century, and extant in several Ethiopian and Arabian manuscripts, but only in one Greek. In many points this collection presents a remarkable conformity to the seventh and eighth books of the Apostolical Constitutions and to the Epistle of Barnabas; but it is, nevertheless, independent of both. It consists of thirty-five articles, and contains moral instructions ascribed to John, and ecclesiastical prescripts ascribed to the other apostles, and treating of bishops, elders, deacons, widows, the duties of laymen, and the question whether women should be allowed an active participation in divine service. The whole ends with an admonition by Peter to follow these instructions. The collection was first published in a Latin translation of the Ethiopian text by Hiob Ludolf: *Commentarius in Historiam Æthiopicam*. The Greek text, accompanied by a German translation, has been given by BICKELL in his *Geschichte des Kirchenrechts*, Giessen, 1843.

APOSTOLICAL CONSTITUTIONS is the name of a collection of ecclesiastical prescripts in eight books, in which three independent works have been combined. I. The first six books were probably originally written in Greek, in the diocese of Ephesus. They give in the loose form of a continuous speech, and in a very diffuse style, a multitude of doctrinal, liturgical, and moral instructions. The author is unknown; but he has evidently drawn from the longer version of the Epistles of Ignatius. The Greek original is lost; but a Syrian translation is still extant in several manuscripts; and a transcription of the work, made in the beginning of the third century, exists in Greek, Arab, Ethiopian, and Coptic versions. II. The seventh book treats in a very much more concise style of the different paths which lead to life or to death, and — to judge from the contents, which may be characterized as a transition from Sabellianism to Arianism — it belongs to the fourth century, though before the Council of Nicæa. It ends with some liturgical rules and formularies. Chaps. i.–xviii. conform often to the Epistle of Barnabas. In the Orient it is not known. III. The eighth book, probably originally a ritual for bishops, and according to its contents older than the Council of Nicæa, is found in various collections, both Oriental and Greek. The style is peculiar, the form is that of ordinances; the apostles command. It, too, contains, a number of liturgical formularies. Chap. iv., on Ordination, bears in many codices the special title, "The Constitutions of the Holy Apostles concerning Ordination by Hippolytus;" and also other collections of apostolical traditions, Ethiopian and Arabian, are ascribed to this man. With respect to the work as a whole, it is noteworthy, however, that the three divisions sometimes give three contradictory instructions, as, for instance, on the question of tithes (ii. 25, 28; vii. 29; viii. 30).

The Apostolical Constitutions were never recognized by the Western Church, and were hardly known in Western Europe before the sixteenth century. In the Eastern Church, opinions were

divided about the worth and dignity of the work, until the Council of Trullo (692) decided the question by rejecting the book. It was first published by Turrianus (Venice, 1563); afterward by Cotelerius, in his *Patres Apostolici* (Paris, 1672), and by Ültzen, *Constitutiones Apostolicæ* (Schwerin and Rostock, 1853), De Lagarde, *Didascalia Apost. Syriace* (Lips., 1854), *Græce* (1862). The Ethiopic version was edited and translated into English by Thomas Pell Platt (1834); the Coptic, by Henry Tattam (1848), both for the Oriental Translation Fund.

LIT. — DREY: *Über die Konstitutionen und Kanones d. Apost.*, Tübingen, 1832; BICKELL: *Geschichte des Kirchenrechts*, Giessen, 1843; BUNSEN: *Hippolytus and his Age*, London, 1852; LAGARDE: *De Indole et Origine Canonum et Constitutionum Apostolorum.* [SMITH and CHEETHAM: *Dictionary of Christian Antiquities*, Vol. I., art. "Apostolical Constitutions."] MEJER.

APOSTOLIC COUNCIL AT JERUSALEM, A.D. 50. In Acts xv. there is an account of a meeting of the apostles and elders to decide whether circumcision and the Mosaic law were binding upon the Gentile converts. The occasion of the council was the representation of certain men who came down to Antioch from Judæa, that it was necessary to salvation to be circumcised. The question arose whether this was also the sentiment of the parent church in Jerusalem. If so, then, the practice and preaching of Paul and Barnabas flatly contradicted it, and the easiest way to find out was to send a delegation to Jerusalem, who should confer with the brethren there. This was done. By common consent this council is the most important in the entire history of the church, and therefore demands special consideration. It not only furnished the basis for the evangelical work of the early church, but also was a field upon which the opposing parties could meet. Within this century it has also been the target for rationalistic attack, and the object of vigorous defence. Thus central and crucial in primitive times and to-day has been the first council of the Christian Church.

1. *The Council and the Speeches.* — The narrative informs us that the leaders, and the great majority of the congregation, were liberal in their views; but the opposition of some Pharisaical members in the private preliminary meeting which seems to have been held (vers. 4, 5) was so vigorous as to compel the apostles to bring the matter before the whole body; and thus the decree had the full force of the sanction of the entire church (vers. 7, 22). This final unity proves that the Jerusalem Church was accustomed to the view Peter held to in his speech, "We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they" (ver. 11). The men who had come to Antioch were condemned (ver. 24).

The chief speakers at the council were representative men, — Peter, the apostle to the circumcision, but cured of bigotry; Paul, the apostle to the uncircumcision, whom a miracle had convinced of the truth, and experience had taught how to apply it; Barnabas, the companion of Paul, and, under his influence, a representative of the great body of the present clergy, not investigators, but happy and able followers; James, the just man, walking in all the commandments and ordinances of the law blameless. The speeches matched the characters. Peter (vers. 7–11) fell back upon his experience ten or twelve years before in the house of Cornelius, and argued from that premise, that inasmuch as God had put no difference between Jew and Gentile, receiving them both through faith, they (the Jews) could not refuse them (the Gentiles) all the rites of their religion, or tell them that circumcision and Mosaism were necessary to salvation. Paul and Barnabas (ver. 12) spoke of the attendance of miracles upon their work. James (vers. 13–21), as presiding officer and head of the Jerusalem Church, authoritatively summed up the debate. He showed that it was entirely in accordance with prophecy, that the "lawless" Gentiles stood near the Jews in the church. And he counselled them not to act contrary to the declared will of God, who knew all his work; i.e., how to manage the world, from the beginning, and who had put the conversion of the Gentiles into his plan. On the contrary, he advocated following the plain indications of Providence, and ridding the Gentiles of any obligation to keep the law, merely calling attention to certain necessary things. The counsel of James was not a command, and yet it carried so much weight, that the letter which the council sent to the Antiochian Christians by two delegates who returned with Paul and Barnabas, followed exactly the line of remark and prohibition he proposed, and probably was dictated by him.

2. *The Letter of the Council.* — The following is an analysis of it. The salutation showed how the several classes in the council were consulted, and had agreed. The Jerusalem Church denied emphatically that the causers of the trouble were authorized to speak in their name, or that they expressed their sentiments. They indorsed Barnabas and Paul, and sent delegates to repeat their commendation orally. They claimed the co-operation of the Holy Spirit in the decrees, as in the general tenor of their remarks. The *decrees:* abstention from (1) meats offered to idols; (2) blood; (3) things strangled (as fowls and other animals caught in snares); (4) fornication. The closing salutation, like the opening one, was Greek, not Hebrew, indicating the complexion of the council.

The *decrees* deserve more detailed study. They are most likely exactly the prohibitions laid upon so-called Proselytes of the Gate, which, according to Jewish tradition, were among those laid upon Noah and his descendants; mark, *before* circumcision, and *before* Moses. We find, however, that they are contained in Lev. xvii. and xviii. The design of the decrees was to shut off all objectionable heathen customs, so that the Gentile Christians might escape defilement. (1) The first prohibition was called for by the permeation of the social life by Paganism. That part of the animal which was not burnt as a sacrifice was used by the sacrificer as food, or else sold. The effect of the prohibition was, therefore, to debar the Gentile believer from all festivities, surely from all feasting; for the eating of such idol-offered food was universal. (2)

"Blood" was forbidden, because "the life of the flesh is in the blood" (Lev. xvii. 11). It was a very common article of food among the ancients. (3) So particular were the Jews in regard to the slaying of their food, that they would employ only a Jewish butcher; and the same spirit is shown now. Consequently the council laid upon the Gentile converts a similar obligation. (4) The fourth prohibition was directed against that sin, which, in the then heathen world, was regarded as natural and permissible, and committed without shame. It is, however, perhaps probable that "fornication" in this passage may include unlawful marriages within the forbidden degrees of kindred (Lev. xvii. 18). We thus see, that, although the council may have considered its decrees very moderate and light, yet really it called upon the Gentile to live a different style of life, and to raise matters of perfect indifference into matters of conscience. And it is noteworthy that while, in regard to fornication, the present Church of Christ is in unison with the Primitive Church, in regard to the other decrees the Eastern or Greek Church in the second Trullan Council (692) re-enacted the law against eating blood and things strangled, and still retains it; but the Latin Church very properly has gradually let this prohibition drop. The decrees found a ready reception, and exerted a great influence (cf. xv. 31, xvi. 4, xxi. 25). They established a code of manners which protected the weak Christian, and distinguished all believers from the heathen.

3. *The Effects of the Council.* — The immediate effect was to greatly cheer the Gentile converts. They breathed more freely. The Judaizers were similarly depressed. But the council did not settle all points; for it yet left open to a Jewish Christian to put aside his Mosaism, while at the same time James and others were in favor of retaining it. Consequently the liberal Jew could quote the spirit of the letter; the strict Jew, the text of it. Peter in Antioch acted not so much with the decrees of the council as with himself, his speech and behavior. We can trace the influence of the first and greatest of the church councils in the healthier tone, and greater moral earnestness, with which, in the First Epistle to the Corinthians (v., vi. 8–10) and in the Apocalypse (ii. 14, 20), fornication and idolatry are spoken of; and the sentiments therein expressed are evidently not unusual, but the voice of the church. In regard to the eating of blood, the information is slight; but it can be said, that, in the second half of the second century, it was abhorred in the church. See Tertullian, *Apologetica* c. 9; Clement, *Hom.* VII. 4, 8; *Recogn.* IV. 36.

There has been a suspicion that the Acts vindicated an altogether too prominent position for the Jerusalem Church in the council. But examination shows that there was no authority exerted upon the Gentile converts which did not coincide with their convictions. So Paul could heartily defend the position there taken.

4. *The Accounts given in Acts xv. and Gal. ii.* 1–10. — An event of so much importance, we should expect, would be mentioned again in the New Testament; and, indeed, a reference (disputed) has been found in Paul's Epistle to the Galatians (ii. 1–10). But there are evident differences, although they can be reconciled. The points of dissimilarity are, (1) The visit to Jerusalem is the third mentioned in the Acts, after Saul's conversion; in Galatians it is apparently the second. (2) The Acts relate a public meeting of the entire church. Galatians refers to a private meeting between Paul and the principal ("pillar") apostles; but he hints also at a public meeting, when he says that he laid his Gospel before the brethren of Jerusalem, i.e., the entire congregation, and also "privately," or apart, before the pillar-apostles. (3) The council in Jerusalem was summoned at the request of the Antiochian Church. Paul, in Galatians, says he went up by "revelation." (4) In Galatians the circumcision(?) of Titus is mentioned: there is nothing said about it in the Acts. (5) The Acts give the text of a letter; there is no reference to it in Galatians, — actions rather than words are mentioned, — and the only exhortation given was "to remember the poor."

In view of these dissimilarities it has been common with "liberal" theologians, especially of the "Baur" school, to throw discredit upon the fifteenth chapter of Acts, to regard it as written to reconcile the Petrine and Pauline parties, but not as history. But this view is being abandoned, at least in part, even by liberal critics, as Weizsäcker, Keim, and Schenkel, who have come to the conclusion that the difference between Peter and Paul was not nearly as great as Baur had represented it. Schenkel confesses himself now convinced that the Acts is contemporary and reliable (*Das Christusbild der Apostel*, Leipzig, 1879, p. xi.). Keim (*Aus dem Urchristenthum*, Zürich, 1878, p. 89) says, that, although the book is defective, it yet supplements Paul, and tells the story of active and sympathetic co-operation with Paul. A closer study of the two passages serves to bring out their harmony, and does away with the necessity of Paley's suggestion that in Galatians we have mention of a visit to Jerusalem, not elsewhere recorded. 1. There are five visits of Paul to Jerusalem mentioned in the Acts. In identifying that of Galatians (ii. 1–10), the first (ix. 26) and the last (xxi. 15) must evidently be left out; but the second (xi. 30, xii. 25) and the fourth (xviii. 22) have found advocates. But against the first identification "there are the facts (1) that it is not easy to place fourteen years between the visit of chap. ix. 27, and and that of chap. xi. 30; (2) the visit of chap. xi. 30 appears in the history as confined to the single object of carrying relief to the suffering poor of the church at Jerusalem; (3) the question as to enforcing circumcision had not then been raised after its apparent settlement in the case of Cornelius; (4) had the agreement referred to in Galatians (ii. 9) preceded the council, it would assuredly have been appealed to in the course of the debate at the council. Against the second there are the facts (1) that the interval would in that case have been more than fourteen years; and (2) that it was not likely that the question should have been raised again after the decision of the council" (Plumptre on Acts xv. 2, in Bp. Ellicott's *New Testament Commentary for English Readers*). We decide, therefore, that the attendance of Paul on the council was his third visit. Paul does not say, "I went up the second time,"

but "I went up *again*." The absence of reference to it in Galatians is explained by the fact that there he is stating how much intercourse he had had with the chief apostles, and as, on this visit, he probably did not see them, he omits all mention of it. Hence there is no discrepancy between Acts xv. and Gal. ii. in regard to time. Nor is there any insuperable difficulty in regard to the contents of the two accounts. (1) In both, the matters of consultation are circumcision and the Mosaic law; and the origin of the consultation was in each case the effort of the Judaizers. (2) In both, the practice of the apostle was confirmed. (3) In both, Peter appears as the equal of Paul. (4) In both, the Pauline principles are triumphant. (5) It was evidently impossible for Paul to carry on his argument for his apostolic position, and yet be silent about this most important council; for it was in it that his claim was fullest recognized. Further, that Paul ascribes his journey to revelation proves the coincidence between outward events and the Spirit's action. The Antiochian Church sent him; but God prompted him to go. Paul deals with the private, inner history of the council; the Acts, with the public. Hence the Acts are silent about Titus, as they are about the giving to Paul of the right hand of fellowship.

5. *The Apostolic Council at Jerusalem and Church Government.* — Each form, Episcopal, Presbyterial, Congregational, appeals to this council for support. But, while it may be freely granted that there was *some* particular order then used, it does not follow that the order was of binding force. As far as we can gather, there were regularly appointed delegates from Antioch, a called meeting of the apostles and elders, a further meeting of the church, a presiding officer (James, *not* Peter), and a letter, which was official in the sense that it received the indorsement of the Jerusalem Church. This letter contained directions which were thought to be inspired. It is easy to see elements of the three great methods of church government in such a council, and at the same time to be able to prove that no one method is entirely favored by it. About the only things it does prove are, that there was no supremacy of Peter, that it was considered a good thing to refer perplexing questions to the mother-church, and that in the council all — apostles, elders, and brethren — took part. Not, therefore, as furnishing a norm, but as demonstrating the essential unity of the church, is the council a delighful feature of the primitive-church history. Its so-called "decrees" have passed out of sight as the division of the church into circumcised and uncircumcised converts ceased; but the yoke of Mosaism it broke has never been remade.

Lit. — Besides the books already incidentally mentioned, see the special thesis, K. Schmidt: *De apostolorum decreti sententia et consilio*, Erlangen, 1874; and the article by the same in Herzog: *Real-encyklopädie* s. v. "Apostel Konvent", vol. 1; Schaff: *History of the Apostolic Church*, pp. 245–257; Bishop Lightfoot's Excursus, "*St. Paul and the Three*" in his Commentary on *Galatians;* Canon Farrar's *Life of Paul;* Karl Wieseler: *Zur Geschichte d. Neutestamentlichen Schrift u. d. Urchristenthums*, Leipzig, 1880; and the latest discussion and literature in Dr. Schaff's *Church History*, vol. 1, revised edition, 1882, pp. 330 sqq.

SAMUEL M. JACKSON.

APOSTOLIC FATHERS (*Patres Apostolici*), a term applied in a wider sense to all immediate pupils of the apostles, and in a narrower sense to those only who have left written testimonies. They fall into two groups; namely, disciples of Paul, Barnabas, Clemens Romanus, and Hermas; and disciples of John, Ignatius, Polycarp, and Papias. Dionysius Areopagita (see title), who is sometimes also reckoned among the Apostolic Fathers as a convert of Paul, belongs to a much later age. The Apostolic Fathers are valuable for the contrast they present to the New-Testament writers. They move in the element of living tradition, and make reference to the oral preaching of the apostles; but by their language they plainly show that the difference between them and the apostles is one of kind, not of degree. The pious, and in the main excellent Clemens Romanus, Ignatius, with his morbid, feverish longing after martyrdom, Polycarp, with his remarkable echoes of the New Testament, Barnabas, allegorical and tedious, Hermas, ingenious though strained, not to mention the others, — these are a great contrast to Paul, Peter, John, James, Jude, and the evangelists. That the Apostolic Fathers were truly pious men, that they had learned much about Christ, does not free them from the charge of mediocrity, and starts the inquiry, Did they differ from the New-Testament writers simply as talent differs from genius, or did they differ as uninspired from inspired men? The unprejudiced judgment leads to the conclusion that the New Testament came from God; the *Patrum Apostolicorum Opera*, from men. See separate articles on the writers mentioned.

Lit. — *Editions.* The best editions of this whole body of literature are those by J. B. Cotelerius, Paris, 1672, which was the first collection re-edited with notes by J. Clericus (Le Clerc), Antwerp, 1698, 2d ed., 1724; Richard Russel, London, 1746; Guil. Jacobson, Oxford, 1838, 4th ed., 1863; C. J. Hefele, Tübingen, 1839, 5th ed. by Funk, 1878; Dressel, Leipzig, 1857, 3d ed. by Gebhardt, Harnack, and Zahn, 1876. The last edition is the best and fullest. Lightfoot's promised edition, so far, embraces *Clement of Rome*, London, 1869–77, 2 parts (containing Bryennios' recovered portions of Clement's Epistles), *Ignatius and Polycarp*, 1885, 2 vols. — *Translations.* There are good translations of the Apostolic Fathers by Archbishop Wake, London, 1693, often reprinted, latest edition, carefully revised, Oxford, 1861; by Roberts, Donaldson, and Crombie as vol. I. of the "Ante-Nicene Christian Library," Edinburgh, 1867; and by C. H. Hoole, London, 1872. A good German translation is that of H. Scholz, Gütersloh, 1865. — *Dissertations.* Besides the Prolegomena to the editions named above see Möhler (R. C.): *Patrologie*, ed. Reitmayr, Mainz, 1840; A. Schwegler: *Das nachapostolische Zeitalter*, Tübingen, 1846 (full of untenable hypotheses); Reuss: *Hist. de la théol. chrét. au siècle apostol.*, Strassburg, 1852, 3d ed., 1864, English translation, Edin., 1872; A. Hilgenfeld: *Die apostolischen Väter*, Halle, 1853; Lechler: *Das apostolische und nachapostolische Zeitalter*, 3d ed., Karls-

rune, 1885; DONALDSON: *A Critical History of Christian Literature and Doctrine, from the Death of the Apostles to the Council of Nice*, London, 1864–66, 3 vols.; The same: *The Apostolical Fathers; a critical account of their genuine writings, and of their doctrines*, London, 1874; ALZOG: *Grundriss der Patrologie*, Freiburg im Breisgau, 1866, 3d ed., 1876; SPRINZL (R. C.): *Die Theologie der apostolischen Väter*, Wien, 1880.

APOSTOLIC KING, an honorary title of the kings of Hungary, given originally to Stephen, the first Christian King of Hungary, by Pope Silvester II. (999–1003), on account of his zeal for the propagation of the faith; renewed and confirmed to Maria Theresa, for the Austro-Hungarian royal family, by a brief of Clemens XIII., Aug. 25, 1758; abolished in 1848, but resumed in 1852.

APOTACTICI (Renuntiants), also called *Apostolici*, an ascetic sect which arose in Phrygia, Cilicia, and Pamphylia in the third century, and held tenets similar to those of the Encratites, Marcionites, etc. They renounced marriage, private property, etc., and pretended to follow apostolical advice on these points.

APPEALS to the pope, in his quality of primate of the Roman-Catholic Church, were not formally recognized as a legal instrument in the administration of justices, until the year of 343, by the Council of Sardica. It was there agreed that a bishop who had been condemned by a synod had a right to appeal to the Roman patriarch, who, in such a case, should either confirm the verdict, or appoint new judges. In the course of half a century, this decree of the council grew, in Rome, into the assumption, that, in all important cases, an appeal from the verdict of a bishop could be made to the pope, not only by another bishop, but by any one aggrieved; and this view was not only repeated, but even carried further, by the Pseudo-Isidorean decretals. They state, that not only can all cases be brought before the papal court by bishops, but *causæ majores* cannot be decided in any other court; that not only can appeals to the pope be made by bishops, and in *causis majoribus*, but by any one aggrieved, and in any kind of cases, etc. In the twelfth century, when the pope had arrogated the right to decide, immediately or through his legates, in all cases arising under the episcopal courts, it became generally understood that an appeal could be made even from the secular courts to the church, that is, finally to the Roman *curia;* and, though Alexander III. acknowledged that such an appeal was not strictly according to rule, Innocent III. declared that it was the duty of the church to fight against every kind of sin, consequently, also, against the lack of justice in the secular courts. From this time, appeals to the pope became more and more frequent; and the part they played in Rome is very vividly described by Bernard of Clairveaux in his *De Consideratione*.

The first instance in England of an appeal to Rome occurred in the time of King Stephen, in the case of Henry of Blois, Bishop of Winchester; and although the Constitutions of Clarendon declared, "If appeals arise, they ought to proceed from the archdeacon to the bishop, from the bishop to the archbishop, and, lastly, to the king (if the archbishop fail in doing justice), so that the controversy be ended in the archbishop's court by a precept from the king, and so that it go no further without the king's consent," and similar prohibitions were enforced now and then, appeals to Rome continued to occur until the time of Henry VIII. In Germany the first reaction against this papal usurpation appeared in the "Golden Bull," which forbade appeals to Rome from a civil court. Next the *Concordatum Constant* of 1418, and the decree of the thirty-first sitting of the Council of Basel, determined that appeals to the pope should not be decided in Rome by the *curia*, but by *judices in partibus*, chosen first by the provincial or diocesan synods, and afterwards, when this institution had fallen into decay, by the bishops and chapters. This was a death-blow to the appeals to the pope; and even before the reforms of Joseph II., all German governments, Roman-Catholic as well as Protestant, had forbidden such appeals.

Appeals from the pope to a general council were forbidden by Pius II. by a bull of Jan. 18, 1459 MEJER.

APPELLANTS is the name of that party, which, in the controversy between the Jansenists and the Jesuits, rejected the bull *Unigenitus*, and appealed to a general council. See JANSENISM.

APPLETON, Jesse, b. at New Ipswich, N.H., Nov. 17, 1772; d. at Brunswick, Me., Nov. 12, 1819; was graduated from Dartmouth College in 1792, and chosen president of Bowdoin College in 1807. *The Works of Jesse Appleton*, consisting of sermons, lectures, etc., were published at Andover in 2 vols., in 1836, with memoir.

APPROBATION OF BOOKS is a measure which the Roman-Catholic Church employs, in connection with the censure, in order to direct the course of literature in the interest of pure doctrines. The fifth council of the Lateran (1512) decided, that, under penalty of a fine or of ex-communication, no theological book should be published without having previously obtained the approbation of the bishop of the diocese in which it was destined to appear; and this decision was incorporated with the decrees of the Council of Trent (*Trident. ress.* 4). It is still valid, and, for regular members of the ecclesiastical orders, it is further extended, so that not only theological works, but any kind of literary productions, must have the approbation of the superior before they can be published. The Protestant churches have no institutions of the kind; though in earlier times, when the censure was in use, the censorship for theological books was often vested in the consistory of the Established Church.

APSE, or **APSIS,** the semicircular or semi-octagonal enclosure with which the choir of the Christian church generally terminates. The ground-plan of this enclosure is an arc, on the chord of which the altar is raised, while the bishop's throne is placed in the centre, up against the wall, with rows of benches for the clergy on both sides, sometimes one row above the other (*apsides gradatæ*). In the Roman *basilica*, or hall of justice, which in numerous cases was actually turned into a Christian church with very slight modifications, while its ground-plan formed the starting-point for all Christian church architecture, the exterior form of the building

was perfectly rectangular; and the apse, with its seats for the magistrate and the officers of the court, was formed internally. There are still churches extant on this plan, and they are the oldest; such as the Sta. Croce in Gerusalemme in Rome, and several others in Africa and Asia Minor, all from the third century. In churches from the fifth century, such as St. Apollinare in Classe at Ravenna, etc., the apse has generally become visible also in the exterior form; and not only the choir, but also the aisles, terminate in apses. In St. Sophia in Constantinople, and in churches built after that model, also the transepts are provided with apses; and, in some few cases in Germany, the choir has apses at both ends, such as the Church of Reichenau on the Lake of Constance.

AQUAVIVA, Claudius, b. Sept. 14, 1543; d. Jan. 31, 1615; joined the order of the Jesuits in 1567, and became its general in 1580. Under his rule, the order flourished in spite of the great difficulties and troubles which overtook it; but he was prudent enough to silence Molino, when the controversy with the Dominicans became too hot, and to silence Mariana, whose doctrine of the allowableness of the murder of tyrants produced the deepest indignation. He wrote sixteen letters, which are incorporated with the constitutions of the order, and a book. *Industriæ ad Curandas Animæ Morbos*, Venice, 1606. The *Ratio Studiorum* and *Directorium Exercitorum St. Ignatii* were compiled and published after his order, and under his superintendence.

AQ'UILA (*eagle*) **AND PRISCIL'LA** (from Prisca, *ancient*). A married couple who did most excellent service in spreading the gospel by materially aiding Paul, and in teaching Apollos (Acts xviii. 2, 18, 26). Aquila was a Jew of Pontus. The pair were driven out of Rome in consequence of the order of Claudius, and came to Corinth (A.D. 52). When Paul met them in that city, they were still Jews; but as the result of his conversation and instruction, since Aquila and he carried on the same trade, they were converted. They accompanied Paul to Ephesus, and held a regular service in their house (1 Cor. xvi. 19). It was then, probably, that they risked themselves in the manner alluded to in Romans (xvi. 4); thence they went to Rome, and held similar services (Rom. xvi. 3, 5). At the time of the Neronian persecution they had moved to Ephesus (2 Tim. iv. 19). Nothing more is known of them. HERZOG.

AQUILA, born at Sinope in Pontus, in the beginning of the second century A.D.; became a proselyte to Judaism, and gave a new translation of the Old Testament into Greek, which was reproduced by Origen in the third column of the Hexapla, and highly valued by the Jews on account of its literalness, though, for that very reason, it often became unintelligible to readers who had no knowledge of Hebrew. The fragments of this work still extant are most fully given in Montfaucon's edition of the Hexapla, Paris, 1714, and Field's *Origenis Hexaplorum quæ supersunt*, Oxford, 1867 sq. See BIBLE VERSIONS. A number of details relating to Aquila's life, and first given by Epiphanius (*De Pond. et Mens.* 14, 15), seem to have no foundation. Emanuel Deutsch (*Literary Remains*, N.Y., 1874, pp. 344 sqq.) identifies Aquila with Onkelos, the author of a Targum. The steps are, 1. Onkelos is the same as Akilas, because the incidents related of him are the same: a Greek quotation from Onkelos the Chaldee translator is in reality found in, and quoted from, Akilas, the Greek translator. 2. Akilas and Aquila are the same; born in the same time and place, and have precisely similar life-courses.

AQUILA, Johannes Kaspar, b. at Augsburg, Aug. 7, 1488; d. at Saalfeld, Nov. 12, 1560; studied theology at Wittenberg and Leipzig, and became camp-preacher to Sickingen in 1515, and pastor of Jenga in 1516, but joined Luther immediately in 1517; married, and was thrown into the dungeon of Dillingen by the order of the Bishop of Augsburg, and released only on the instance of Queen Isabella of Denmark, a sister of Charles V. Repairing to Wittenberg in 1521, he was first tutor to the sons of Sickingen, and afterwards minister at Saalfeld. He aided Luther in translating the Old Testament; wrote with such a vehemence against the *Interim*, that Charles V. put a price of five thousand guilders on his head; and partook with great zeal in the theological controversies of the day, though most of his writings are only essays and pamphlets. See G. A. Fr. GENSLER: *Vita M. J. C. Aquilæ*, Jenæ, 1816.

AQUILEIA, a town of Northern Italy, fifteen miles north-east of Venice, traces back the origin of its church to St. Mark, and occupied during the earlier middle ages a conspicuous place in history as the rival of Rome. In 381 the Bishop of Aquileia assumed metropolitan rights over the churches of Venice, Istria, Carniola, Carinthia, Friuli, and Styria; and in 557 the metropolitan took the title of patriarch. In his contest with the pope, the patriarch leaned first against the Lombard king, afterwards against the German emperor. In 1752 the patriarchate was divided into the two archbishoprics of Goritz and Udine.

Aquileia is noticeable, therefore, as the seat of a patriarch, as the place of several synods, and as the cradle of a peculiar creed.

Several other Italian bishops beside the Bishop of Rome, namely, those of Milan, Ravenna, and Aquileia, labored from the earliest time to assume patriarchal powers; and they partly succeeded. But the Bishops of Milan and Ravenna were so hard pressed by the Arian Longobards during the decade from 570 to 580, that they preferred to enter into closer communication with Rome; and only the Archbishop of Aquileia, who since 568 resided in the Island of Grado, continued obstinately to resist any attempt at a union. Pope Honorius I. (625–638) felt compelled to consecrate the Bishop of Aquileia Patriarch of Grado, simply to keep up the appearance of supremacy. In 1451 the patriarchal see was removed to Venice; but this gave rise to perpetual conflicts between Austria and Venice, both claiming the right of electing the patriarch. Finally Pope Benedict XIV. abolished the Patriarchate of Aquileia altogether in 1751, and established the rather insignificant Patriarchate of Udine for the Venetian possessions in Friuli, and an apostolic vicarate at Aquileia for Austria. Venice, however, was not satisfied with the papal arrangement; and, on the suggestion of Aus-

tria, two archbishoprics — of Udine and Goritz — were established.

The first synod of Aquileia was convened in 381 to decide whether or not Palladias, Bishop of Illyria, was justly accused of Arianism. Thirty-two bishops from Italy, Gaul, and Africa, were present on Sept. 3. The Eastern bishops had been invited, but did not appear. Valerian, Bishop of Aquileia, presided; but the true leader of the investigation was Ambrose of Milan; and Palladius, as well as his presbyter Secundinus, was found guilty and deposed. The second synod of Aquileia (1698) concerned the Three-Chapter controversy. The bishops declared against the condemnation of the Three Chapters; but their decision never obtained authority in the church on the contrary, they were themselves considered schismatics. In 1409 Gregory XII. held a synod at Udine in the diocese of Aquileia, and anathematized both his rivals, Benedict and Alexander V.; but just at the same time the Council of Pisa declared for Alexander V. Other synods were held 1305, 1311, and 1339. See THREE CHAPTERS.

The above-mentioned peculiar creed of the Church of Aquileia has the words, *invisibili et impassibili* added to the formula, *credo in Deo patre omnipotente*, which was probably intended for a decisive testimony against the Patripassiani. It also contains the formula, *descendit ad inferna*, and has a *hujus* before *carnis resurrectionem*. SCHAFF: *Creeds of Christendom*, II., p. 49. ZÖCKLER.

AQUINAS. See THOMAS AQUINAS.

ARA'BIA (עֲרָב, prairie) does not in the Bible denote the whole peninsula between the Red Sea and the Persian Gulf, but only the northern part, contiguous to Palestine (Isa. xxi. 13; Jer. xxv. 24; Ezek. xxvii. 21); and in the same manner "the Arabian" (Isa. xiii. 20; Jer. iii. 2) does not denote the Arab in general, but only an inhabitant of the northern prairies and deserts. Only in the later books of the Old Testament, as, for instance, in 2 Chron. xxi. 16, where "the Arabians" are spoken of together with the Æthiopians, or in Neh. ii. 19, vi. 1, and in the New Testament (Acts iii. 11; Gal. i. 17, iv. 25) the name seems to have obtained a more general signification. Other designations employed by the Hebrews, such as "the people of the East," and "the land of the people of the East" (Gen. xxix. 1; Judg. vi. 3, 33, vii. 11, viii. 10; Job i. 3; Isa. xi. 14), must be limited in the same way.

Arabia comprises an area of about one million square miles, with about eight million inhabitants. Though it connects two continents with each other, it occupies a very isolated position, partly on account of the inhospitableness of its coasts, partly on account of the huge desert, which, to the north, separated the Arabs even from their nearest kinsmen, — the Hebrews, the Syrians, the Chaldæans, and the Assyrians. From this country, however, so peculiarly shut up within itself, there broke forth at one time one of the most powerful impulses which the history of mankind ever received; and, long before that period, it attracts the attention of the student of the Bible on account of the conspicuous part it played in the history of Israel.

The ancient geographers distinguished between Arabia Petræa, Arabia Deserta, and Arabia Felix. Arabia Petræa, situated between the Mediterranean to the north, the Red Sea to the south (here forming the peninsula of Sinai), the desert of Sur to the west, and the Arabah to the east, received its name from Petra, the capital of Idumæa. It is a desolate mountain region, with huge masses of granite, porphyry, basalt, and limestone piled up in fantastic heaps, and with very few fertile valleys. It may have been more productive in the times of Moses; but, without a special providence, it can at no time have sustained such a multitude as spoken of in the Pentateuch. Especially the plateau of Azazimat, bordering immediately on Canaan, is an inhospitable wilderness, sparingly populated, difficult of access, enclosed north and south by ranges of wild cliffs, and descending abruptly to the east into the Arabah. The principal chain of the whole group runs parallel with the western arm of the Red Sea, but turns eastward, farther to the south, and approaches the eastern arm by a number of bald ridges. The direction of this chain must have determined the course of the wanderings of Israel through the wilderness. It was followed along its western slope, where are found the Wady Ghurundel, Mukatteb, and the beautiful and fertile Wady Feiran (the Pharan of the Bible). It was then doubled to the south, where are the sand-waste of Ramleh, the Wady er-Rahah and esh-Sheikh. South of Wady Feiran rises the Jebel Serbal, high and striking, which, though against the tradition, is by some considered as the Mount of the Law. Farther to the east appears Mount Sinai, with its three imposing ridges, of which the central one bears the name of Horeb.

Arabia Deserta, to which the prophets refer when they speak of the return of the exiles as a wandering through the wilderness (Hos. ii. 16; Isa. xxxv. 1, xl. 3, xlix. 9, etc.), is, by the Arabs themselves, called simply él-Badie, "the desert," whence the name of its inhabitants, a few tribes of roving nomads, — the Bedawin or Bedouins. The peculiar atmospheric deceptions which occur in these regions, the mirages of cool lakes in the midst of the burning sand-waste, are alluded to in Isaiah (xxxv. 7); and its poisonous wind, Samum, which hurls desolation at every thing living it meets, is alluded to in Ps. xi. 6. Arabia Felix consists of a large central plateau, surrounded on all sides by deserts, and very little known, and a belt of mountain-ranges and Alp regions all along the coast, containing some of the most beautiful and most fertile spots on the globe. Here are, on the west coast, Hejaz and Yemen; on the south coast Hadramaut, Mahrah, and Gharrah; and, on the east coast, Oman.

The population is essentially Shemitic, though the southern part of the country contains Cushitic elements. Of the Cushitic tribes mentioned in Gen. x. 7, only the first one, Sheba, belongs exclusively to Africa; already the second one, Havilah, belongs without doubt to Asia (Gen. xxv. 18); and the last ones, Sabtah, Raamah, and Sabtecha, refer still more plainly to Southern Arabia. Sabtah reminds one of Sabota, the capital of the Chatramotites in Hadramaut, the

centre of the frankincense trade. Raamah, mentioned in Ezek. xxvii. 22, together with Sheba, as a place from which drugs, diamonds, and gold were sent to Tyre, is probably Regma, or Regama, an Arabian port on the Persian Gulf. Among the Shemites it was the descendants of Joctan, the brother of Peleg, who took possession of Yemen and the rest of Southern Arabia. The Ishmaelitic tribes, descending from Abraham and Hagar, the Egyptian woman, — Nebajoth, Kedar, Dumah, and Massa, — came later; but their place of settlement has not been ascertained. The tribe of Tema (mentioned in Isa. xxi. 14; Jer. xxv. 23; Job. vi. 19) settled between Petra and Medina; and that of Jetur (the Ituræans), across Arabia Deserta from Egypt to the Gulf of Persia (Gen. xxv. 12 sqq.). The other tribes, descending from Abraham and Ketura (the Midianites and their kindred), were settled in the western parts, among the Joctanites. This report of a difference between the northern and southern Arabians with respect to descent is supported by the existence of marked differences between them in history and language, in physical features, and moral habits. In habits, features, and language, the Southern Arabians resemble the Æthiopians. The language which in ancient times was spoken in Southern Arabia was the Himyaritic, as has been proved from numerous monuments discovered in Yemen. But the Himyaritic occupies an intermediate position between the Æthiopian and the tongue spoken in Central Arabia. By the spread of Mohammedanism the Himyaritic dialect lost ground. Nevertheless, it is still spoken in various districts of Southern Arabia; and this, its modern development (the Etkili), bears a strong likeness to the modern development of the Æthiopian.

The principal seat of South-Arabian civilization was the kingdom of Sheba with the capital of Mariaba, or Mareb. Thence came the queen to visit Solomon (1 Kings x. 1–13), and thither belong most of the Himyaritic inscriptions, as probably, also, the praises for wisdom bestowed upon the children of the East (1 Kings iv. 30). The Bible, especially the prophets, speaks of the Sabæans as a distant but far-reaching, rich, and enterprising people, which brought gold and diamonds, incense, cassia, and slaves to the northern countries from India and Africa (Jer. vi. 20; Ezek. xxvii. 22; Ps. lxxii. 15; Isa. lx. 6; Joel. iv. 8). But, besides this peaceable city population, the kingdom of Sheba also contained a country or desert population of another temper, and these Bedouins appear in connection with the Joctanites and the Keturæans. In the beginning of the third century of our era the city of Mareb was destroyed by an inundation, and several tribes then emigrated to the north, where they founded the kingdoms of Hira on the Euphrates, and of Gassau in the Hauran Mountains.

Of the two chief tribes of Ishmael, Nebajoth and Kedar, the latter plays by far the most prominent part in the records of the Old Testament. The Kedarenes are mentioned in Solomon's Song i. 5, as living in black tents; in Isa. xlii. 11, Jer. xlix. 31, as settled in open villages; in Ezek. xxvii. 21, as pursuing trade; in Isa. xxi. 16, 17, Jer. xlix. 28, as good archers withstanding the attacks of the Assyrians and Chaldæans. According to the annals of Assurbanipal, and in fulfilment of the predictions of the prophets (Isa. xxi. 11; Jer. xxv. 23, xlix. 28), they were subjugated by the Assyrians. In the period immediately after Alexander the Great they disappear as an independent tribe; but at the same time the Nebajoth or Nabatæans, who are mentioned in the Old Testament only as related to the Edomites (Gen. xxviii. 9, xxxvi. 3), gain ascendency. They not only held a great portion of Arabia Proper, for instance Aila, but they also came into possession of the land of the Idumæans with the capital Petra, and pushed onwards into the region east of the Jordan and the Syrian desert, as far as the Hauran Mountains (1 Macc. v. 25, ix. 35), and Damascus (Joseph. *Ant.* xiii. 15, 2), thus ruling over all the lands between the Red Sea and the Euphrates. Their relations with the Jews now became of consequence. While the Arab prince Emalchuel entertained friendly relations with the Syrians (1 Macc. xi. 39), and Arabs entered the Syrian army as mercenaries (1 Macc. v. 39; 2 Macc. xii. 10), so that the Maccabæans had to take the field against them (1 Macc. xii. 31), the Nabatæans are repeatedly mentioned as friends and allies of the Jews (1 Macc. v. 25, ix. 35). They had kings of their own, among whom was Aretas, the father-in-law of Herod Antipas. He waged war, both against his son-in-law and the Romans, and occupied at one time Damascus (2 Cor. xi. 32). At the beginning of our era, however, the Nabatæans distinguished themselves, not only in warfare, but also in the arts of peace, as shown by the ruins of Petra, by coins, inscriptions, etc. Their empire was destroyed under Trajan.

Among the Keturæan tribes, only the Midianites are of any interest in antiquity. They appear in the history of Joseph as merchants (Gen. xxxvii. 28, 36). In the times of Moses they showed themselves friendly to Israel in the Sinaitic peninsula (Exod. ii. 15, iii. 1; Num. x. 29), but hostile in the region of Moab, where, however, the Israelites defeated them (Num. xxxi. Comp. Num. xxii. 4, xxv. 6, 14–18). In the times of the judges they pressed heavily upon Israel in connection with other Arab tribes, but were repulsed by Gilead (Judg. 6–8. Comp. Isa. ix. 3, x. 26; Hab. iii. 7; Ps. lxxxv. 10). Of any great development of power in those regions which belonged to the Keturæan tribes, nothing is heard until much later in the Christian era, when just in these lands Mohammed succeeded in raising the name of Arabia to a splendor and magnificence which it had not before attained.

Of the religion of the ancient Arabs very little is known with certainty. It is probable, however, that there existed with respect to religion the same difference between north and south as with respect to language and character; and it seems that the northern Arabians really maintained for some time their religious connection with Abraham and the Jews. Both the native historians and cuneiform inscriptions from the seventh and eighth centuries B.C. testify to the existence of a very old Allah-worship; and the tradition that Abraham and Ishmael were the founders of the national sanctuary, the Kaaba, points in the same direction. In later times, however, monotheism was all but lost among the

Arabs. In the southern part of the country, the sun, Samas, or Sabis (feminine), and the moon, Alkamah (masculine), were worshipped together with the star of Venus, Athar, and other stars. In Northern Arabia, Orotal and Alilat, identified by Herodotus with Dionysos and Urania, were worshipped. At various times and in various places, polytheism even sank down into feticism. Objects which, on account of form or qualities created admiration, came to be considered, not only as receptacles of divine powers, but as specimens of the divine essence, as gods. There may at all times have been persons among the Arabs who stood above such notions; but the popular level from which Mohammedanism arose was, as might be expected, very low.

LIT. — What the Greeks and Romans knew about Arabia has been collected by MANNERT: *Geographie der Griechen und Römer*, Nuremberg, 1799, VI.; and FORBIGER: *Handbuch d. alt. Geographie*, Leipzig, 1844, II. The writings of the native Arabian historians and geographers, as well as those of modern travellers, are referred to in K. RITTER: *Erdkunde*, XII.-XIII., Berlin, 1846, and J. GAY: *Bibliographie des Ouvrages relatifs à l'Afrique et l'Arabie*, Berlin, 1874. Among the best and most accessible works on the various points touched in this article are, LANE: *Notes on the Thousand and One Nights*, London, 1838; ROBINSON: *Biblical Researches in Palestine*, Boston, 2d ed., 1850, 3 vols.; [STANLEY: *Sinai and Palestine*, London, 1856; PALGRAVE: *Journey through Central and Eastern Arabia*, London, 1865]; ARCONATI: *Viaggio nell'Arabia Petræa*, 1872; [P. SCHAFF: *Through Bible-Lands*, New York, 1879]. — COUSSIN DE PERCEVAL: *Essai sur l'Histoire des Arabs avant l'Islamisme*, Paris, 1847, 3 vols. — KREHL: *Über die Religion der vorislamischen Araber*, Leipzig, 1863. FR. W. SCHULTZ.

ARABIANS, or **ARABICI,** a Christian sect, arose in the beginning of the third century in Arabia, in the times of Septimius Severus. They were a kind of Christian materialists, and held, according to Eusebius (*Hist. Eccles., VI.*, 37), that the soul dies with the body, but shall be resurrected along with it. This doctrine grew up from the view, frequently met with in antiquity, that consciousness could not exist without a body. Origen refuted them in a synod held in 246, and generally known as the Council of Arabia.

A'RAD (*place of fugitives*), a royal city of the Canaanites (Num. xxi. 1, xxxiii. 40; Josh. xii. 14), situated on the south-western border of the desert of Judah (Judg. i. 16), about twenty miles south of Hebron, on a hill, now called *Tell Arad*, still covered with ruins.

A'RAM, such as it occurs in the Old Testament, comprises all those peoples which inhabited Syria and Mesopotamia, north to the Taurus, east to the Tigris; but, as these peoples never formed a political unit, the name is not used collectively, but only with reference to some particular tribe or region or state. Thus the Old Testament distinguishes between I. Aram Naharaim, Aram between the two rivers, the land between the Euphrates and the Tigris, still called the island (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8; Ps. lx. title); II. Aram Dammesek, in the north-eastern part of Palestine, often called simply Aram because it was the tribe best known, and of most importance to Israel (2 Sam. viii. 5; Isa. vii. 8, xvii. 3; Am. i. 5); III. Aram Zobah, at the times of Saul and David the most powerful realm in Syria, not far from Damascus and Hamath (1 Sam. xiv. 47; 2 Sam. viii. 3); IV. Aram Beth-Rehob, in the northern part of Galilee (2 Sam. x. 6); V. Aram Maachah (1 Chron. xix. 6; Gen. xxii. 24); and VI. Geshur (2 Sam. xv. 8).

The spread of the Aramæans over these vast regions was, of course, gradual; and the point from which they started is generally determined by Amos i. 5 and ix. 7 (comp. 2 Kings xvi. 9; Isa. xxii. 6), where it is said that Jehovah once led Aram out from Kir, and that he once shall send the inhabitants of Damascus back again to that place. Some understand Kir to be the region around the River Kur, which runs between the Black and the Caspian Seas, and enters the latter after joining the Araxes: others find the place at Kyrrhos, north of Haleb, or seek it somewhere in Mesopotamia. Moses Chorenenses mentions Aram among the ancestors of the Armenian people; but Aram has as little to do with Armenia as with Homer's Erembi or Arimi. The Greeks called the Aramæans Syrians, which is an abbreviation of Assyrians. Those Greeks who were settled along the southern coast of the Black Sea first applied the name to their Cappadocian neighbors who were Assyrian subjects. Thence it was extended to the whole bulk of the population of the Assyrian Empire, and thus it became synonymous with Aramæan. Afterwards the Christian Aramæans adopted the name Syrian, because among the Jews Aramæan meant heathen. The country comprised by the name Aram, and of which Damascus formed a prominent part, was conquered by the Assyrians under Tiglath-Pileser, and made a province. Afterwards it stood under the Babylono-Chaldæan, and then under the Persian rule, until, after the death of Alexander the Great, it was formed into an independent empire, Syria, under the Seleucides. Pompey made it subject to Rome 64 B.C. The religion of the old Aramæans was akin to the Assyro-Babylonian worship of nature. See the articles on ASTARTE, BAAL, and TAMMUZ. From their Aramæan kinsmen the Israelites adopted the Teraphim.

The Aramaic language is a member of the Shemitic family; but, as if influenced by the climate, it is poorer in vowels, and rougher, than any of the other members; and because the Aramæans lived surrounded by non-Shemitic peoples, and were often and for long periods subjected to foreign conquerors, it became a mixed and corrupt tongue. Compared with the two sister-tongues, — the rich, sonorous, and elegant Arabic, and the pithy though somewhat provincial Hebrew, — it is a commonplace dialect. It falls into two branches, a north-eastern and a south-western; of which the first one, originally spoken in Mesopotamia, afterwards developed into the Syriac language, and produced a rich literature, not only of Christian theology, but also of history and philosophy. The most flourishing period of the history of this branch extends from the fourth to the seventh century: in the eighth and ninth the Syriac was overtaken

by the Arabic; and in the thirteenth it disappeared (see SYRIA). The other branch bears, since the days of Jerome, the name of the Chaldee language, though the old Chaldæans, or Babylonians, never spoke Aramaic (see BABYLONIA). The Hebrew Bible calls this branch the "Aramaic" (Dan. ii. 4; 2 Kings xviii. 26). In the time of the kings it was understood in Jerusalem, if not by people in general, at least by all educated persons; and it was the business-language throughout the Assyrian realm. The Persian Government afterwards issued its edicts, so far as they concerned the provinces of Western Asia, in the Aramaic tongue. After the exile, this tongue gradually became the popular language of Palestine, not only of Galilee and Samaria, but also of Judæa. Christ and the apostles spoke it, as may be seen from several words and phrases occurring in the New Testament. The only specimens of this dialect which have come down to us are sections of the Books of Daniel (ii. 4–vii. 28) and of Ezra (iv. 8–vi. 18, vii. 12–26), and the Chaldæan paraphrase of the Old Testament, the so-called Targums; but of these specimens the first mentioned show so strong a coloring of Hebrew, that many linguists have been inclined to consider the Chaldee dialect a mere mixture of Hebrew and Syriac.

LIT. — LENGERKE: *Kanaan*, I., p. 218 sqq.; RITTER: *Erdkunde*, vols. X. and XVI. A Chaldee dictionary was compiled by JOH. BUXTORF, Basil., 1640, and re-edited by Fischer and Gelbe, Leipzig, 1866–74. Chaldee grammars have been written in Italian by LUZATTO, Padua, 1865, and in Latin by H. ZSCHOKKE, Vienna, 1870, and PETERMANN, Berlin, 1872. VOLCK.

AR'ARAT (*holy land* or *high land*) occurs in the Bible, only as the name of the country, which, in the Assyrian inscription, is called Urarti, in classical literature Armenia, and by the native inhabitants Haik. Afterwards the name was transferred from the country which chiefly consists of a high plateau along the middle course of the River Araxes, to the mountain-range on its southern frontier, and more especially to the two commanding peaks of this range, — the Greater and Lesser Ararat. The former, called by the natives Massis, or Varaz-Baris, by the Persians Kuhi-Nuh, the "Mountain of Noah," is a cone 17,750 feet high, and with the top covered with a silver cap of perpetual snow. Here, on the southern slope, the native traditions place the spot where Noah's ark rested, and the messenger-dove brought back an olive-leaf; while a Syrian tradition, supported by the Assyrian inscriptions, points to a peak farther to the south, in the mountains of Kurdistan.

ARATOR, a Christian poet from the middle of the sixth century, was a native of Liguria, and educated by Archbishop Laurentius of Milan, and the poet Ennodius; studied law, and entered the civil service of the Gothic Government, first as *comes domesticorum*, then as *comes privatorum;* but, when war broke out between the East Roman and Ostrogothic Empire, he retired from political life, and Pope Vigilius made him a sub-deacon in Rome. While here he wrote his great didactic epic: *De Actibus Apostolorum, Libr.* II., dedicated to Vigilius, and recited in four consecutive days to an applauding crowd in the Church of *St. Petrus ad vincula*, in 544. The theological tendencies of this poem mirror very truthfully the reigning tendencies of the time, — the superiority of Peter over Paul, the first traces of the worship of Mary, saints, relics, etc.: its æsthetical merits, however, are rather small. It still exists in numerous manuscripts, and has often been published: Basel, 1537, and in MIGNE, with a complete commentary *Patrol. Curs.* vol. 68. See MAYOR: *Bibliographical Clew to Latin Literature*, London, 1875.

ARCANI DISCIPLINA, a term applied to the practice, general in the ancient church, of excluding all the uninitiated from certain parts of the divine service, and maintaining a studied reticence, when speaking in public, about certain sacred objects and proceedings. This practice arose naturally, not to say necessarily, from the existing circumstances. In Christianity itself there is no exclusiveness, no reserve; and when, in the time of Justin, divine service was still, as a general rule, celebrated in complete seclusion, the reason was simply that Christianity was an "unrecognized religion," and as such exposed to the fury and persecutions of the Pagans. When these circumstances changed, the practice itself disappeared. More especially the *arcani disciplina* may be said to have been born and lived and died together with the catechumenate. They originated at the same time and from the same causes; and when the institution of the catechumenate was abolished as superfluous, because the whole society had become Christian, the custom of an *arcani disciplina* was abandoned as unnecessary for the very same reason.

As long as the catechumenate existed, the catechumens, or any one else uninitiated who might have been present at the sermon, were shown out by the deacon when the sermon was over, and the so-called *missa fidelium* began. First, after two years of preparation, the catechumens were admitted among the *competentes* and *electi;* and at this stage the religious teaching, properly speaking, began. But it was a condition well understood, and definitely set forth, that the catechumen should speak to no one of the creed which was orally confided to him; and all teaching concerning the holy rites was generally postponed till after baptism, or the first eucharist. Indeed, so strictly was this *fides silentii* kept, that people hesitated to communicate the text of the creed in historical works (Sozom. I., 2), or spoke of the elements of the eucharist only in a general way, and through hints (Ibid. 85). Epiphanius, in his *Ancoratus* (57), refrains from giving the formulas of the consecration; and Theodoret shows the same reserve with respect to baptism in his *Divin. Decret. Epit.* c. 18. Again and again Chrysostom suddenly breaks off with "the initiated know," or Augustine, with "the faithful know," when intentionally refraining from speaking plainly of certain subjects. Even Innocent I. hesitates to write in detail about the unction in a private letter *ad Decentium;* and on tombstones, for instance, all kinds of symbolical devices and metaphorical phrases were applied. But after the sixth century all this changed. No ecclesiastical writer mentions either the catechumenate, or the *arcani disciplina* any more. Isidorus Hispalensis (d.

636) gives a description of the divine service, without noticing any difference between a *missa catechumenorum* and a *missa fidelium*.

Lit. — Isaac Casaubonus: *De Rebus Sacr. et Ecclest.*, 1654; Em. von Schelstrate: *Antiquitas Illustrata*, etc., 1678; Bingham: *Origines* IV.; R. Rothe: *De Disciplina Arcani*, Heidelberg, 1841; Th. Harnack: *Der christ. Gemeindegottesdienst*, Erlangen, 1854; Zezschwitz: *System der Katechetik*, Leipzig, 1863. [Smith and Cheetham: *Dictionary of Christian Antiquities* s. v. "Disciplina Arcani."] G. v. ZEZSCHWITZ.

ARCHÆOLOGY, Biblical, a discipline which has been very variously defined, some authors (Dionysius Halicarnassus, Josephus, Jahn, etc.) incorporating with it the whole history of the Hebrew nation, and the whole geography of the Holy Land, others (De Wette, Gesenius, Hagenbach, etc.) excluding one or both of these elements from it; while finally others have confined it to purely artistic monuments. We would propose a middle course. Leaving out biblical history, properly so called, we define biblical archæology as a representation of the physical, geographical, statistical, economical, and social conditions of that nation which produced the Bible. Of the antiquities of other nations which came in contact with the Hebrews, either on account of race relationship, such as the Aramæans, Arabs, Canaanites, Philistines, etc., or through some political combination, such as the Egyptians, Assyrians, Chaldæans, Persians, Greeks, and Romans, we admit only that which has a direct bearing on some scriptural passage. Thus defined, biblical archæology is a most important aid, not only to the expounder, but also to every reader, of the Bible.

The sources of this science comprise: I. Antique monuments and buildings, plastic representations, inscriptions, and coins. To this group belong not only the ruins and architectural monuments from an ante-Mohammedan period in Palestine itself, which, although recent investigations and excavations have brought several to light, are not very numerous, but also the temples and palaces of Egypt, Assyria, Babylonia, Persia, Phœnicia, and Syria, with their plastic and pictorial representations, yield valuable instruction. The pertinent inscriptions are found collected in the *Corpus Inscriptt. Græcar.:* vol. III. (1853), p. 211; *Corpus Inscriptt. Latin. ed.;* Mommsen, vol III. (1873); Le Bas et Waddington: *Inscriptions Grecques et Latines*, tom. III., 1870; De Vogué: *Syrie Centrale*, Paris, 1868; Wetzstein: *Ausgewählte griech. und latin. Inschriften*, in *Abhand. d. Berliner Akad.*, 1863. The literature concerning the sarcophagus of Eshmunazar (Phœnician), the tablet of Marseilles (Punic), and the stone of Mesa (Moabitic), will be found under the respective heads. The coins have been examined by Eckhel, Mionnet, Bertheau, Cavedoni, De Saulcy, Levy, and Madden (see article on Money). II. Among the written sources the Bible occupies the first place, though a careful discrimination is necessary between the various epochs in which the various books were written. Also the writings of Philo and Josephus give excellent information with regard to their own times; but, for the older periods, they must be used with caution. The Talmud, Targums, and the Rabbins form a "rich but not clear source." The older portions of them are of great value for the explanation of the New Testament. See Meuschen: *N. T. ex Talmude Illustratum*, 1736; Lightfoot: *Horæ hebr. et talm. in N. T.*, Cantabr., 1658; Schöttgen: *Horæ hebr. et talm. in N. T.*, 1733 et 1742; Wetstein: *Annott. in N. T.*, 1757. Several Greek and Roman authors, such as Herodotus, Xenophon, Polybius, Diodorus Siculus, Strabo, Plutarch, Appian, Pliny, Tacitus, and Justin contain important notices, but cannot be used without the most careful criticism. Among Oriental writers the Arabic geographers and natural philosophers are of great value, such as Istachri, Edrisi, Ibn Hautal, Abulfeda, Yakut, Abdollatiph, Avicenna, and others; also the religious books of the Arabs and Parsees, and the older poets and historians, are of interest. Of still greater importance are the numerous travellers' sketches from the Orient, old and new, which will be enumerated in the article on Palestine. We mention here only two works, giving extracts from older travels, and applying them immediately to peculiar passages of the Bible. E. F. C. Rosenmüller: *Das alte und neue Morgenland*, 6 vols., Leipzig, 1818, an enlarged translation of Burder's *Oriental Customs*, London, 1802, 5th ed., 1816, 2 vols.; and Th. Harmar: *Beobachtungen über d. Orient aus Reisebeschreibungen*, ed. J. E. Faber, Hamburg, 1772, and Clarke, London, 1876, 4 vols.

Of the separate branches of biblical archæology we mention first biblical geography and natural history, including the views of the Hebrews of the universe and the earth, and their knowledge of geography and ethnology. For more detailed information on this point we refer to the special articles, and mention here only the principal works on natural history according to the Bible. J. J. Scheuchzer: *Physica Sacra*, 1731 (illustrated); Ödmann: *Gemischte Sammlungen*, Rostock, 1786; J. B. Friedreich: *Bibel. Naturhist. und Mediz. Fragmente*, Nürnberg, 1848; Tristram: *The Natural History of the Bible*, London, 1873, 3d ed.; S. Bochart: *Hierozoicon*, 1663, ed. Rosenmüller, Lips., 1793; Ol. Celsius: *Hierobotanicon*, Upsala, 1745. Next follows a representation of the domestic relations and customs of Israel, — family and marriage, parents and children, master and slaves, house, garments, agriculture, etc., which we propose to speak of in special articles. The legal and political antiquities of the Jews have been treated by J. D. Michaelis: *Mos. Recht*, 1770, 6 vols.; Hüllmann: *Statsverfassung der Israeliten*, Leipzig, 1834; Saalschütz: *Das Mos. Recht*, Berlin, 1853; also Selden: *De Jure Naturali et Gentium juxta Discipil. Hebr.*, London, 1640. The so-called sacred antiquities, relating to worship, have been treated by Spencer: *De Legibus Hebr. Ritualibus*, Cambr., 1685; Joh. Lund: *Die alten jüdischen Heiligtümer*, Hamburg, 1695; H. Reland: *Antiquitates Sacræ*, Traj. ad Rhen., 1708, with notes of Rau and Ugolino, ed. by Vogel, Halle, 1769; Bähr: *Die Symbolik des Mos. Kultus*, Heidelberg, 1837, 2 ed., vol. i., 1874; Haneberg: *Die relig. Alterthümer der Bibel*, Munich, 1869. Hebrew archæology has been specially treated by Goodwin: *Moses et Aaron*, Oxon., 1616, ed. Hottinger, 1710; Iken:

Antiquitt. Heb., Bremen, 1730, 5th ed., 1764; WAEHNER: *Antiquitt. Ebræor.*, Göttingen, 1743; UGOLINO: *Thesaurus Antiquitt. Sacrar.*, 54 vols., Venet., 1744, a collection of older treatises; WARNEKROS: *Entwurf d. hebr. Alterthümer*, Weimar, 1782, 3d ed. by Hoffmann, 1832; W. M. L. DE WETTE: *Lehrb. d. hebr. jüd. Archæologie*, Leipzig, 1814, 4th ed. by Räbiger, 1864; EWALD: *Die Alterthümer des Volkes Israel*, Göttingen, 1848, 3d ed., 1866; SAALSCHÜTZ: *Archæologie d. Hebræer*, Königsberg, 1855; KEIL: *Handbuch d. bibl. Archäologie*, Frankfurt-am-Main, 1858, 1859, 2 parts, 2d ed., 1875. Biblical archæology in general has been treated by J. JAHN: *Bibl. Archæologie*, Vienna, 1796, 5 vols., E. F. C. ROSENMÜLLER: *Handbuch des biblischen Alterthumskunde*, Leipsic, 1827, 7 vols.; G. B. WINER: *Bibl. Realwörterbuch*, Leipsic, 1820, 2 vols.; SCHENKEL: *Bibellexicon*, Leipzig, 1869, 5 vols.; RIEHM: *Handwörterbuch d. bibl. Altertümer*, Leipsic, 1875 sqq.; HAMBURGER: *Real-Encyklopädie*, 1866 sqq.; J. KITTO: *Cyclopædia of Biblical Literature*, 3d ed. by L. Alexander, London, 1869, 3 vols; SMITH: *Dictionary of the Bible*, London, 1860–63, 3 vols. [Am. ed. in 4 vols.]. RÜETSCHI.

ARCHÆOLOGY, Ecclesiastical, is a branch of church history; but its boundaries have not yet been finally fixed, either with respect to the extension of time, or with respect to the amount of material, which it ought to encompass. Some, as for instance Walch, confine it to the three first centuries; while others, as for instance Rosenkranz and Piper, want to continue it up to our time. In the latter case its name has sometimes been altered; thus Pellicia calls his work *Christ. Ecclesiæ Politia*. Again: some place the boundary-line at the twelfth (Augusti) or the fifteenth century (Baumgarten); while others, following the example of Joseph Bingham, place it at the death of Gregory the Great (604). The limitations of the material vary in a similar way. Formerly almost every thing was admitted; and the subject-matter was arranged, rather arbitrarily, after the fashion of Terentius Varro. It was Rosenkranz and Schleiermacher who first brought system into the limitation and arrangement of the materials. In his *Encyclopædie der theol. Wissenschaften*, Rosenkranz confines the domain of ecclesiastical archæology to the Christian cultus; while Schleiermacher, in his *Darstellung des theol. Studiums*, also admits what we might call Christian customs. To these two titles most modern writers have added a third one, ecclesiastical constitution; and thus the whole discipline falls into three divisions. I. Ecclesiastical constitution, comprising the development of general priesthood into a distinction between clergy and laymen; the hierarchy of ecclesiastical offices, etc. II. Christian cultus, comprising, first, ecclesiastical actions, such as sermon, prayer, song, administration of the sacraments, etc.; next, ecclesiastical times, such as festivals, etc.; and, finally, ecclesiastical places, church architecture, religious art, etc. III. The settled customs of Christian life, marriage and burial ceremonies, etc. The last of these three divisions is still very incompletely developed; while the second, on account of the immense treasures of Christian art, has become an independent discipline, and the name "church antiquities" or "ecclesiastical archæology," like that of "classical archæology," is often confined to the art monuments.

Previous to the Reformation, there now and then appeared works which touched archæological subjects, such as Durandus (d. 1294), *Rationales Divinorum Officiorum;* but it was the Reformation which first occasioned a critical treatment of church antiquities. The two great works on church history — the *Magdeburg Centuries* (Protestant) and *Annales Baronii* (Roman Catholic) — contain the archæological summaries or surveys, and from their time ecclesiastical archæology was treated as a separate discipline. Among Protestant writers we mention JOSEPH BINGHAM: *Origines Ecclesiasticæ, or the Antiquities of the Christian Church*, London, 1708–22; AUGUSTI: *Denkwürdigkeiten d. christ. Archæologie*, 1816–31; RHEINWALD: *Kirchl. Archæologie;* GUERICKE: *Lehrbuch d. christ.-kirchl. Archæologie*, 1847 [SMITH and CHEETHAM: *Dictionary of Christian Antiquities*, 1875, 2 vols.]. Among Roman-Catholic writers we mention MAMACHII: *Orig. et Antiquit. Christ.*, 1749, 5 vols.; BINTERIM: *Denkwürdigkeiten d. christ. kathol. Kirche*, 1825, 12 vols. — Specially relating to Church Constitution, ZIEGLER: *Geschichte d. kirchl. Gesellschaftsformen*, 1798; PLANCK: *Entstehung d. christ. kirchl. Gesellschaftsverfassung*, 1803; ROTHE: *Anfänge der christlichen Kirche*, 1837; RITSCHL: *Entstehung d. altkatholischen Kirche*, 2d ed., 1857; BEYSCHLAG: *Die christ. Gemeindeverfassung im Zeitalter d. N. T.*, 1874. — Cultus, ALT: *Der christliche Cultus*, 2 vols., 1851; HARNACK: *Der christliche Gemeindegottesdienst im apost. Zeitalter*, 1854. — Customs, ZÖCKLER: *Geschichte der Askese*, 1863. — Art, SCHNAASE: *Kunstgeschichte;* ROSSI: *Roma Sotteranea*, Rome, 1864, 1867, 1877, 3 vols.; reproduced in NORTHCOTE and BROWNLOW: *Roma Sotteranea*, 2d ed., London, 1879, 3 vols.; GÜTENSOHN and KNAPP: *Die Basiliken d. christ. Rom*, 1842; UNGER: *Griechische Kunst;* OTTE: *Handbuch d. kirchl. Kunstarchæologie des deutsch. Mittelalters*, 1868; DIDRON: *Iconographie chrétienne*, CROSNIER: *Iconographie chrétienne*, 1848; L. TWINING: *Symbols and Emblems of Early and Mediæval Christian Art.* [KRAUS: *Ueber Begriff, Umfang, u. Geschichte der christlichen Archæologie.* Freiburg, 1879; VICTOR SCHULTZE: *Archæologische Studien über altchristliche Monumente*, Wien, 1880.] C. BROCKHAUS.

ARCHBISHOP. See BISHOP.

ARCHDEACONS and **ARCHPRESBYTERS** occur very early in the dioceses as helpers, and, under certain circumstances, as representatives, of the bishops; the archdeacon standing at the head of the secular clergy in all questions of government and administration, and the archpresbyter heading the priests in matters of cult.

The origin of the office of the archpresbyter is not clear. The name, ἀρχιπρεσβύτερος (Sozom. *Hist. eccl.* VIII. 12), or προτοπρεσβύτερος (Socrat. *Hist. eccl.* VI. 9), seems originally to have been given in the Greek Church to the oldest presbyter of the diocese as a matter of course; but by degrees, as a definite distinction became established between the episcopate and the presbyterate, we find, that, towards the close of the fourth century, the senior presbyter came to occupy an intermediate position between the bishop and the

presbyters. In Western Europe, especially in Germany, the office developed in a somewhat different way. Here the episcopal dioceses, corresponding to the old missionary fields, were much larger, and so were the parishes into which the dioceses were divided, and which often followed the boundary-line of some political subdivision. Each parish had its church, often erected on the site of some ancient Pagan temple; but besides these parochial churches (*ecclesiæ baptismales, plebes, tituli majores*), in which full service was performed every Sunday, with baptism, burial, etc., each parish had a number of minor churches (*oratoria, capellæ, tituli minores*), often connected with a castle, and in which only sermons were delivered, and prayers held, but no full service performed. In course of time these *oratoria, capellæ, tituli minores*, became parish-churches themselves, with full service; but the original parochial church, whose incumbent now assumed the title of *archipresbyter*, or *decanus ruralis*, continued, nevertheless, to exercise some kind of supervision and superintendence over them.

Archdeacons occur as superior officers in the administration and jurisdiction of the episcopal diocese as early as the pontificate of Leo the Great. In the eighth century they were regular priests, and superior to the rural deacons. In the ninth century in France, and, somewhat later in Germany, the dioceses were divided, and each bishop had several archdeacons under him. With the development of the chapter-houses the powers of the archdeacons were much increased, as the archdeaconates were generally held by the provost of the cathedral and the canons; but from this circumstance arose also a conflict between the archdeacon and the bishop. Originally the archdeacon was only the coadjutor or representative of the bishop in the exercise of the episcopal jurisdiction; but, in the beginning of the thirteenth century, he is called *judex ordinarius*, and, but for the obstinate resistance of the bishops, he would probably have usurped the whole episcopal power of jurisdiction. He had also the right to hold visitations, to examine the candidates for ordination, to appoint and relegate the archpresbyters, etc. During the thirteenth century several councils (Tours, 1239; Liege, 1287; Mainz, 1310, etc.) tried to circumscribe the powers of the archdeacons in favor of the bishops, and very complicated questions of competence arose every now and then. But the Council of Trent finally settled the conflict. The archdeacons lost their right of visitation, of jurisdiction in criminal cases and cases of marriage, etc., and gradually the office lost its importance, or assumed other forms. In the Roman curia, the archdeacon became the cardinal-cammerlengo, as the archpresbyter had become the cardinal-vicar; while in other episcopal curias, for instance in Germany, the office disappeared altogether, and its business was transferred to the vicar-general. In the Church of England there are seventy-one archdeacons appointed by the bishops, and acting as a kind of vice-bishop, with right of visitation, suspension, ex-communication, etc. See PERTSCH: *Ursprung der Diakonen*, Hildesheim, 1743; CRIPPS: *Law relating to the Church and Clergy*, 1859. MEJER.

ARCHELA'US (*ruler of the people*), a son of Herod the Great by the Samaritan Malthaké; brought up at Rome with his uterine and younger brother, Herod Antipas; succeeded, according to his father's will, on the latter's death (B.C. 4), although not without opposition on the part of Antipas, to the government of Judæa and Samaria, with the title of *ethnarch*, not *king* as he is called by Josephus (*Antiq.* XVIII. 4. 3) and Matthew (ii. 22). He was so cruel, that, in the tenth year of his reign, he was deposed by Augustus, who had originally given him his government, and banished to Vienne in Gaul, on complaint of the most prominent Jews and Samaritans, A.D. 6. He died there. Josephus also relates that he magnificently rebuilt the palace at Jericho, and built a village, called after him *Archelais*. He was twice married, first to Mariamne, whom he divorced in order to marry Glaphyra, the former wife of his brother Alexander, [to whom she had borne children, and thus this second marriage was illegal.] See JOSEPHUS: *Antiq.* XVII. 13.

LIT. — BRAUN: *Die Söhne des Herodes*, 1873; SCHÜRER: *Neutestamentliche Zeitgeschichte*, Leipzig, 1874. EMIL SCHÜRER.

AR'CHEVITES, the name of a people transplanted by the Assyrians into the depopulated Samaria (Ez. iv. 9). They were inhabitants of Erech and its neighborhood, mentioned (in Gen. x. 10) as belonging to the kingdom of Nimrod. Erech has been identified in the ruins of Warka, on the left bank of the Euphrates, eighty-two miles south-east from Babylon, a former seat of power, and apparently the necropolis of the Assyrian kings, judging from the number of clay coffins and royal inscriptions. In the cuneiform inscriptions the place is named Arku. The Greeks called it Orchoë.

LIT. — Besides the commentaries upon Gen. x. 10; Ez. iv. 9, see BUTTMANN: *Mythologus*, vol. i. (1828), pp. 235–245. RITTER: *Erdkunde*, 2d ed., vol. xi., 1844, pp. 315–356. CHESNEY: *The Expedition for the Survey of the Euphrates and Tigris* (London, 1850, 4 vols.). LOFTUS: *Travels and Researches in Chaldæa and Susiana* (London, 1857), p. 150 sq. RAWLINSON: *The Five Great Monarchies of the Ancient Eastern World* (4 vols., London, 1862–67, 3d ed., 1876, reprinted in New York, 1881) 1st vol., p. 23. WOLF BAUDISSIN.

ARCHICAPELLANUS (*apocrisiarius, palatii custos, abbas regii oratorii*, etc.) was the highest dignitary in the church of the ancient Frankish Empire. To the royal court, still ambulant, and changing its residence from place to place, there belonged a number of clerical persons, at the head of whom stood the archicapellanus. His office was to report to the king on all ecclesiastical affairs; and as the Frankish Church of that time, in vindication of its independence of Rome, sought and found its centre in the royal power, the archicapellanus became naturally the most influential and powerful of the Frankish prelates. Soon his office extended also to secular affairs. He became chief of the chancery, and the *summus cancellarius* became his subordinate. The office was generally filled by an archbishop, after the division of the empire it was even connected with a certain see, — for Germany with Mainz, for Gaul with Treves, for Italy with Co-

logne. See HINCMAR: *De ordine palatii*, c. 13, 16, 19, 20, 32; and the article on ELEEMOSYNARII.

ARCHIMANDRITE (*ἄρχων τῆς μάνδρας*, from *μάνδρα*, fold, being generally applied to a monastic association as consisting of the sheep of Christ) was the name given since the fifth century to the head of a monastery by the Greek Christians, and generally used in the Eastern Church, though it also occurs in the Western. In old times it was sometimes applied, both by Greek and Latin Christians, to all prelates, regardless of their respective rank.

ARCHITECTURE, Hebrew. The notices which the Bible gives of Hebrew architecture are very few, and so are the architectural remains from biblical times found in Palestine. The common house was that generally met with throughout the whole Orient, built of baked or sun-dried brick, sometimes of hewn stones (Isa. ix. 10), cemented by lime (Isa. xxvii. 9) or gypsum, and often plastered (Lev. xiv. 41; Ezek. xiii. 10; Matt. xxiii. 27). The beams and the roofing were made of sycamore, sometimes of olive or cedar-wood (Isa. ix. 10; Jer. xxii. 14). In palaces, columns and colonnades were of frequent occurrence (Judg. iii. 23). Larger houses consisted of several stories, and were built in a square, around a roomy court-yard, which contained the well and the fountain (2 Sam. xi. 2, xvii. 18). Sometimes such houses had a front court, from which people entered into the inner court through a door, or ascended to the upper stories or to the roof by stairs (Mark xiv. 68; Luke xvi. 20; John xviii. 16; Acts x. 17). The roof was flat, only a little inclined to let off the rain-water, and provided with a breastwork (Deut. xxii. 8). It was used for various domestic purposes,—for recreation and sleep, for lonely meditations and religious exercises, and in cases when somebody wished everybody to see and hear what he said or did (2 Sam. xi. 2; 1 Sam. ix. 25; Acts x. 9; 2 Sam. xvi. 22; Matt. x. 27; Isa. xxii. 1). Stairs led up to it, both from the street and from the interior of the house. With the roof communicated the so-called upper room, which was used as a place of retirement, a kind of house-chapel (2 Sam. xviii. 33; 2 Kings xxiii. 12; Acts i. 13, xx. 8), or as a spare-room for guests (2 Kings iv. 10). It was cool (Judg. iii. 20), and here the corpse was laid out before burial (Act. ix. 37, 39). The walls were generally wainscoted, the panels being sometimes inlaid with ivory (1 Kings xxii. 39; Jer. xxii. 14). Light was admitted through latticed windows (Judg. v. 28). The doors were shut by wooden bars, and the posts were adorned with proverbs (Deut. vi. 9). Rich people had rooms for the summer, and rooms for the winter, the latter provided with a hearth (Jer. xxxvi. 22; Amos iii. 15). The back rooms were destined for the women, and could be entered by none but the master of the house.

A Hebrew architecture, in the proper sense of the word, did not arise, however, until the times of the kings. But, immediately after the conquest of Zion, David began to rebuild and fortify the city, and to erect a palace for himself. Still greater and more brilliant were the undertakings of his son Solomon. He enlarged and strengthened the city-wall and the Castle of Millo (1 Kings iii. 1, ix. 15, 24, xi. 27), erected fortresses and palaces also outside of the capital (1 Kings ix. 15–19), and built a costly aqueduct by which excellent drinking-water was led from the region of Etam, south-west of Bethlehem, to Jerusalem. His two most magnificent buildings, however, were the temple and the palace. It took seven years and a half to build the former (1 Kings vi. 38), besides three years to gather and prepare the materials, during which time a hundred and eighty-three thousand Jews and strangers were employed. The contractors and superintendents were Phœnicians. The cedar and cypress wood, and probably also the stone, was brought from Lebanon, floated down to Joppa, and thence hauled to Jerusalem. On Mount Moriah enormous substructures had to be raised, in which huge stones were used, thirty feet long, seven feet and a half thick, and hewn in a manner not met with outside of Phœnicia and Syria. These truly cyclopean walls have partially withstood the vicissitudes of thirty centuries, while the temple itself has wholly disappeared. The building of the royal palace took thirteen years (1 Kings vii. 1). It stood on the north-eastern side of Mount Zion, west of the temple, and consisted of two large courts connected by a passage-yard (2 Kings xx. 4). In the centre of the front court stood the House of the Forest of Lebanon, two hundred feet long, one hundred feet broad, and sixty feet high, consisting of three stories, and forming an interior court-yard, surrounded by open galleries, which rested on four rows of columns of cedar-wood. A flight of stairs led to the passage-yard, with a hall one hundred feet long and sixty feet broad, resting on columns, where stood the magnificent throne (1 Kings x. 18). In the back court was the palace proper, with the harem, etc. A wall of three rows of huge hewn stones, with a battlement of cedar beams, surrounded the whole structure. The interior decorations consisted exclusively of foliage ornaments, whose character, though very different from what elsewhere occurs in antique art, is tolerably well known from ancient Hebrew tombs.

From the circumstance that both under David, and still more under Solomon, every architectural undertaking was executed by the aid of King Hiram of Tyre and his Phœnician artisans (1 Kings v. 9; Joseph. *Ant.* 8, 5, 3), it has been generally inferred that Hebrew architecture was a mere repetition of Phœnician architecture. Nevertheless, in the description of the palace, not only the general impression, but a number of details, remind most decidedly of the palaces of the valley of the Nile, and, with respect to the temple, the model was the tabernacle, and in the details foreign influence can have made itself felt only so far as it was compatible with the Jewish idea of God. In Hebrew architecture, when it stood at its highest, in the time of the kings, both Ægyptian and Assyrian influences have asserted themselves beside the Phœnician. After the time of the Maccabees, especially under the Herodian dynasty, Greek taste and Greek style became prevailing. All the magnificent structures from that time — gymnasiums, baths, theatres, palaces, and colonnades — were Greek, and so was, to a great extent, the new temple built

by Herod (Joseph. *Ant.* 15, 8, 1; 15, 9, 4; 6; 15, 10, 3). See TABERNACLE, TEMPLE.

LIT.—MICHAELIS: *De Jud. Arch.*, Göttingen, 1771; KUGLER: *Geschichte der Baukunst*, 1855–60; LÜBKE: *Geschichte der Architectur*, 1865, and his *History of Art* (edited by Clarence Cook), New York, 1878, 2 vols.; DE VOGUÉ: *L'Architecture dans la Syrie*, Paris, 1865. RÜETSCHI.

ARCHITECTURE, Christian, does not denote a special chapter of the history of architecture. Taken into the service of the Christian Church, and adapting itself to the liturgical demands of Christian worship, architecture burst into a new bloom, and produced some of its grandest fruits; but it received this new spirit, and acted upon this new impulse, without deserting its old, already established norms, without any sudden breach in its onward development.

The gospel was preached in the synagogues of the cities (Acts xiv. 1, xvii. 1, xviii. 4, xviii. 19, xix. 9); but as soon as a congregation was formed, and a peculiar worship began to develop, the Christians separated from the synagogue, and held their gatherings in private houses (Acts ii. 46, xx. 9; Rom. xvi. 5; 1 Cor. xvi. 19). In the times of persecution every place might become a place of worship,—the field, the desert, the ship, the inn, the jail, and the tomb (Euseb. *Hist. Eccl.* V. 22). For a long period the catacombs of Rome were the church of the Roman congregation, the place of their teaching and their worship. Independent church-buildings, that is, buildings erected or set apart for the divine service of the congregations, existed in the third century; but the slight and frail character of these structures is proved by the circumstance, that, during the persecution of Diocletian, the famous Church of Nicomedia was destroyed and levelled to the ground by the Prætorian guard in the course of a few hours (Lactant. *De Mortib. Persecut.*, c. 12).

Not until the time of Constantine did Christian architecture become an art; and so slight were its pretensions to originality, so closely did it adapt itself to the artistic forms already existing, that it appeared at once in two entirely different styles, I. The *Basilican*, and, II. The *Byzantine*, corresponding to the two principal types of national civilization,—the Roman and the Greek. Between these two styles there is very little similarity; for in neither of them is there, in their first productions, any thing strikingly and pronouncedly Christian. The Byzantine was the more magnificent and brilliant of the two. But it soon became stationary, and even degenerated; while the Basilican developed two new and grand phases, III. The *Romanesque*, and, IV. The *Gothic* style.

I. *The Basilican style* sprung from the Roman basilica, which was not only imitated, but in many cases actually taken possession of, and, with few and slight alterations, used as a Christian church. The style became prevalent throughout the Western countries, and lasted till the beginning of the eleventh century. Under the reign of Constantine, and partly by his support, several magnificent structures were erected in this style, both in the East and in the West, such as the Basilica of Tyre, built (313–22) by Bishop Paulinus, the Church of St. Mary in Bethlehem (328–36), the Church of the Holy Sepulchre in Jerusalem, consisting of a basilica and a rotunda, the Church of the Vatican (336), that of the Lateran, etc. As specimens still existing and in good repair may be mentioned, *S. Paolo fuori le mura*, *S. Agnese fuori le mura*, *S. Clemente* in Rome, *S. Apollinare in Classe* in Ravenna, etc.

The Roman basilica, an imitation of the Greek *βασιλικὴ στόα*, thus called because the second archon, the *ἄρχων βασιλεύς*, held his court there, was a rectangular structure of two stories, presenting a bare wall to the street, and forming in the interior a large hall surrounded by columns and galleries. In the front was an open court, *atrium*, *narthex;* in the rear a semicircular addition covered with a vault, *hemicyclium*, *tribuna*. The main hall was used by the Romans as a kind of bourse, or exchange: in the *tribuna* sat the court,—the judge, the lawyers, the witnesses, etc.

The changes which it was necessary to make in order to transform this structure from an exchange to a church were not many. The *atrium* was enlarged, and provided with a fountain. Here assembled the catechumens and the penitents; but when the church ceased to have catechumens, and public penance was abolished, the *atrium* disappeared altogether. From the *atrium*, the interior hall—the place of the baptized, the faithful, the true congregation—was entered through three, or five, or even seven doors, according as the hall was divided in three, or five, or seven aisles. Three was the common number. Two parallel rows of columns divided the hall into three aisles, of which the middle one, the nave proper, generally was double as broad and double as high as the side-aisles, and enclosed on on account of its additional height by a solid wall resting on the columns, and on arches spanning from column to column, and pierced towards the roof by a row of windows. The *hemicyclium*, or *tribuna*, now became the *sacarium*, or *sanctuarium*, the place of the clergy, elevated a few steps above the nave, and separated from it by a railing. Here stood in the centre the altar, on both sides; in front, the ambons, or pulpits; in the middle, behind the altar, the bishop's throne, and all along the wall the seats for the clergy.

The exterior effect of the basilica was, no doubt, heavy and cold; but the interior must have made an impression of great magnificence, though perfect harmony may have been wanting. The doors were of carved wood or gilt bronze, and provided with hangings of costly stuffs embroidered with gold and silver. The columns were of the finest marble, sometimes of porphyry, taken from the old Pagan temples; the seats, of marble and bronze, or of wood inlaid with ivory and precious stones, taken from the baths and the theatres. The roof was of wood, gilt or painted; and the heaviness of the masonry was relieved by exquisite pictures in mosaic. Originally these pictures were used simply as a method of teaching, as a means by which to impress the principal facts of the Christian faith upon the minds of the congregation; but in course of time they were employed for purely æsthetical purposes.

LIT.—Descriptions of individual churches by EUSEBIUS (*Hist. Eccl.* X. 4) and by PAULINUS of Nola (*Natal.* X. and *Epist. ad Sever.*, 13); VITRUVIUS: *De Architectura;* BUNSEN: *Die Basiliken*

des christlichen Roms, 1842; HUBSCH: *Die altchristlichen Kirchen*, 1858–61.

II. *The Byzantine style* originated, according to some art-historians, from the Roman mausoleum, according to others, from a Persian influence, most probably from both. The cupola, which is the most prominent feature in Byzantine church-architecture, was frequently used in Roman tombs; and the transition from a Pagan mausoleum erected in honor of some hero, to the Christian church raised as a mausoleum over the remains of a martyr, seems both easy and natural. But in the Roman tombs the cupola was always placed on a circular substructure, and it was in Persia that the problem was first solved of placing the cupola on a square substructure by forming an octagon in the interior of the square by means of a huge pillar in each angle. This Persian form of dome-building — the combination of the cupola and the square — the Eastern Church adopted; and in this ground-plan it found its spirit expressed, its wants satisfied. The structure became higher and loftier; and, by the opportunity it afforded to place galleries on lower columns between the pillars, it at once acquired a more picturesque and imaginative appearance, and met the want, so peremptory in the East, of full separation between the sexes. In the Roman basilica, with its *atrium* for the catechumens and penitents, its nave for the congregation, its apsis, or *sanctuarium*, for the officiating clergy, we recognize the Western Church, with its craving for clear and definite organization, for policy. In the Byzantine dome, in which the light and broad aisles have been transformed into narrow and dark corridors, in which the *atrium*, and even the apsis, with the altar, have shrunk into insignificance, in which the whole construction is concentrated on the free central space, where a dim light floats far aloft under the cupola, we recognize the Eastern Church, with its craving for dreamy and subtle speculation, for theology.

Several fine specimens of the style were produced in the reign of Constantine, such as the so-called *Dominium Aureum* in Antioch (331); the Church of the Holy Sepulchre in Jerusalem, which, as above mentioned, combined a basilica with a rotunda; the Church of the Apostles in Constantinople; the Church of the Ascension on Mount Olivet, etc. But its point of culmination it did not reach until in the sixth century, under the reign of Justinian. The two masterpieces of the style are St. Vitale in Ravenna (526–47) and St. Sophia in Constantinople (532–57). The latter is probably the grandest monument of Christian art, covering an area of seventy thousand square feet. The bulk of the building forms nearly a square, two hundred and thirty-five feet the one way, and two hundred and fifty feet the other. The central dome — a hundred and seven feet in diameter, and forty-six feet high — rises a hundred and eighty feet from the floor; east and west it rests, not on pillars with piers, but on two semi-domes of the same dimensions, and thus a central space, two hundred feet long and a hundred feet broad, is left entirely free and unencumbered. The costliness of the materials — gold and silver, ivory and precious stones, porphyry and marble — corresponded to the grandeur of the dimensions; and when the building was finished, Justinian burst out, "I have eclipsed thee, O Solomon!" Since 1453 St. Sophia has been used by the Turks as a common mosque.

A latter development of the Byzantine style shows a substitution of the Greek cross for the square substructure, and a multiplication of the cupolas, — one at the end of each arm, and one over the crossing. The Church of St. Mark in Venice (1043–71) is the most prominent example. A still further complication was reached by combining the Greek cross with the square. The number of cupolas was then increased to nine, — one at the end of each arm, one over the crossing, and one in each corner of the square; and various fantastic, almost grotesque forms were attempted. Many examples are found in Russia. In Western Europe the style penetrated only as far as the Hungarian frontier, with the exception of some places in Northern Italy; but in Eastern Europe and Western Asia it was and is generally prevailing.

LIT. — Descriptions of individual churches are found in EUSEBIUS: *Vita Constantini*, III., 50; IV., 30, 58, and in a poem by PAULUS SILENTIARIUS on St. Sophia, in *Script. Hist. Byzant.*; TEXIER et P. PULLAN: *Architecture Byzantine*, 1854; SELZENBERG: *Altchristliche Baudenkmale von Konstantinopel.*

III. *The Romanesque style* was simply a development from the basilican by adaptation of various Byzantine motives, especially the round arch. It dates as a definite style from the beginning of the eleventh century, and produced a number of fine buildings in Upper Italy and in the valleys of the Rhine and the Rhone. It was, nevertheless, only a transition style; and during the thirteenth century it disappeared, its true and perfect ideal having been found in the Gothic style.

Under the rule of the Romanesque, both the ground-plan and the interior and exterior arrangement of the old basilica were materially changed. The most important of these changes was the introduction of transepts, or the adaptation of the cruciform plan with fixed mathematical proportions. In the old basilica, all proportions had been completely arbitrary; but in the cruciform plan the proportions became fixed, as the cross was invariably produced by repeating the square, chosen as unit, three times to the west, and one time respectively to the north, east, and south. The establishment of chapters, or the connection between the church and the monastery, made an extension of the choir necessary. The introduction of side-altars produced a number of apses, especially at the termination of the transepts and the aisles. The development of the vault over the martyr's bones into a complete crypt caused the choir to be raised considerably above the floor of the nave. In the Cathedral of Brandenburg, a flight of twenty-two stairs led from the latter to the former. The *atrium* disappeared; and the *cantharus* was moved inside the door, where it became the font with holy water. A belfry was raised, — first one, and as an independent building, then two, and connected with the western termination of the main building, — where, instead of the *atrium*, a front façade was formed, with an elaborate portal and window, etc.

Of still greater consequence were the changes which the introduction of the round arch caused in the construction of the building. When the flat wooden ceiling was discarded, the barrel-vault was first tried, as the easiest to build; but, as the barrel-vault pressed with equal force on every point of the side-walls, it was necessary to give these an enormous strength. Then the cross-vault was adopted, in which the pressure is concentrated on those four points in which the ribs touch the side-walls. These four points it became necessary to strengthen with additional masonry; while the intervening portions of the wall could be made thinner and lighter without weakening the structure. Thus the dead sameness of the wall was broken, and the formation of pillars began. Also the cross-vaulting — looking like a softly undulating cloth, fastened to the points of abutment, and along the ribs, but raised as if by an upward breeze — made a much stronger impression of life and animation than the flat wooden ceiling; and, compared with the old Basilican style, the Romanesque was a decided progress, though it generally makes a somewhat heavy, and not fully harmonious impression.

IV. *The Gothic style* realized all the aspirations of the Romanesque. Retaining the ground-plan and general arrangement such as they had been fixed by the Romanesque style, the Gothic seized upon the new principle of construction introduced, but only feebly developed, by the Romanesque, — the arch, — and carried it out to its last consequences and to its highest perfection, producing buildings which are marvels of audacity, and marvels of beauty.

The difference between the Romanesque and the Gothic style arises from the substitution by the latter of the pointed arch for the round. To whom the invention of the pointed arch belongs is not known; but true lancet arches were much used in Asia by the Saracens at the time of the first crusade, and it is probable that it was the crusaders who brought this novelty back to Europe, as we find it introduced almost simultaneously in France, England, Germany, Spain, and Italy. The most palpable advantage which the pointed arch has above the semicircular is, that it makes it as easy to vault an oblong as a square place by allowing arches of different span to enter into the same system. They need only to be constructed on different radii in order to be carried to the same height. But still greater consequences were involved in the principle. The pressure of the pointed arch is, of course, more perpendicular than that of the semicircular. The side-thrust is smaller. Thus it becomes easier with the pointed arch to gather the whole pressure of the vault in a few single points, and to break up completely the flat stretch of wall, folding it into clustered columns, and giving each shaft at the sustaining point its own part of the vault to carry. Thereby all the lines of the construction assume an upward tendency, which wholly obliterates the idea of a mechanical contrivance, and actually produces the impression of organic growth. It is the great triumph of the Gothic style that it alone, among all styles, has been able to give the aspect of movement to stationary forms, the illusion of life to dead masses.

The style arose in the twelfth century, culminated in the thirteenth, degenerated by excesses (such as the *Flamboyant* in France, and the *Perpendicular* in England) in the fourteenth and fifteenth centuries, and finally gave way to the Renaissance. The earliest fully-developed example is the Cathedral of St. Denis, consecrated in 1144; and in Northern France the style reached its highest perfection in the cathedrals of Notre Dame in Paris (1163–1312), Chartres (1195–1260), Rheims (begun in 1212), Amiens (1220–88), etc. Also in England it produced a number of exceedingly fine buildings, such as the Cathedral of Canterbury (1174), Westminster Abbey in London (1245–69), the cathedrals of Salisbury (1220–58), Exeter (1327–69), etc. But the difference between Gothic architecture in France and in England, though a difference of national taste only, not of artistic principle, is, nevertheless, very pronounced, and strikes the beholder at the very first glance: the English cathedral is long and low, stately and solemn; the French is short and high, airy and spirited. In Germany, Spain, and Italy, the Gothic style developed less originality, though in the first-mentioned country it produced two magnificent buildings, — the Church of St. Stephan in Vienna, and the Cathedral of Cologne.

V. *The Renaissance style*, which in the course of the fifteenth and sixteenth centuries completely superseded the Gothic, has sometimes been designated as a return to Paganism. It was, at all events, a return to the classical forms. It began as eclecticism. The round arch, the cupola, the column in its classical proportions and signification, etc., were once more resorted to; but it ended in merely copying antique temples; that is, the shell of them being transferred into modern cities by means of a most minute imitation Between these two points, the Renaissance period has a very varied history, of great interest to the architect proper, but not so very impressive to the student of Christianity and its influence on the world. Its chief monument is the Church of St. Peter in Rome, commenced in 1506 by Bramante, continued by Raphael (1514–20), Peruzzi (1520–46), Michelangelo (1546–64), Carlo Maderno (1605–29), and finished by Bernini in 1667.

Like the Romanesque, the Renaissance style bore the character of being a transition, with the difference, however, that it did not lead to any thing. In modern times church-building is generally a more or less strict adaptation of some older style, without any distinct ideas of its own. Sometimes it is a mixing-together of all styles; sometimes a renunciation of style altogether. The latter is especially the case in America. A great number of churches is built here; but, though some of them are very costly and more or less magnificent structures, most of them are constructed merely with regard to convenience and comfort.

LIT. — For the three last divisions of this article, see the pertinent chapters of the general history of architecture by KUGLER, LÜBKE (Clarence Cook's translation), VIOLLET-LE-DUC, and FERGUSON, and more especially BROWN: *Sacred Architecture*, London, 1845; CHARLES ELIOT NORTON: *Studies of Church-building in the Middle Ages*, New York, 1880. — See, on this general subject, DIEPOLDER: *Der Tempelbau der vorchristlichen*

u. christlichen Zeit, oder die bildenden Künste im Dienste der Religion bei den Heiden, Juden, Mohammedanern u. Christen, Leipzig, 1881.

ARCHONTICI, a sect of the fourth century, composed a peculiar kind of works which they called *revelations* (see PSEUDEPIGRAPHS OF THE O. T.), in one of which, "The Symphony," they treated of the seven heavens, each of which had a ruler, ἄρχων, of its own. Of these rulers, whose mother was a certain Thotina, they said that they fed on human souls, and could not exist without such food. The ruler of the seventh heaven they called Zabaoth (Σαβαώθ); and the devil, who was identical with the god of the Jews, was one of his sons. They rejected baptism; but some of them used to sprinkle the head of the dead with water or oil, thereby intending to make them invisible, and raise them above the reach of the heavenly powers. The sect was started by Peter of Capharbaricha, near Jerusalem, and, especially under the vigorous preaching of his disciples, spread among rich and prominent people. Its doctrines, Gnostic in general, were afterwards carried into the Greater and Lesser Armenia. See BAUR; *Die christliche Gnosis*, Tübingen, 1835. The source of all our knowledge is Epiphanius, Hær. xl. Later writers merely copy him.

ARCHPRESBYTER. See ARCHDEACONS.

ARCIMBOLDI, Giovanni Angelo, b. in Milan in the latter part of the fifteenth century, d. there in 1555, studied law, obtained an appointment in the service of the Roman *curia*, became *protonotarius et referendarius apostolicus* for all financial matters concerning the erection of the Church of St. Peter, and was in 1514 made commissary-general for the sale of indulgences in Northern Germany and Scandinavia. In Denmark he staid two years, and realized immense profits by selling "forgiveness for all kind of crimes, restitution to the state of innocence and purity at the time of baptism, and free entrance through the gates of heaven." But when, in order to achieve a similar success in Sweden, he tried to ingratiate himself with the Swedish grandees by betraying to them the plans of the Danish king, all the property he had amassed in Denmark, consisting of money, jewelry, iron, butter, and eggs, was confiscated. He had to flee for his life, and a formal accusation of treachery was raised against him in Rome. The pope, however, acquitted or forgave him, as the Danish king proved himself favorable to the Reformation, and Arcimboldi afterwards served Charles V., was made Bishop of Novara in 1525, and Archbishop of Milan in 1550. In literary history he acquired a name by his discovery of the five first books of the *Annales* of Tacitus in the library of the Monastery of New-Corvey.

ARCOSOLIUM, from *arcus*, an "arch," and *solium*, a "throne," a "bath-tub," a "coffin," denotes a peculiar tomb-arrangement found in the Roman catacombs, and employed at the graves of martyrs and other eminent persons. The arrangement is this: an arch is hewn into the living rock, and under this arch the sarcophagus is placed, or the niche is closed by masonry to the height of a common table, and the tomb thus formed covered by a loose slab. Often the background of the niche is painted, or ornamented in various other ways.

AR'ETAS. 1. A contemporary of the Jewish high priests Jason and Menelaus, and of the King of Syria, Antiochus Epiphanes, B.C. 170 (2 Macc. v. 8).

2. The King of Arabia, Nabatæa, and father-in-law of Herod Antipas; but, when the latter divorced himself from his (Aretas') daughter to make way for Herodias, Aretas revenged the insult by arms, and completely defeated the army of Herod Antipas. Antipas complained to his patron, the Emperor Tiberius, who commissioned Tellius, Governor of Syria, to attack Aretas. But the death of Tiberius prevented him. The new emperor, he thought, might not desire to continue the feuds of his predecessor. The interesting point in this history is, that to Aretas, having now the good graces of the Romans, Caligula restored the government of Damascus, and thus the accuracy of Paul is fully sustained. It was while Aretas was king, that the governor of that city, incited by the Jewish priests, desired to apprehend Paul. This was A.D. 38 or 39. Mionnet, *Descript. de medailles antiques*, tom. V., p. 285, mentions a coin from Damascus with the name of Aretas upon it, which is to be set down as probably from A.D. 37 or 38.

LIT.—KARL WIESELER: *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, p. 142 sq., 167 sq.; SCHÜRER: *Neutestamentliche Zeitgeschichte*, p. 233. K. WIESELER.

ARETIUS, Benedictus, a native of Bätterkinden, in the canton of Bern, Switzerland, studied at Marburg, and was appointed professor of theology in 1563, in Bern, where he died in 1574. His principal work — *Theologiæ Problemata*, Geneva, 1579, republished in 1617 — was highly valued, and found many imitators. His *Examen Theologicum* is also a useful book, and run through six editions in fourteen years. His commentary on the New Testament, published in 1580, was republished in 1616, and his commentary on the Pentateuch and the Psalms in 1618. He also gave a commentary to Pindar, and a description of the flora of Stockhorn and Riesen. See MELCH. ADAM: *Vitæ Theolog.*

ARGENTINE REPUBLIC, The, extending between the Andes to the west and the Atlantic to the east, between Patagonia to the south and Bolivia to the north, was discovered by Juan Diaz de Solis in 1516, occupied by the Spaniards in the following decades, and organized as a part of the viceroyalty of Peru. In 1778 a separate viceroyalty was established, with Buenos Ayres as its capital, and comprising Bolivia, Paraguay, Uruguay, and the states of the Rio de la Plata. In 1810, after the dethronement of the Bourbon dynasty in Spain, a revolution broke out in this group of colonial lands, which ended, in 1842, with the formal recognition of their independence by the mother-country. But at the same time an internal war began between the several members of the group, which finally resulted in the establishment of so many independent republics.

With the Spaniards the Roman-Catholic Church came into the country; and it is still the church of the state, having five bishoprics, — Buenos Ayres, Cordova, Salta, Sarana, and Cuyo. The liberal ideas, however, which, since 1813, have reigned in the government, and prevailed in the

people, have considerably modified the position of the Roman Church. Most of the convents have been suppressed, and their property confiscated; and the government has assumed the administration of the tithes, applying one part of them for educational purposes. In 1825 religious toleration was established, and in 1834 mixed marriages were recognized.

As long as the mission was in the hands of the Jesuits (1586–1767), great results were effected. Large numbers of Indians were reclaimed from the savage state, and led into the paths of a Christian and civilized life. They were induced to settle in villages around the missionary stations; they were taught agriculture and trade; they received the first elements of education; and on every occasion they showed a most remarkable docility towards their teachers. But, after the expulsion of the Jesuits, the Roman Catholic Church — now represented by the Dominican and Franciscan orders — became indolent, greedy, and tyrannous. It lost its hold on the hearts of the people; and thousands of Indians relapsed into heathenism and savagery.

Protestant missionaries first came to the country in 1835, and several flourishing stations have been established, especially by the Methodists. A special aid in their work the Protestant missionaries have found in the circumstance that of late a great number of Protestant settlers have emigrated to the country. See the *Report of the Miss. Soc. of the Meth. Ep. Church for* 1879, New York, 1880.

ARIANISM, so called from its leader — Arius (Ἄρειος), a presbyter of Alexandria (d. 336), see Arius — is one of the most powerful and tenacious christological heresies in the history of ancient Christianity. It was during a part of the fourth century the ruling creed in the Eastern Church, though under constant vigorous protest of the orthodox party. It was also at first the creed of most of the barbarian Teutonic races, before they were converted to Catholicity.

I. *History of Arianism.* The roots of the Arian conflict lie deep in the differences of the ante-Nicene doctrine of the Logos, especially in the contradictory elements of Origen's Christology, which was claimed by both parties. Origen, on the one hand, attributed to Christ eternity and other divine attributes, which lead to the Nicene doctrine of the identity of substance (*homo-ousia*); but, on the other hand, in his zeal for the personal distinctions in the Godhead, he taught with equal emphasis a separate essence and the subordination of the Son to the Father, calling him "a secondary God," without the article, while the Father is "*the* God." He taught the eternal generation of the Son from the will of the Father, but represented it as the communication of a secondary divine substance. Athanasius laid stress on the first, Arius on the second element in the Christology of Origen.

(1) *History of Arianism from* 318 *to the Council of Nicæa* (325). — The controversy broke out at Alexandria, A.D. 318. According to the account of Socrates, Alexander, the bishop of Alexandria, gave the first impulse by insisting, in a meeting, on the eternity of the Son; whereupon Arius openly opposed, and charged him with Sabellianism. He reasoned thus: "If the Father begat the Son, he must be older than the Son, and there was a time when the Son was not; from this it further follows, that the Son has his substance (*hypostasis*) from nothing." The accounts of Sozomenus and Epiphanius differ in this, that they date the conflict from discussions among the presbyters and laymen, and Sozomenus represents Alexander as at first wavering between the two opinions. In 321 Alexander convened a council of about a hundred Ægyptian and Lybian bishops at Alexandria, which excommunicated Arius and his followers for their open denial of the true deity of Christ. But Arius spread his views all the more zealously in an entertaining half-poetic work, *Thalia* (the *Banquet*), of which only fragments remain in Athanasius. He found powerful friends in Eusebius of Nicomedia, Eusebius of Cæsarea (the famous church historian), and other bishops, who either shared his view, or at least considered it innocent. In a short time the whole Eastern Church was turned into a metaphysical battle-field. The Emperor Constantine was at first inclined to look upon the controversy as a mere logomachy, and never understood its deeper import. But, for political considerations, he called, at the suggestion of some bishops, the first œcumenical synod of the church, to settle the Arian controversy, together with the question of the time of celebrating Easter, and the Meletian schism in Egypt.

(2) *The Council of Nicæa* (325). — The first œcumenical council, held at Nicæa, Bithynia (now a miserable Turkish village, — Is-nik), consisting of three hundred and eighteen bishops (about one-sixth of all the bishops of the Græco-Roman Empire), resulted in the formal condemnation of Arius, and the adoption of the "Nicene Creed," so called, which affirms in unequivocal terms the doctrine of the eternal deity of Christ in these words: "(We believe) in one Lord Jesus Christ, the only Son of God, begotten of the Father [the only begotten, of the essence of the Father, God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made [in heaven and on earth]; who for us men, and for our salvation, came down and was incarnate, and was made man; he suffered, and the third day he rose again, and ascended into heaven; from thence he cometh to judge the quick and the dead." The passages enclosed in brackets were omitted or changed in the so-called Constantinopolitan Creed (381). To the original Nicene Creed is added the following anathema: "And those who say: there was a time when he (the Son) was not; and: he was made out of nothing, or out of another substance or thing, or the Son of God is created, or changeable, or alterable;—they are condemned by the holy catholic and apostolic Church." This anathema was likewise omitted in that form of the Nicene Creed which is usually, though incorrectly, traced to the Constantinopolitan synod of 381, and which since the Council of Chalcedon in 451 entirely superseded the original Nicene Creed of 325. (See below.)

The creed was signed by nearly all the bishops, Hosius at the head, even by Eusebius of Cæsarea, who, before and afterwards, occupied a middle position between Athanasius and Arius.

This is the first instance of such signing of a doctrinal symbol. Eusebius of Nicomedia and Theognis of Nicæa signed the creed, but not the condemnatory formula appended, and for this they were deposed, and banished for a short time.

Only two Egyptian bishops — Theonas and Secundus — persistently refused to sign, and were banished, with Arius, to Illyria. This is the first example of the *civil* punishment of heresy, and opened the long and dark era of persecutions for all departures from the catholic or orthodox faith. The books of Arius were burnt, and his followers branded as enemies of Christianity. The Nicene Creed has outlived all the subsequent storms, and, in the improved form given to it at Constantinople in 381, it remains to this day the most generally received creed of Christendom, and, if we omit the later Latin insertion, *Filioque*, a bond of union between the Greek, the Roman, and the orthodox Protestant churches.

(3) *From the Council of Nicæa* (325) *to the Council of Constantinople* (381). — After the Nicene Council an Arian and semi-Arian reaction took place, and acquired for a time the ascendency in the Roman Empire. Arianism now entered the stage of its political power. This was a period of the greatest excitement in Church and State: Council was held against council; creed was set up against creed; anathema was hurled against anathema. "The highways," says the impartial heathen historian, Ammianus Marcellinus, "were covered with galloping bishops." The churches, the theatres, the hippodromes, the feasts, the markets, the streets, the baths, and the shops of Constantinople and other large cities, were filled with dogmatic disputes. In intolerance and violence the Arians even exceeded the orthodox. The interference of emperors and their court only poured oil on the flame, and heightened the bitterness of contest by adding confiscation and exile to the spiritual punishment of synodical excommunication. The unflinching leader of the orthodox party was Athanasius, a pure and sublime character, who had figured at the Council of Nicæa as a youthful archdeacon, in company with Bishop Alexander of Alexandria, and after his death became his successor (328), but was again and again deposed by imperial despotism, and spent twenty years in exile. He sacrificed every thing to his conviction, and had the courage to face the empire in arms ("*Athanasius contra mundum*"). He was a man of one idea and one passion, — the eternal divinity of Christ, — which he rightly considered as the cornerstone of the Christian system. The politico-ecclesiastical leader of the Arian party was Eusebius of Nicomedia (not to be confounded with the historian), afterwards Bishop of Constantinople, who baptized Constantine on his death-bed. Constantine was turned favorably to Arius, he recalled him from exile, and ordered him to be solemnly restored to the communion of the Catholic Church at Constantinople; but, on the day preceding his intended restoration, the heretic died suddenly (336). See Arius. In the year following, Constantine himself died, and his son Constantine II. recalled Athanasius from his first exile, into which his father had sent him. But in the East, where Constantius, the second son of Constantine the Great, ruled, Arianism prevailed, and was maintained with fanatical zeal by the court, and by Eusebius of Nicomedia, now transferred to Constantinople (since 338). Athanasius was deposed a second time, and took refuge with Julius of Rome (340), who, with the great body of the Western Church, sided with the Nicene Creed, and gloried in Athanasius as a martyr of the Christian truth.

It is unnecessary to follow the varying fortunes of the two parties, and the history of councils, which neutralized one another, without materially advancing the points in dispute. The most important are the Synod of Antioch, A.D. 341, which set forth an orthodox creed, but deposed Athanasius; the orthodox Council of Sardica, A.D. 343 (not 347, as formerly supposed; see Hefele, *Conciliengeschichte*, I., 515 sqq.); and the Arian counter-synod of Philippopolis; the councils of Sirmium, 351; Arles, 353; Milan, 355; the second council at Sirmium, 357; the third, 358; at Antioch, 358; at Ancyra, 358; at Constantinople, 360. Aided by Constantius, Arianism, under the modified form represented by the term *homoi-ousion* (similar in essence, as distinct from the Nicene *homo-ousion* and the strictly Arian *hetero-ousion*) gained the power in the empire; and even the papal chair in Rome was for a while desecrated by heresy during the Arian interregnum of Felix II. But the death of Constantius in 361, the indifference of his successor, Julian the Apostate, to all theological disputes, the toleration of Jovian (d. 364), and especially the internal dissensions of the Arians, prepared the way for a new triumph of orthodoxy. The Eusebians, or semi-Arians, taught that the Son was similar in substance (*homoiousios*) to the Father; while the Aëtians (from Aëtius, a deacon of Antioch) and the Eunomians (from Eunomius, Bishop of Cyzicus in Mysia) taught that he was of a different substance (*heteroousios*), and unlike (*anomoios*) to the Father (hence the names Hetero-ousiasts and Anomoeans). A number of synods and creeds of compromise were devoted to the healing of these dissensions, but without permanent effect.

On the other hand, the defenders of the Nicene Creed, Athanasius, and, after his death (373), the three Cappadocian bishops, — Basil the Great, Gregory of Nazianzum, and Gregory of Nyssa, — triumphantly vindicated the Catholic doctrine against all the arguments of the opposition. When Gregory of Nazianzum was called to Constantinople in 379, there was but one small congregation in the city which had not become Arian; but his able and eloquent sermons on the deity of Christ, which won him the title of the "Theologian," contributed powerfully to the resurrection of the Catholic faith; and two years afterwards he presided over the second œcumenical council. The rising influence of monasticism, especially in Egypt, was bound up with the cause of Athanasius; and the more conservative portion of the semi-Arians gradually approached the orthodox in spite of the persecutions of the violent Arian emperor, Valens.

(4) *The final triumph of the Nicene orthodoxy under Theodosius the Great* (381). — This emperor was a Spaniard by birth, and reared in the Nicene faith. During his long and powerful reign (379–395) he completed externally the spiritual and

intellectual victory of orthodoxy already achieved. He convened the second œcumenical council at Constantinople (381), which consisted of only one hundred and fifty bishops, and was presided over successively by Meletius, Gregory of Nazianzum, and Nectarius of Constantinople. The council condemned the Pneumatomachian heresy, which denied the divinity of the Holy Spirit, and virtually completed the orthodox dogma of the Holy Trinity. The Nicene Creed now in common use (with the exception of the Latin clause *Filioque* which is of much later date, and rejected by the Greek Church) is usually traced to this synod of Constantinople, but existed at an earlier date: it is found in the *Ancoratus* of Epiphanius, A.D. 373, and derived by him from a still older source, namely the baptismal creed of the Church of Jerusalem. It is not in the original acts of the Council of Constantinople, but was afterwards incorporated in them. Dr. Hort derives it mainly from Cyril of Jerusalem, about 362–364. See his *Dissertations* quoted below, and the art. NICENE CREED.

The emperor gave legal effect to the doctrinal decisions and disciplinary canons, and in July, 381, he enacted a law that all church-property should be given up to those who believed in the equal divinity of the Father, the Son, and the Holy Spirit. Arianism, after forty years' reign, was forcibly driven out of all the churches of Constantinople, and generally forbidden throughout the empire. We meet the last traces of it in Constantinople under the Emperor Anastasius (491–518).

After Theodosius, Arianism ceased to exist as an organized moving force in theology and church-history; but it re-appeared from time to time as an isolated theological opinion, especially in England. Emlyn, Whiston, Whitby, Samuel Clarke, Lardner, and many who are ranked among Socinians and Unitarians, held Arian sentiments; but Milton and Isaac Newton, though approaching the Arian view on the relation of the Son to the Father, differed widely from Arianism in spirit and aim.

(5) *Arianism among the Barbarians.* — The church legislation of Theodosius was confined, of course, to the limits of the Roman Empire. Beyond it, among the barbarians of the West, who had received Christianity in the form of Arianism during the reign of the Emperor Valens, it maintained itself for two centuries longer, though more as a matter of accident than choice and conviction. The Ostrogoths remained Arians till 553; the Visigoths, till the Synod of Toledo in 589; the Suevi in Spain, till 560; the Vandals, who conquered North Africa in 429, and furiously persecuted the Catholics, till 530, when they were expelled by Belisarius; the Burgundians, till their incorporation in the Frank Empire (in 534); the Longobards in Italy, till the middle of the seventh century. Alaric, the first conqueror of Rome, Genseric, the conqueror of North Africa, Theodoric the Great, King of Italy, and hero of the *Niebelungenlied*, were Arians; and the first Teutonic translation of the Scriptures, of which important fragments remain, came from the Arian or semi-Arian missionary Ulfilas.

II. *The Creed of Arianism.* — The Father alone is God: he alone is unbegotten, eternal, wise, good, unchangeable. He is separated by an infinite chasm from man. God cannot create the world directly, but only through an agent, the Logos, who is himself created for the purpose of creating the world. The Son of God is pre-existent, "before time and before the world," and "before all creatures." He is a middle being between God and the world, the perfect image of the Father, the executor of his thoughts, yea, even the Creator of the world. In a secondary or metaphorical sense he may be called "God." But, on the other hand, Christ is himself a "creature," — the first creature of God, through whom the Father called other creatures into existence. He is "made," not of "the essence" of the Father, but "out of nothing," by "the will" of the Father, before all conceivable time, yet in time: he is therefore not eternal, and there "was a time when he was not." Neither is he unchangeable, but subject to the vicissitudes of a created being. With the limitation of Christ's duration is necessarily connected a limitation of his power, wisdom, and knowledge. It was expressly asserted by the Arians that the Son does not perfectly know the Father, and therefore cannot perfectly reveal him. He is *essentially different* from the Father (*heteroousios*, in opposition to the orthodox formula, *homoousios*, *co-equal*, and the semi-Arian *homoiousios*, *similar, in essence*). Aëtius and Eunomius afterwards more strongly expressed this by calling him *unlike* the Father (*anomoios*).

As to the humanity of Christ, Arius ascribed to him only a human body with an animal soul, not a rational soul. He anticipated Appollinarius, who substituted the divine Logos for the human reason, but from the opposite motive, — of saving the unity of the divine personality of Christ.

The subsequent development of Arianism by Aëtius and Eunomius brought out no new features, except many inconsistencies and contradictions, and the negative and downward tendency of christological error. The controversy degenerated into a heartless and barren metaphysical war. The eighteen or more creeds which Arianism and semi-Arianism produced between the first and the second œcumenical councils (325–381) are leaves without blossoms, and branches without fruit.

The Arians supported their doctrine from those passages of the Bible which seem to place Christ on a par with the creature (Prov. viii. 22–25; Acts ii. 36; Col. i. 15), or which ascribe to the incarnate Christ (not the pre-existent Logos) in his state of humiliation lack of knowledge, weariness, sorrow, and other changing affections and states of mind (Luke ii. 52; Mark xiii. 32; Heb. v. 8, 9; John xii. 27, 28; Matt. xxvi. 39), or which teach some kind of subordination of the Son to the Father (especially John xiv. 28: "The Father is greater than I," which refers, not to the essential nature, but to the state of humiliation). Arius was forced to admit, in his first letter to Eusebius of Nicomedia, that Christ was called *God* (even πλήρης θεὸς μονογενής, "the full, only-begotten *God*," according to the famous disputed reading for μονογενὴς υἱός, "only-begotten *Son*," in John i. 18. See on this the first Dissertation of Professor Hort, Lond., 1876). But he

reduced this expression to the idea of a subordinate, secondary, created divinity. The dogmatic and philosophical arguments were chiefly negative and rationalistic, amounting to this: The Nicene view of the essential deity of Christ is unreasonable, inconsistent with monotheism, with the dignity and absoluteness of the Father, and of necessity leads to Sabellianism, or the Gnostic dreams of emanation.

On the other hand, Arianism was refuted by an array of scriptural passages, which teach directly or indirectly the divinity of Christ, and his essential equality with the Father. The conception of a created Creator, who existed before the world, and yet himself began to exist, was shown to be self-contradictory and untenable. There can be no middle being between Creator and creature; no time before the world, as time is itself a part of the world, or the form under which it exists successively; nor can the unchangeableness of the Father, on which Arius laid great stress, be maintained, except on the ground of the eternity of his Fatherhood, which, of course, implies the eternity of the Sonship. Athanasius charges Arianism with dualism, and even polytheism, and with destroying the whole doctrine of salvation. For if the Son is a creature, man still remains separated, as before, from God: no creature can redeem other creatures, and unite them with God. If Christ is not divine, much less can *we* be partakers of the divine nature, and in any real sense children of God.

The Arian system is a refined form of Paganism, and substitutes a created demigod for the eternal uncreated Logos. It lowers Christianity to a merely relative value. It separates God and the world by an impassable gulf, and makes a real reconciliation and atonement impossible. It represented the Erastian principle of the Byzantine Empire, and associated itself with the secular political power, without which it soon lost its vitality. Its logical tendency is downward to Socinianism, Unitarianism, and Rationalism, until the untenable conception of a secondary God, who originated before the world, out of nothing, gives way to the idea of Christ as a mere man. The cause of Christian civilization was bound up with the defeat of Arianism, and the triumph of the Nicene doctrine of the Holy Trinity.

LIT. — (1) The *sources* of the early history of Arianism are: (a) on the orthodox side, the church-histories of RUFINUS, SOCRATES, SOZOMEN, and THEODORET, and most of the Fathers of the fourth century, especially the dogmatic and polemic works of ATHANASIUS (his *Orations against the Arians*, etc., all in Tom. I., pars I. and II. of the Bened. ed. of ATHAN. *Opera*), BASIL (*Adv. Eunomium*), GREGORY OF NAZIANZUM (*Orationes Theologicæ*), GREGORY OF NYSSA (*Contra Eunom.*), EPIPHANIUS (*Ancoratus*), HILARY (*De Trinitate*), AMBROSE (*De Fide*), AUGUSTINE (*De Trinitate*, and *Contra Maximum Arianum*). The material of the synodical transactions is collected in MANSI, *Concil.* Tom. II. and III. — (b) On the Arian side, fragments of the *Thalia* and two Epistles of ARIUS, one addressed to Eusebius of Nicomedia, and one to Alexander of Alexandria, preserved in Athanasius, Epiphanius, Socrates, and Theodoret; the fragments of the church-history of PHILOSTORGIUS (350–425); *Fragmenta Arianorum* in Angelo Mai's *Scriptorum Veterum Nova Collectio*, Rom., 1828, vol. III.

(2) Later literature. BULL: *Defensio Fidei Nicænæ*, Oxf., 1703 (new translation 1851). MAIMBURG: *Histoire de l'Arianisme*, Paris, 1675. CHR. W. F. WALCH: *Vollständige Historie der Ketzereien*, Leipz., 1762 sqq., vols. 2d and 3d (exceedingly minute, but exceedingly dry). GIBBON: *Decline and Fall*, ch. xxi. MÖHLER: *Athanasius*, Mainz, 2d ed., 1844. J. H. NEWMAN: *The Arians of the 4th Century*, 1838; 2d ed. (unaltered), Lond., 1854. BAUR: *Geschichte der Lehre von der Dreieinigkeit und Menschwerdung*, Tübingen, 1841–43, I., 306–825. DORNER: *Entwicklungsgeschichte der L. v. d. Person Christi*, 2d ed., Stutt., 1854, I. 773–1080 (Engl. transl. by Alexander and Simon, Edinburgh, 1861). HEFELE: *Conciliengeschichte*, Freib., 1855, ff. I., 219 ff. H. VOIGT: *Die Lehre des Athanasius*, Bremen, 1861. FR. NITZSCH: *Dogmengeschichte* I., 210–230 (with full literary notices). HORT: *Two Dissertations on μονογενὴς θεός and on the "Constantinopolitan" Creed and other Eastern Creeds of the Fourth Century*, Cambridge and London, 1876. (Important for the origin of the Nicene Creed.) FR. BÖHRINGER: *Athanasius und Arius, oder der erste grosse Kampf der Orthodoxie und Heterodoxie*, Leipzig, 1874. W. KÖLLING: *Geschichte der arianischen Häresie bis zur Entscheidung in Nicäa*, Gütersloh, 1876, sqq. E. REVILLOUT: *Le Concile de Nicée*, Paris, 1881. P. SCHAFF: Art. *Arianism* and *Arius* in Smith and Wace, "Dict. of Christian Biogr." I., 155 sqq., 162 sqq. (on which this art. is based with omissions and some important additions). Art. *Arianismus*, by MÖLLER, in Herzog, vol. I., 620–637, 1877. Dean STANLEY: *The Council and Creed of Constantinople*, in his "Christian Institutions," Lond. and New York, 1881. AD. HARNACK: Art. *Konstant. Symbol*, in Herzog, vol. VIII. (1881), pp. 212–230. HENRY MELVILL GWATKIN: *Studies of Arianism*, London, 1882. PHILIP SCHAFF.

ARIAS MONTANUS, Benedictus, b. at Frescenal de la Sierra, in Estremadura, in 1527; d. in Sevilla, in 1598; studied in the University of Alcala; entered the Benedictine order; went to Antwerp, and edited the so-called Antwerp Polyglot, or "Biblia Regia," or "Biblia Plautiana," which appeared in eight volumes from 1568 to 1573. After his return to Spain he was made librarian at the Escorial, and prior of the Convent of St. Jago, but was much annoyed by the Jesuits, who accused him of heresy, and had to make several journeys to Rome in order to clear himself of their calumnies.

ARIMATHE'A (*heights*), a town in Judæa, the birthplace of Joseph, in whose sepulchre the body of Jesus was laid (Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38). Some identify it with Ramah, the birthplace of Samuel, and this, again, with the modern Ramleh, situated in the plain of Sharon, eight miles south-east of Joppa, and twenty-four miles north-west of Jerusalem; but the latter part of this identification is now generally discredited. See RAMAH.

ARISTAR'CHUS, the fellow-laborer of Paul; was a native of Thessalonica, and accompanied the apostle on his last journey to Jerusalem from

Troas (Acts xix. 29, xx. 4); shared his imprisonment at Cæsarea (Col. iv. 10), and accompanied him on the perilous sea-voyage to Rome (Acts xxvii. 2), but seems to have left him very soon after their arrival thither (2 Tim. iv. 11). According to tradition, he was Bishop of Thessalonica or Apamæa, and suffered martyrdom under Nero in Rome.

ARISTEAS, a high officer at the Egyptian court; was sent by Ptolemy Philadelphus with an embassy and rich gifts to Jerusalem to procure an authentic copy of the Old Testament for the Alexandrian Library, and brought back with him not only the copy, but also seventy learned Jews, who translated it into Greek. This account of the origin of the Septuagint, often mentioned, and generally accepted both by Jewish and Christian writers of the three or four next centuries, is based upon a reputed letter from Aristeas to his brother, printed at Basel, 1561, at Oxford, 1692; in Gallandius: *Biblioth. Patrum*, II., 771, translated into English by Lewis, London, 1715; and is discredited by scholars.

ARISTIDES, by profession a teacher of rhetorics and philosophy, but by faith a Christian, presented, about 133, an apology for the Christians to the Emperor Hadrian. The work itself is now lost, except a fragment discovered in Venice in 1878. It was of a philosophical character, highly valued in the church, and used by Justinius. See *Sancti* ARISTIDIS *Philosophi Atheniensis Sermones duo*, Venetiis, 1878; BAUNARD: *Découverte d'un fragment de l'Apologie de S. Aristidie d' Athenes, traduit de l'arménien*, Arras, 1879 (15 pp.); A. HARNACK: *Griech. Apologeten*, Leipzig, 1882.

ARISTOBULUS, a Jewish priest residing in Egypt during the reign of Ptolemy VI. (Philometer), and spoken of in 2 Macc. i. 10 as a man of influence in the Jewish community, and as the "teacher" of the king. He is by some identified with the peripatetic philosopher Aristobulus, who dedicated to Ptolemy VI. (Philometer) an allegorical exposition of the Pentateuch, in which he tried to show that the doctrines of the peripatetic school were derived from the Old Testament. Of the work itself, some fragments have been preserved by Clement of Alexandria and Eusebius.

ARISTOBULUS is the name of several noticeable persons in the last period of Jewish history. —I. **Aristobulus,** a son of John Hyrcanus, assumed the power and also the title of king after the death of his father (107 B.C.), though by the will of the latter the government was intrusted to his mother. He had both his mother and his brothers murdered in order to secure the spoils of the usurpation, but died himself soon after (106), stricken with terror and remorse. — II. **Aristobulus,** a younger son of Alexander Jannæus and Alexandra, compelled his elder brother, Hyrcanus, to renounce the crown and high priesthood in his favor (70 B.C.). Hyrcanus, however, repented of the renunciation, and fled to Arabia Petræa, whose king, Aretas, invaded Judæa, and besieged Jerusalem (65 B.C.). Aristobulus succeeded in driving him out of Judæa by the aid of the Romans, but was less successful in dealing with his powerful ally. Pompey finally took Jerusalem, and carried Aristobulus a prisoner to Rome. He escaped, returned to Judæa, and begun a war against the Romans, but was defeated by Gabinius, the lieutenant of Pompey, and sent to Rome a second time as a prisoner. In 49, however, Julius Cæsar set him free, and sent him back to Judæa to work in his interest against Pompey; but he died on the journey, poisoned by Pompey's spies. — III. **Aristobulus,** a son of Herod the Great and Mariamne, was educated in Rome, together with his brother Alexander, in the house of Pollio, and afterwards married to his cousin, Berenice, a daughter of Salome. Having become suspicious in the eyes of their father, the two brothers led a very precarious life at home, and twice called upon the defence of foreigners, — first of Augustus, and afterwards of King Archelaus of Cappadocia, the father-in-law of Alexander, — yet finally they both fell victims to their father's cruelty. They were strangled at Sebaste 6 B.C. — IV. **Aristobulus the Younger,** a son of the preceding, was educated in Rome, together with Claudius, whose favorite he was. He remained all his life in private station. — V. **Aristobulus,** a son of Herod, King of Chalcis, and a great-grandson of Herod the Great; was made king of Armenia Minor in 55 A.D., of Armenia Major in 61, and of Chalcis in 52. He was married to Salome, a daughter of Herodias.

ARISTOTLE, b. at Stagira in Thrace 384 B.C.; d. at Chalcis 322; became the pupil of Plato in 367, and remained with him for twenty years; lived after the death of Plato, in 347, three years at the court of Hermias in Mysia, and seven years at the court of Philip of Macedon, where he became the tutor of Alexander the Great; opened his school in the Lyceum shortly after the accession of Alexander, and taught there for twelve years, but retired to Chalcis after the death of Alexander, when the anti-Macedonian party got the ascendency in Athens.

The philosophy of Aristotle is a strongly pronounced dualism: matter and form, God and the world, are distinct though inseparable existences. The harmony of this duality is an equally pronounced Pantheism: God is an act rather than a will, a process and not a person. But the dualism of Aristotle is not materialistic: the form, God, is the principal constituent; and his Pantheism is absolutely monotheistic, directly opposed to every form of polytheism. Therefore it might be inferred that he would not fail to win at least some sympathy in the Christian Church; and so while some of the Fathers attack him vehemently, as, for instance, Irenæus, and others, such as Justinus Martyr, pass him by in silence, there are those among them, as, for instance, Clement of Alexandria, who consider him a precursor of Christ, holding the truth such as it could be held before Christ came. Then, when the dialectical elaboration of the Christian dogmas began, his great labors on logic were by no means neglected. The heretics used them in the fourth and fifth centuries, and the Catholics followed the example in the sixth and seventh.

In the Latin Church Aristotle was introduced by Boëthius and Cassiodorus. The study of him received a powerful impulse from the Jewish and Arabic doctors, who translated his works into Syriac and Arabic; and the anxiety which

the Roman Church felt with respect to his metaphysical works, and which led to their condemnation, and exclusion from the universities, disappeared after the time of Albertus Magnus and Thomas Aquinas. The Renaissance, which brought the works of Aristotle to the West in the original Greek text, developed an Aristotelian and a Platonic school; but when the Renaissance grew into the Reformation, and the splendid edifice which had been built up on Plato and Aristotle — the mediæval scholasticism — tumbled down, Aristotle, lost at once and forever his influence on Christian theology. See SCHOLASTICISM.

LIT. — The best edition of the text of Aristotle is by IMMANUEL BEKKER, Berlin, 1831–70, 5 vols. For treatises see LEWES: *Aristotle: a Chapter from the History of Science*, London, 1864; G. GROTE: *Aristotle*, London, 1872; Sir A. GRANT: *Ethics of Aristotle, illustrated with Essays and Notes*, 3d ed., London, 1874. There is a good translation of Aristotle in Bohn's Library: separate translations, with notes and excursuses by Mr. Poste and others, are mentioned in the art. "Aristotle" in the Encyclopædia Britannica (9th ed.). A translation of the First Book of *The Metaphysics* by a "Cambridge graduate" appeared, London, 1881.

ARIUS (Ἄρειος), one of the most famous heretics; b. about 256, in Libya (according to others, in Alexandria); d. 336, at Constantinople. He was educated by Lucian, presbyter in Antioch, and held a prominent position as presbyter in the Church of Alexandria when the Arian controversy with Bishop Alexander began (about 318) concerning the eternal deity of Christ and his equality with the Father (*homoousia*), which he denied, holding that Christ was of a different essence, and a creature of the Father, though created before the world. He is described as a tall, lean man, with a downcast brow, very austere habits, considerable learning, and a smooth, winning address, but quarrelsome disposition. The silence of his enemies conclusively proves that his general moral character was irreproachable (like that of Nestorius and Pelagius); and, if it had not been for his heresy, he would have been highly esteemed. His enemies said that the real cause of his opposition to Alexander was a personal grudge, because he was not himself elected bishop; but the subordination views which he had imbibed in the Antiochian school are sufficient to explain the direction of his development and the course of his life. Condemned by the synod of Alexandria (320), he left the city; but he was kindly received both by Eusebius of Cæsarea and Eusebius of Nicomedia, and it was evident that not a few of the Asiatic churches favored his ideas. A reconciliation was brought about between him and Alexander; but hardly had he returned to Alexandria before the strife broke out again, and with still greater violence. A letter from Constantine, addressed to Alexander and Arius, and carried to Alexandria by Hosius of Cordova, availed nothing: the whole Christian world rang with the contest. But, in spite of his many and powerful friends, Arius was defeated at the Council of Nicæa (325), and banished to Illyria. Soon, however, a re-action in his favor set in. The Eusebian party espoused his cause more openly, and through Constantia, the sister of the emperor, he got access to the court. He was formally recalled from banishment; and all the chiefs of the Eusebian party were assembled in Constantinople to receive him back into the bosom of the church, when he suddenly died the day before the solemnity (336), at the age of over eighty years, at a time and in a manner that seemed to the orthodox party to be a direct interposition of Providence, and a condemnation of his doctrine; while his friends attributed the death to poison. Athanasius relates the fact in a letter to Serapion, on the authority of a priest, Macarius of Constantinople (*De Morte Arii*, Opera, ed. Bened. tom. I., pp. I., 340), and ventures to interpret Providence in the uncharitable style of his age, yet not without some reluctance of his better Christian feeling. Epiphanius (*Hær.* 68, c. 7) compares his death to that of Judas the traitor. Socrates (*Hist. Eccl.* I., 38) gives the following account: "Going out of the imperial palace, attended by a crowd of Eusebian partisans like guards, Arius paraded proudly through the midst of the city, attracting the notice of all the people. On approaching the place called Constantine's Forum, where the column of porphyry is erected, a terror, arising from the consciousness of his wickedness, seized him, accompanied by a violent relaxation of the bowels. He therefore inquired whether there was a convenient place near, and, being directed to the back of Constantine's Forum, he hastened thither. Soon after, a faintness came over him, and, together with the evacuations, his bowels protruded, followed by a copious hemorrhage, and the descent of the smaller intestines. Moreover, portions of his spleen and liver were carried off in the effusion of blood, so that he almost immediately died." Sozomen (*H. E.*, II., 30) gives a similar account, and adds, that, for a long period, everybody avoided with horror the spot on which Arius died, until a rich Arian bought the place of the public, and built a house on the site, that there might be no perpetual memorial of his death.

His principal work, called Θάλεια, *The Banquet*, which he wrote during his stay with Eusebius at Nicomedia, was a defence of his doctrine in an entertaining popular form, half poetry, half prose; but, with the exception of a few fragments in the tracts of Athanasius, it is lost. A letter of his to Eusebius of Nicomedia, and one to Alexander of Alexandria, are still extant. (See Fabricius, *Biblioth. Gr.*, VIII., p. 309.) His doctrine on the divinity of Christ and his relation to the Father has given him a notoriety far outstripping his talents and learning. Neander (*Ch. H.*, IV., 685) ascribes to him an acute but contracted intellect without the intuitive faculty. See ARIANISM and ATHANASIUS.

LIT. — The chief sources on the life and character of Arius are, besides the fragments of his own works, the writings of ATHANASIUS, the 68th and 69th *Hæreses* of EPIPHANIUS, the church histories of SOCRATES, SOZOMEN, THEODORET, and PHILOSTORGIUS. See also the works quoted under ARIANISM, and Schaff's art. ARIUS in SMITH and WACE I., 162 sq.

ARK OF THE COVENANT. This was a chest, made in the Wilderness by express divine com-

mand, three feet nine inches in length, two feet three inches in width and height, made of shittim-wood, and covered with gold plates within and without, encircled near the top by a border or crown of gold, and covered by a lid of solid gold, which was called the "mercy-seat." On each end of the "mercy-seat" was placed the golden image of a cherub (see CHERUBIM), facing inward, and bending down the ark. Two gold rings were attached to the body of the ark on each side, through which passed the staves or poles, made also of shittim-wood, and overlaid with gold: these were used in carrying the ark from place to place, and were never taken out. The ark was so called because in it were the two tables of the law, of the covenant between God and Israel (Exod. xxv. 10 sqq.).

The *cherubim* upon it indicated the place where God revealed himself, made his presence felt among the Israelites: consequently the Holy of holies, in which was the ark, was the dwelling of God. This being so, we see the propriety of covering the ark, of keeping it behind curtains, so that only the high priest saw it, and of intrusting it to the care of a particular Levitical family, the Kohathites. The high priest could only see it when surrounded by clouds of incense.

The *contents* of the ark were the two tables of the law, the pot of manna, and Aaron's rod that budded (Heb. ix. 4; cf. Deut. xxxi. 26; Exod. xvi. 33; Num. xvii. 8). It is probable that the two last were lost while the ark was among the Philistines; for, when Solomon brought the ark into the temple, there was nothing in it save the two tables of stone.

From the time of Joshua until that of Eli, the ark was at Shiloh in the tabernacle, except once it was brought to Bethel (Judg. xx. 26, 27; "house of God" in the authorized version should be *Bethel*). For seven months it was among the Philistines in Eli's time, and when returned was lodged at Kirjath-jearim (1 Sam. v. 6, vii. 1); here it remained until David's day, when, after an interruption, it was put under a new tent (2 Sam. vi.). Solomon put it in the temple (2 Chron. v. 2–10). Manasseh displaced it by a carved image; but Josiah restored it (2 Chron. xxxiii. 7, xxxv. 3). It was probably burnt up in the destruction of Jerusalem by Nebuchadnezzar; and in the tractate *Yoma* (see ATONEMENT, DAY OF) it is said that there was a stone in the Holy of holies on the spot where the ark should have stood; and on this stone the postexilian high priests set the censer. VOLCK.

ARK'ITE, The, the designation (in Gen. x. 17; 1 Cor. i. 15) of one of the families in Canaan. The town was called Arka, and to-day its ruins bear the same name. They are upon the sea-coast twelve miles north of Tripoli, at the foot of Mount Lebanon. See Robinson's *Bib. Researches* (1842), III. pp. 579–581 Renan, *Mission de Phénice* (1864), pp. 115, 124. Under the emperors it was called Cæsarea Libani, and was an important place. It contained a temple dedicated to Alexander the Great, and there Alexander Severus was born, A.D. 205. It was a famous stronghold in the days of the crusades; besieged vainly for two months, in 1099, by Raimond of Toulouse, but taken by William of Sartanges. In 1202 it was destroyed by an earthquake. See the travels of Shaw, who was there in 1722 (2d ed. 1757); Burkhardt, 1812; (*Reisen*, ed. Gesenius, 1823, pp. 271 sq., 520 sq.), Robinson and Smith, 1852 (*Later Researches*, 1857, pp. 754–759). WOLF BAUDISSIN.

ARMENIA, extending from the Black to the Caspian Sea, and from the Caucasus to the Taurus, and divided by the Euphrates into Greater Armenia to the east, and Lesser Armenia to the west, is the most elevated portion of Western Asia. Here the Old Testament locates Paradise (Gen. ii. 10); and for a second time this country became the cradle of the human race, when the ark of Noah rested on Mount Ararat (Gen. viii. 4), to which event the names of several places refer, such as *Erevau*, "appearance," the spot where Noah first discovered land; *Akorri* "he plants the vine," the place where Noah first planted the vine, situated on Mount Ararat, but utterly destroyed by an earthquake in 1840; *Marand* "the place of the mother," with the tomb of Noah's wife; *Arrnojotn* "at the feet of Noah," where Noah is buried, etc. In Scripture, the country is mentioned under various names, which, however, seem to apply to various parts of it. Thus it is probable that Ararat (Gen. viii. 4; 2 Kings xix. 37; Isa. xxxvii. 38; Jer. li. 27) indicates the eastern part, the dominion of the most ancient rulers: the natives use this name only for one of the fifteen provinces of Greater Armenia, and the celebrated mountains they call Masis. Farther to the west, immediately on the Euphrates, and south-east of Cappadocia, lay Togarmah (Gen. x. 3; 1 Chron. i. 6; Ezek. xxvii. 14, xxxviii. 6); and still farther to the west, in Northern Phrygia, Ashkenaz (Gen. x. 3; Jer. li. 27). The Greeks and Romans knew the country only under the name of Armenia, which they derived from Armenus, or Armenius, who is sometimes represented as one of the companions of Jason; but the natives themselves, though they know this name, and derive it from Aramenak or Armenak, the son of Haik, or from Aram, the sixth ruler after Haik, never use it. They call themselves Haikh, after the great-grandson of Japhet, or Torgomians, after the father of Haik; and they trace their history back to Noah, curiously blending mythical lore with biblical records. Subject to the supremacy successively of Assyria, Babylonia, Media, and Persia, the country was conquered by Alexander the Great, and after his death governed alternately by Macedonian and Seleucidian governors, until, in the middle of the second century B.C., the Parthian king, Arsaces the Great, succeeded in establishing his brother as its king. The dynasty of the Arsacidæ reigned till the beginning of the fifth century A.D., when it became extinct, and then the Byzantine emperors and the Persians fought for centuries about the possession of the country, until, in the middle of the ninth century, peace and national independence were once more restored by the Pagratid dynasty, descending from a Jewish family to which the Armenians apply the promise of the Lord to Abraham (Gen. xvii. 16). After the downfall of the Pagratid dynasty (1045), another branch of the same family, the Rubenians or Rhupenians, held sway over the country; but, after the invasion in 1375 by the

Mamelukes, the nation became scattered, and the country divided: at present Russia, Turkey, and Persia hold each one part of it.

Lit. — Moses Chorenensis: *Historia Armeniæ*, edit. in Armenian and Latin by W. et G. Whistonius, London, 1736; St. Martin: *Mémoires sur l'Arménie*, Paris, 1819; Chamich: *History of Armenia*, translated by M. I. Avdall, Calcutta, 1827; Elisæus: *History of Vartan*, translated by Neumann, London, 1830; Smith and Dwight: *Researches in Armenia*, Boston, 1833; V. Sanglois: *Collection des hist. anc. et mod. de l'Arm.*, Paris (not yet finished).

Armenian Church. — It is now impossible to decide how much truth there may be in the somewhat mythical stories of the correspondence between Christ and Abgarus, and the missionary activity and martyrdom of Thaddæus, Bartholomew, Simon of Cana, and Judas Lebbæus; but it is certain that Christianity was introduced very early in Armenia. Unmistakable traces of it may be found in the second century; and in the fourth the country became a Christian kingdom, the first Christian state. Grigor or Gregory, the Illuminator, is the apostle of Armenia. Supported by King Tiridates, he christianized the whole country. Greek and Syrian priests were invited, churches were built, bishoprics were formed, and he himself was consecrated primate or patriarch of Armenia by Leontius, Archbishop of Cæsarea. For a long time the patriarchate remained in his family. Nerses the Great was his grandson. In 364 Nerses convened a synod at Ashtistat, which regulated marriages between relatives, limited the excessive mourning over the dead, and founded the first monasteries, the first asylums for widows, orphans, and the sick, and the first caravansaries for travellers; and in 366 another synod, at Walarshapat, defined the power of the patriarch, or catholicos, — as he now was called, — and decreed, that, in the future, he should be elected and consecrated by the Armenian bishops themselves, and not by the Archbishop of Cæsarea. Under Sahak, the son and successor of Nerses, the Bible was translated, the breviary, the ritual, and the liturgy were composed, and the calendar was arranged. The final arrangement, however, of the Armenian calendar such as it is still in use did not take place until 551, at a synod convened in Dwin by the catholicos Moses II.: a new era was then established, beginning on July 11, 552, so that our year of 1881 corresponds to the Armenian year of 1329. At the close of the sixth century a violent controversy arose, which occasioned a breach between the Greek and the Armenian Church, and much party-division within the Armenian Church itself. The Council of Chalcedon (451) having taken place during the frightful persecutions of the Christians by Yezdejerd II., its decrees had never become fully known in Armenia; and in 491, at a synod in Walarshapat, the Armenian bishops signed the Henotikon of the Emperor Zeno, which implied a condemnation of the Council of Chalcedon. A century afterwards Kyrion, catholicos of Georgia, and a man well versed in the Greek, Armenian, and Persian languages and literatures, accepted the Council of Chalcedon; but when Abraham, the catholicos of Armenia, who had consecrated him, heard this, he remonstrated with him, demanded that he should retract, and finally put him under the ban. Kyrion complained to the Emperor Mauritius; and in 597 a council was convened in Constantinople, but no agreement was arrived at. One part of the Armenian Church continued to reject the Council of Chalcedon, and separated completely from the Greek Church; and of the other part, which accepted the Council of Chalcedon, only one fraction could be incorporated with the Greek Church, while the rest split into many minor divisions. Great exertions were afterwards made, both from the Greek and Armenian side, to bring about a reconciliation. In 1166 the emperor, Manuel Comnenus, and Michael, the patriarch of Constantinople, sent the Greek theologian, Theorianus, to Armenia; and a long disputation took place, not altogether without results. In 1179 a synod of Hromkla, at which three hundred and thirty-three Armenian bishops and a great number of priests and monks were present, declared itself prepared to adopt the Greek views on several important points of doctrine. But at the same time an intercommunication had sprung up between the Armenian Church and the Roman see, and the jealousy and intrigues of the Greeks and Romans soon frustrated every attempt at reconciliation. Grigor Pahlavuni was the first Armenian catholicos who entered into closer relations with the papal see. He was present, on the invitation of Pope Innocent II., at the synod of Antiochia (1141), and accompanied afterwards the papal legate to Jerusalem. The pope sent him the staff and the veil, the symbols of the patriarchal dignity; and an opportunity to give all these compliments a practical bearing soon offered itself. Leon II., the Armenian ruler of Cilicia, wished to obtain the royal crown from the Latins, and addressed himself to Pope Cœlestine III. and Emperor Henry VI. concerning the matter. Both the pope and the emperor were willing to grant him the favor on the conditions that he would celebrate the religious festivals on the same days as the Roman Church, and hear the mass in the church, and together with the congregation. But, the closer the relation became between the Armenian and the Roman churches, the more exasperated the Greeks felt. They broke off all official connection with the Armenians, though they continued to cause much confusion by their intrigues. The attempt of Johannes of Kherrni, in 1330, to reorganize the whole Armenian Church after the Roman model, at one sweep, proved, of course, a miserable failure; but the measures which the popes adopted for the same purpose proved more successful, because they were more cautious. Pius IV. gave the Armenians a church in Rome, in 1562, and established an Armenian printing-press from which the Psalms were issued in 1567, and, later on, also other works. Gregory XIV. even thought of founding a school in Rome for the education of young Armenians, but he died before he could realize the plan. Such an institution, however, was successfully established in 1717, when the Mekhitarists (which see) settled in the Island of S. Lazzaro at Venice. There are between seventy-five and one hundred thousand Armenians now belonging to the Roman Church

A reformatory movement in an evangelical direction has also been started. The Armenian Bible was published in 1813 by the British and Foreign Bible Society, and in 1817 by the Russian Bible Society; and in 1831 the American Board of Foreign Missions established a Protestant mission among the Armenians, which has worked with considerable success, not only in Turkey and Asia Minor, but also in Armenia Proper. (See below.)

LIT.—GIOVANNI DE SERPO: *Compendio Storico*, etc., Venice, 1786; CLEM. GALANUS: *Conciliatio Eccl. Arm. cum Rom.*, Rome, 1650–61; *Histoire, Dogmes, etc., de l'Eglise Arménienne*, Paris, 1855; S. C. MALAN: *The Life and Times of S. Gregory*, 1868; and *The Divine Liturgy of the Armenian Church*, London, 1870.

Armenian Literature.—The Armenian literature is wholly Christian, and pre-eminently theological. Only by Moses Chorenensis some extracts from Pagan Armenian writers and some old popular songs have been preserved; and history is the only field, beside theology, in which Armenian literature has produced any thing great. Its golden era falls in the fifth century, and is inaugurated by the labors of Mesrob and Sahak. Up to that time the Armenian language was written with Greek or Syrian or Persian characters; but this means of reducing Armenian speech to writing proved utterly insufficient, and a great impediment to literary progress. Mesrob has the honor of having invented, or at least completed and introduced, the Armenian alphabet now used. It was first applied to the translation of the Bible. Sahak translated the Old Testament; Mesrob, the New: but as all Greek books had been destroyed, and were forbidden by the Persians, the translation was made from the Syrian version, and not from the original text. Twice, however, men were sent to Edessa, Alexandria, Athens, and Constantinople, to study the Greek language, and examine authentic copies of the Holy Scriptures; and the result of these great exertions was a truly admirable translation. The first printed edition of the Armenian Bible, given by Bishop Oscon, Amsterdam, 1666, is from a codex interpolated from the Vulgate. A critical edition was not given until 1805, by the Mekhitarists. In spite of the unfavorable state of political and social affairs in Armenia during this epoch, more than six hundred Greek and Syrian works were translated within the first forty years after the translation of the Bible; and as in many cases the original works have perished, while the translations have been preserved, the great importance of this whole literary activity is apparent. Among works which in this way have come down to us are several books by Philo Alexandrinus, on Providence, on Reason, commentaries, etc.; the Chronicle of Eusebius, nearly complete; the Epistles of Ignatius, translated from a Syrian version; fifteen Homilies by Severianus; the exegetical writings of Ephraim Syrus, previously completely unknown, on the historical books of the Old Testament, the synoptical Gospels, the parables of Jesus, and the fourteen Pauline epistles; the Hexahemeron of Basil the Great; the Catechesis of Cyril of Jerusalem; several homilies by Chrysostom, etc. The period, however, was not characterized by translations only. Several of the disciples of Mesrob and Sahak left original works. Esnik wrote four books against heretics, printed at Venice in 1826, and translated into French by Le Vaillant de Florival, Paris, 1853. A biography of Mesrob by Koriun, homilies by Mambres, and various writings by the philosopher David, have been published; and the works of Moses Chorenensis, published in Venice in 1842, and again in 1864, have acquired a wide celebrity: his history of Armenia has been translated into Latin, French, Italian, and Russian. Another flourishing period falls in the twelfth century during the reign of the dynasty of the Rubenians. Nerses Klajensis and Nerses Lambronensis belong to this period; also Ignatius, whose commentary to the Gospel of St. Luke appeared in Constantinople, 1735 and 1824; Sargis Shnorhali, whose commentary to the catholic epistles was published in Constantinople in 1743, and again in 1826; Matthew of Edessa, whose history, comprising the period from 952 to 1132, and continued by Gregory the Priest to 1163, contains many interesting notices concerning the crusades; Samuel Aniensis, the chronologist, Michael Syrus, whose history has been edited with a French translation by V. Langlois, Paris, 1864, Mekhitar Kosh, of whom a hundred and ninety fables appeared at Venice, 1780 and 1812. A most powerful impulse the Armenian literature received in the eighteenth century by the foundation of the Mekhitarist monastery in Venice, from whose press the treasures of the Armenian literature were spread over Europe, and new works, explaining and completing the old, were added. The Armenian liturgy was published in 1826, the breviary in 1845, the ritual in 1831.

LIT.—*Quadro delle opere tradatte in Armenio*, Venice, 1825; *Quadro della storia letteraria di Armenia*, Venice, 1829; KARIKIN: *Histoire de la Litterature Arménienne*. [F. M. BEDROSSIAN: *A New Armenian-English Dictionary*, Venice, 1875–79.]

H. PETERMANN.

Armenians, Protestant. It was not the intention of the American missionaries to found a separate Protestant church. The report made by Messrs. Smith and Dwight of the character of the church and the people was so favorable, that it was believed that missionaries would be favorably received by them, and that the church might be reformed and spiritualized without any disruption. This hope was cherished for many years by the missionaries; but, as their influence increased among the people, the hierarchy of the church took alarm, and commenced persecuting those who adopted evangelical views. As the constitution of the Turkish Empire gave to the patriarch the right to fine and imprison his people, and as his ex-communication made them outlaws without civil rights, he was able to persecute them even to the death. This persecution became at last so violent and widely extended, that the missionaries reluctantly took measures to form a separate Protestant church. This could only be done by decree of the Sultan; but this was at last obtained through the influence of Lord Stratford, the English ambassador. This charter of the Protestant community recognizes no particular form of Protestantism, and stipu-

lates that the *Vekil*, or official representative, must be a layman; but, as the missionaries were mostly from non-episcopal churches, most of the Protestants of Turkey have adopted similar views.

The spirit of the Armenian Church is now very different from what it was when this disruption took place. There is a general recognition of the fact that the church needs reform, and a new development of spiritual life. The Bible, which was translated by the American missionaries into the modern language, has been generally circulated and read. Great progress has been made in education, and great changes have taken place in the hierarchy of the church. Friendly relations exist between the Protestants and the old church, and it would not be strange if the separate organization were finally given up as the whole church becomes evangelical.

The whole number of Armenians is about three millions, of whom two-thirds are in Turkey; but the Catholicos, or head of the church, resides in Russia.

The American missionaries commenced their work in Turkey among the Armenians in 1831. The Protestant community was constituted in 1850. It has now some seventy-five churches, five thousand communicants, and twenty-five thousand adherents. There are three theological schools, two colleges, — in addition to Robert College of Constantinople, — which is not connected with the mission, but is a fruit of it, — fifteen boarding-schools for girls, and primary schools in all the Protestant communities. — See Rev. Dr. ANDERSON'S *Hist. of Miss. of the A. B. C. F. M. to the Oriental Churches*, Boston, 1872, 2 vols. G. WASHBURN (of Constantinople).

ARMINIANISM, Historical. It should not be considered an isolated and merely incidental phenomenon in the history of the Reformed Church. That revival of the Augustinian doctrines of predestination and grace which characterizes the Reformation in general developed within the pale of the Reformed Church into a somewhat one-sided and particularistic view of an unconditional election by which the universality of the divine grace seemed to become lost; and it is as a re-action against this view that Arminianism arose naturally and necessarily. In the University of Leyden a contest gradually grew up, not so much between the dogmatics of Zwingli and that of Calvin, as between a biblico-psychological tendency and a stiff dogmatism; the former represented by the mild but somewhat vague catechism of Heidelberg, the latter by the acute but somewhat rigid *Confessio Belgica*. In this contest *Jacobus Arminius* is the great champion, if not the originator, of the view of a conditional election, the opposition against the reigning tradition, the re-action.

ARMINIUS (*Harmensen*) JACOBUS, b. in 1560 at Oudewater an der Yssel (whence *Veteraquinas*), d. at Leyden, Oct. 19, 1609; studied (1575–82) at the University of Leyden under Lambert Danäus, who made him an ardent disciple of Petrus Ramus, the declared enemy of the Aristotelian philosophy, and afterwards (1582–87) at the University of Geneva, under Theodore Beza, at that time considered the best expounder of the dogmatics of Calvin. He also visited Padua and Rome, and was in 1588 appointed preacher in Amsterdam. In this city the writings of Dirik Volkaerts zoon Koornheert had caused considerable commotion. Though a layman only, he had openly attacked the Reformed Church, more especially Calvin's doctrines of predestination. A disputation was arranged, and Koornheert, not convinced, refused to retract, and was declared a heretic. The board of supervisors now invited Arminius to refute Koornheert's writings, and as at the same time a controversy had broken out between the Supralapsarians and Infralapsarians, Lydius of Franecker also was anxious that he should come to the support of the pure faith, — the views of Beza. But, while pondering the question, Arminius felt himself more and more strongly drawn in the opposite direction, and the public noticed the change. A sermon he delivered on Rom. vii. 14 occasioned an accusation for Pelagianism. This time he stilled the alarm by declaring that he would teach nothing which was against the catechism of Heidelberg and the confession of the Church of the Netherlands. But another sermon on Rom. ix. caused new troubles. New investigations were instituted, new disputations took place; but the only result was, that Arminius felt more and more convinced that the Calvinistic dogmatics were mistaken with respect to predestination and grace. In spite, however, of his suspected orthodoxy, he was called to a chair in the University of Leyden after the death of Junius, in 1603; and a preliminary parley with his future colleague, Gomarus, led to a satisfactory result. But in 1604 he fell out with Gomarus on the question of predestination, and the controversy soon grew very hot. In order to bring about a reconciliation, a general synod was spoken of in 1606, and a formal disputation was held in 1608. But no result was arrived at, and in the mean time Arminius died. He was a learned and able divine, of a meek, Christian spirit. "Condemned by others," Grotius said, "he condemned none."

After his death, however, his ideas continued to spread; and, while spreading in the masses, they began to undergo an internal development. Originally Arminianism simply meant the assertion of universal grace and conditional election; but gradually it came to denote a much more comprehensive tendency of liberality, both in religion and morals. Thus the Gomarists considered the symbolical books as the absolute norm for the explanation of Scripture; while the Arminians vindicated a complete exegetical freedom, and would be bound by the symbolical books, only so far as they agreed with Scripture. The movement rapidly took hold of the people; and in 1610 the Arminians presented a *Remonstrantia* (whence the name "Remonstrants"), consisting of five articles, to the estates of Holland and West Friesland. The first of these articles reads: "By an eternal and inscrutable decree, before the foundation of the world, God ordained to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in His Son, and who, by the same grace, persevere unto the end in that faith and the obedience of that faith," etc. The second article says that Jesus Christ, the Saviour of the world, died for all and each one, etc.

the third, that man of himself and by the power of his free will cannot do or think any thing good, etc.; the fourth, that the grace of God, though not irresistible, is the beginning, the progress, and the perfection, of every thing a good man does or thinks, etc.; and the fifth, that those who are grafted into Christ, and partake of his vivifying spirit, have the means by which to fight against Satan, sin, the world, and their own flesh, and to obtain victory by the aid of the grace of the Holy Spirit, etc.

Against this *Remonstrantia* the Gomarists presented a *Contra-Remonstrantia;* but it was drawn up in much less moderate expressions, and the negotiations which were attempted only made the controversy more bitter. In 1614 the Estates of Holland forbade all discussion, and commanded peace and patience; but the Gomarists set themselves against the civil authorities, and the political parties became involved. Oldenbarneveldt (John of Barneveldt, 1547–1619), at the head of the Republicans, favored the Remonstrants; and Maurice of Orange, at the head of the Monarchists, favored the Contra-Remonstrants.

In order to stop these disturbances, which became more and more violent, the famous synod of Dort was convened (Nov. 13, 1618–May 9, 1619). Bogermann, an ardent adversary of the Remonstrants, presided; and the assembly at once constituted itself accuser and judge. The five articles were condemned: the Catechism of Heidelberg and the *Confessio Belgica* were sanctioned. About two hundred Remonstrant ministers were deposed, and such among them as would not consent to keep silent were banished. (The execution of Oldenbarneveldt, however, and the imprisonment of Grotius, had principally political reasons.) Most of the deposed ministers gathered in Amsterdam; and from there they sent forth a defence, very adroitly drawn up, in which they refuted the charge of conspiracy against the prince-stadtholder. This defence, and also the very acts of the synod, published in 1620, made a favorable impression on the government; and when, in 1625, Prince Henry succeeded his brother Maurice as stadtholder, the Remonstrants obtained, first, toleration, and then (in 1630) liberty to live in any town or place in Holland, and to build churches and schools. In 1621 and 1622 Simon Episcopius, the ablest dogmatical writer among the Remonstrants, published in Dutch and Latin a *Confessio* in twenty-five chapters, which gave a clear and succinct statement of their faith; and the *Censura* of this *Confessio* issued by four professors of Leyden, was ably met with the *Apologia* of the same author. Singularly enough, however, as soon as the persecutions ceased, and the party could settle down in peace and quietness, its number began to decrease.

For their organization the Arminians are indebted to Uytenbogaert. The constitution is very simple. A synod composed of all the preachers, — at present twenty-one, — the professors of the seminary, and delegates from the congregations, exercises the highest authority. It assembles every year, alternately in Amsterdam and Rotterdam. The current business is managed by a committee of five members. Generally speaking, however, the Arminians form a theological party, rather than a religious sect. They call themselves members of the Reformed Church. Their seminary in Amsterdam has had many eminent theologians among its professors, — Episcopius, Curcellæus, Limborch, Le Clerc, not to speak of the philosopher Grotius; but the congregational bond is somewhat loose. From the Arminians properly speaking, the *Quinquarticulares* must be distinguished, a branch of anti-trinitarian Remonstrants. Heterodox parties, such as the Socinians, have often found it easy to amalgamate with the Arminians, and their inclination towards Semi-Pelagianism has now and then given them a direction towards Romanism.

Lit. — The writings of Arminius were collected and published at Leyden, 1629. English translation in 3 vols. The preferable edition is London, 1825, 1828, and 1875 (vols. 1 and 2 by James Nichols, vol. 3 by William Nichols). American edition, Auburn and Buffalo, 1853, 3 vols. (vol. 3 translated by W. R. Bagnall). His life was written by Caspar Brandt: *Historia Vitæ I. Arminii*, Amsterdam, 1724, and by Bangs: *Life of Arminius*, New York, 1843.

The history of Arminianism has been written by Uytenbogaert: *Kerckletijche Historiæ*, Amsterdam, 1647; by Gerhard Brandt: *Historiæ Reformationis Belgicæ*, Amsterdam, 1671–1704, trans. by Chamberlayne, London 1720, vols. 4; Limborch: *Relatio Historica*, etc., appended to his *Theologia Christiana*, 1714.

The best doctrinal expositions besides those already mentioned have been given by Cattenburgh: *Bibliotheca Scriptorum Remonstrantium*, Amsterdam, 1728; and G. S. Francke: *De Historia Dogmatum Armin.*, Kiel, 1813. PELT.

ARMINIANISM, the (Five) Articles of. The Articles constituted the positive part of the *Remonstrance* drawn up by Uytenbogaert, signed by forty-six ministers, which was presented to the States-General of Holland and West Friesland in 1610 by the party of Arminius (1560–1609). The Calvinists issued a *Counter-Remonstrance:* hence the party names, Remonstrants, Counter-Remonstrants. On account of the number of Articles discussed, the controversy arising has been called the *quinquarticular*. The Remonstrance is first negative, stating the five Calvinistic Propositions in order to reject them, and then positive, stating the five Arminian Articles, as follows: —

Article I. — That God, by an eternal, unchangeable purpose in Jesus Christ, his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John iii. 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," and according to other passages of Scripture also.

Art. II. — That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption, and the forgiveness of sins; yet that no one actually enjoys this for-

giveness of sins, except the believer, according to the word of the Gospel of John iii. 16: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and in the First Epistle of John ii. 2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

ART. III. — That man has not saving grace of himself, nor of the energy of his free-will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do any thing that is truly good (such as saving faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the word of Christ, John xv. 5: "Without me ye can do nothing."

ART. IV. — That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without prevenient or assisting awakening, following, and co-operative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements that can be conceived must be ascribed to the grace of God in Christ. But, as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many that they have resisted the Holy Ghost, — Acts vii., and elsewhere in many places.

ART. V. — That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory, it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his spirit in all temptations, extends to them his hand; and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled, nor plucked out of Christ's hands, according to the word of Christ, John x. 28: "Neither shall any man pluck them out of my hand." But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scriptures before we ourselves can teach it with the full persuasion of our minds.

These Articles, thus set forth and taught, the Remonstrants deem agreeable to the word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher, or to descend deeper. See SCHAFF: *Creeds of Christendom*, vol. iii. pp. 545-49; cf. Vol. i. § 65, p. 508 sq.

ARMINIANISM (Wesleyan). — Doctrinal Methodism claims to adhere to original Arminianism as set forth by Arminius himself, and developed by Episcopius, Limborch, and others, without the freethinking tendency taken on by the intermediate English Arminianism, symptoms of which had appeared in some of the early Remonstrants, such as Grotius and Curcellæus. John Wesley, the founder of Methodism, was of Arminian stock; his father Samuel, in common with many of the Anglican divines, inclining strongly against Calvinism (see Tyerman's *Life of Samuel Wesley*, p. 144); and "the Holy Club" at Oxford contained both these elements, the Wesleys ultimately separating, on this ground alone, from Whitefield, who became the father of the Welsh or Calvinistic branch of Methodism. The Wesleyans throughout the British Empire, and the Methodists in America, are universally Arminians; and whatever may be their differences in church organization, social sentiments, or practical views of evangelical economy, or even their individual opinions on minor points of theological dogma, they heartily concur in opposition to the essential Calvinian doctrine of God's absolute predestination concerning men's everlasting destiny. This they all regard as incompatible with divine equity and human freedom. It will suffice here to show briefly the relations of this cardinal theme to the great redemptive scheme as conceived by all the followers of Wesley, both in this country and abroad. This will be their best discrimination and vindication from Pelagianism on the one side, and Augustinianism on the other. On all the essential points of vital Christianity, such as the Trinity, human depravity, the atonement, the necessity of regeneration and personal holiness, of course they do not differ from other evangelical denominations.

1. Wesleyanism, or Methodist Arminianism, while maintaining God's supremacy as strenuously as Calvin himself, makes a radical distinction between the desires and the purposes of God, precisely as it does between the wishes and the determinations of man. The divine foreknowledge is regarded as logically preceding the divine volitions, and not as an inference resulting from them. Hence, when God resolves, it is in view of all the contingencies and circumstances of the case, and his prescience is simply intuitional. What he knows, — whether as to the past, the present, or the future, — although absolutely *certain*, is not necessitated by that cognition. He not only knows that it has taken, or is taking, or will take, place, but also that it *might* have been or *could* be otherwise. This is considered a fundamental difference between the Arminian and the Calvinian conception of God.

2. As a corollary from the foregoing distinction, Wesleyans hold, that while God absolutely — or if any prefer to say arbitrarily — determines natural (i.e., physical) events, he has not done so with occurrences belonging to the moral sphere, but has left these contingent upon the volitions of his rational creatures within certain limits. This forms, in their view, the basis of human probation and free-will.

3. Especially they believe, that while man is born with corrupt moral affections, and therefore is of himself unable either to love or to serve God acceptably, yet by virtue of the universal atonement of Christ, and the general distribution of the Holy Spirit, such gracious aid is supernaturally afforded to every man as is sufficient to enable him to overcome the bias of his depraved affections, and the weakness or perverseness of his will; so that, *if he chooses*, he may, through the appointed means, lay hold upon the salvation of the gospel. Just at this pivotal point occurs the practical or anthropological, in distinction from the theoretical or theological, difference between Wesleyan Arminianism and Calvinism, whether of the old or the new school. In a last analysis the precise element or force which turns the scale in favor of a new life, or otherwise, is believed by Wesleyans to be the will of the subject himself, acting freely under its own impulses, in view of, but not constrained by, mo-

tives, and yet stimulated and guided by divine light and grace. Without an original and continued influence from God, the will would never move in the right direction; yet this influence is never coercive, however powerful or effectual it may be. God's Spirit is therefore held to be the efficient agent which renews the moral nature of the subject upon the decisive act of acquiescence, as soon as it is accompanied by a positive element of acceptance, which latter is saving faith. The man does not save himself, but only consents to be saved of God, and rests upon Christ for that purpose. The penitence and faith involved in this are indeed potentially the gift of God; but their actual use and exercise are the conscious, voluntary, and personal act of the man himself. Wesleyans conceive this to be the accurate and consistent account of conversion or regeneration, involving, in due balance and just responsibility, the human and the divine co-operation. They think it relieves them from the overwhelming divine influence which Augustinianism seems to them to introduce, and at the same time from the charge of humanitarianism justly brought against Pelagianism, New Divinity, etc. With any modern or moderate Calvinists who may accept this statement or explanation of the phenomena, they have, of course, no controversy on this central point of experimental Christianity.

4. Wesleyan Methodists, as we have shown, believe that conversion is the result of *conscious* faith, and that it involves a conscious change in the feelings. They therefore universally maintain that it is the privilege of every child of God to know his gracious state. Further, they believe that sound experience, no less than Scripture, warrants the expectation of a special divine inward testimony to the fact of the changed *relation* towards God; and this they call "the witness of the Spirit" to the adoption. This is held to be a distinct but concomitant assurance in addition to the consciousness spoken of above, and also different from a rational conclusion derived by the person himself from his own altered demeanor.

5. Methodist Arminians, without exception, argue, from the foregoing doctrine of free grace, that it is likewise *full*, i.e., able to remove entirely the innate depravity of the human heart during the present life. This, of course, they qualify by the obvious liabilities to relapse, and by the imperfections inseparable from the present state of probation; and they differ, to some extent, among themselves, as to whether the act or process of entire purification is instantaneous or progressive, and whether it takes place immediately upon conversion, or subsequently; but they all unite in insisting upon the entire sanctification of believers as necessary prior to death, and possible indefinitely before that event. This sanctification they hold to be the joint product of divine grace and the subject's watchfulness, faith, and obedience.

6. Finally, holding the above views of the fearful power of the human will to accept or reject salvation, Wesleyans, without exception, believe that it equally extends to the retention or loss of the divine pardon, peace, and purity, at any period during probation. They therefore reject the doctrine of the impossibility of lapsing utterly and finally from grace, and believe that any may, and that many actually do, lose their state of acceptance, and their love of holy things, and ultimately perish. They do not maintain that any one is competent to keep himself in a condition of holiness, any more than to attain it unaided at first, but that the same gracious assistance is vouchsafed to the child of God throughout his earthly career, on precisely the same terms of acceptance and co-operation.

LIT. — This is very copious: we name only the most important works. The earliest, and still the best and most generally recognized authority on Wesleyan or Methodist Arminianism is FLETCHER: *Checks to Antinominianism* (originally published Lond., 1771 sq., as separate pamphlets in answer to Toplady, and often reprinted collectively in England and America), a remarkable specimen of clear, calm, and cogent controversy. WESLEY: *Sermons* (contained in his *Works*, often printed) is next in importance as a standard; but these are necessarily discursive and diffuse. The whole subject is topically treated, in connection with general theology, in the three great textbooks of Methodist divinity hitherto published; namely, RICHARD WATSON: *Institutes* (Lond., 1822–28, often reprinted in one or two vols. in England and America); WILLIAM B. POPE: *Christian Theology* (Lond., 1875–77, revised ed., Lond. and N.Y., 1879 sq., 3 vols.); and MINER RAYMOND: *Systematic Theology* (Cincinnati, 1877–79, 3 vols.). JAMES STRONG.

ARMY. The Hebrew army consisted originally of infantry only (Num. xi. 21; 1 Sam. iv. 10, xv. 4), though it had to fight against people using cavalry (Josh. xi. 9; Judg. iv. 3, 16; 1 Sam. x. 18) and chariots of iron (Josh. xvii. 16; Judg. i. 19, iv. 3, v. 22; 1 Sam. xiii. 5). This and other circumstances determined Solomon to organize a division of cavalry, which he distributed throughout the towns of the country (1 Kings ix. 19, x. 26), and which his successors often re-enforced with Egyptian mercenaries (Isa. xxxi. 1, xxxvi. 9; 2 Kings xviii. 24). Every citizen was bound to serve from his twentieth to his fiftieth year (Num. i. 3, xxvi. 2; 2 Chron. xxv. 5); but under certain circumstances exemptions were admitted. When a war broke out, each tribe furnished a proportional number of armed men (Num. xxxi. 4; Josh. vii. 3; Judg. xx. 10). When an enemy suddenly invaded the country, the nation rose *en masse*, called out by the sound of the trumpet, or informed, either by signals erected on the mountains, or by messengers sent through the land (Judg. iii. 27, vii. 24; Jer. iv. 5; Ezek. vii. 14; Judg. vi. 35). The host was divided into bodies of a thousand, a hundred, and fifty, each of which had a captain of its own (Num. xxxi. 14; Judg. xx. 10; 1 Sam. viii. 12; 2 Kings i. 9, xi. 4; 2 Chron. xxv. 5). The general-in-chief and the captains of the divisions formed the council of war (1 Chron. xiii. 1). The soldiers wore no uniform, and had to maintain themselves, though a commissariat is mentioned already in Judg. xx. 10. The arms were those commonly used by Eastern nations in antiquity, — the shield of wood, covered with leather, fastened to the shoulder-strap during the march (2 Sam. i. 21; Isa. xxi. 5), and kept under some kind of covering (Isa. xxii. 6); the

helmet of brass (1 Sam. xvii. 5; 1 Macc. vi. 36); the coat of mail, protecting the chest and the stomach (1 Sam. xvii. 5; 2 Chron. xxvi. 14); the sword, with double edges, borne in a scabbard on the left side (1 Sam. xvii. 39; 2 Sam. xx. 8; Ezek. xxi. 3; 1 Chron. xxi. 27; Judg. iii. 16; Prov. v. 4); the spear of wood, tipped with a point of brass (2 Sam. xxi. 16; Josh. viii. 18, 26); the bow, of wood or brass, carried in a cover of leather (Gen. xxi. 20; 1 Sam. xxxi. 3; 2 Sam. xxii. 35; Ps. xviii. 34; Hab. iii. 9, etc.). The numerical force of the Hebrew army often reached very high figures, which, however, need cause no wonder, as the question is of a rising of the whole nation *en masse*.

During the reign of Saul the first traces occur of a standing army, — a force of three thousand men, levied from all the tribes, and completed by volunteers (1 Sam. xiii. 2, xiv. 52, xxiv. 2). David followed the example, and organized a national army, which was able to place a division of twenty-four thousand men fit for active service in the field every month (1 Chron. xxvii. 1 sqq.). Under his successors the institution became a necessity, as the Hebrews every now and then found themselves implicated in the wars of their powerful neighbors (1 Kings iv. 26; 2 Chron. xvii. 14; 2 Kings xi. 4; 2 Chron. xxv. 5, xxvi. 11; 2 Kings i. 9). After the exile, under the Maccabees the army was completely re-organized, and bodies of foreign troops were enlisted. Under Herod the Great, nearly the whole army consisted of mercenaries; and its organization, armament, and tactics were those of the Roman legions. Of the method of carrying on war originally employed by the Hebrews, there exist only some aphoristic notices. Before entering upon a campaign, the divine will was consulted (Judg. xx. 27; 1 Sam. xiv. 37, xxiii. 2; 1 Kings xxii. 6; 2 Chron. xviii. 4). When the army arrived in the presence of the enemy, a sacrifice was ordered (1 Sam. vii. 9, xiii. 9); a priest, or the general-in-chief, harangued the soldiers (Deut. xx. 2; 2 Chron. xx. 20); the trumpet gave the signal for attack (Num. x. 9; 2 Chron. xiii. 12), and the attack was made with yelling and noise (1 Sam. xvii. 52; Isa. xlii. 13; Amos i. 14; Jer. l. 42; Ezek. xxi. 22). The combat took place man to man; but complex movements, surprises, circumventions, etc., were effected (Judg. vii. 16; Josh. viii. 2–12; 1 Sam. xv. 5; 2 Sam. v. 23). Prisoners were treated with great harshness. The dead were pillaged (1 Sam. xxxi. 8; 2 Macc. viii. 27); the living were killed (Judg. ix. 45; 2 Sam. xii. 31; 2 Chron. xxv. 12), or mutilated (Judg. i. 6; 1 Sam. xi. 2), or reduced to slavery. Women and children were not spared (2 Kings xv. 16, viii. 12; Isa. xiii. 16; Amos i. 13; Hos. x. 14, xiii. 16; Nahum iii. 10; 2 Macc. v. 13). The conquered cities were often burnt or destroyed (Judg. ix. 45; 1 Macc. v. 28, x 84). The Pagan sanctuaries were always destroyed (1 Macc. v. 68). Victory was celebrated with cries of joy, and triumphal songs and dances (Judg. v.; 1 Sam. xviii. 6; 2 Sam. xxii.; Judg. xvi. 2; 1 Macc. iv. 24). Conquered arms were deposited in the temple (2 Kings xi. 10; 1 Chron. x. 10).

ARNAUD, Henri, b. in 1641, at La Torre in Piedmont; d. in 1721, at Schönberg, in Würtemberg; placed himself at the head of those Vaudois, who, because they had embraced the reformed faith, were expelled from their homes by Victor Amadæus of Savoy, and led them back to their native valleys, defeating a French-Savoyan army which was sent against them. Political circumstances: the influence of William of Orange, and a breach with France, compelled Victor Amadæus to give his assent to their return; but, when a change in politics brought about a new alliance with France, he again drove them away from the country, and Arnaud accompanied them in their exile as their spiritual leader, and remained with them in Schönberg as their pastor, in spite of the brilliant offers he received from England. His *Histoire de la glorieuse Rentrée des Vaudois dans leurs Vallées* was published in 1710, and translated into English by H. D. Ackland, London, 1827. K. H. Klaiber: *Henri Arnaud. Nach den Quellen*, Stuttgart, 1880.

ARNAULD, Angélique (*Mère Angélique de St. Jean*), b. Nov. 24, 1624; d. Jan. 29, 1684; was educated at Port-Royal by her aunt, Marie Angélique de Ste. Magdeleine; took the veil in 1644; became subprioress in 1653, and abbess in 1678; and was the leader and principal support of the nuns of Port-Royal during the controversy between the Jansenists and the Jesuits, from the time when, in 1661, they refused to sign the Formulary of Alexander VII., and were scattered by the police, till 1669, when the Peace-edict of Clement IX. again freed them from police surveillance. Among other works she wrote *Mémoires pour servir à l'histoire de Port-Royal*, published in three volumes by Barbeau de la Bruyère, Utrecht, 1742. See Jansenism. Frances Martin: *Angelique Arnauld, Abbess of Port-Royal*, London, 1873.

ARNAULD, Antoine, b. in Paris, Feb. 8, 1612; d. in Brussels, Aug. 8, 1694; was educated at Calvi and Lisieux, and began to study law, h father being a famous member of that professio. but afterwards changed jurisprudence for theo ogy; studied under Lescot, the confessor of Riche lieu; entered the Sorbonne in 1634; and took his degree as doctor, and was ordained priest in 1641. In 1643 he published his *De la Fréquente Communion*, and with this book began his life-long contest with the Jesuits. It was sanctioned by many bishops and doctors of the Sorbonne; and the whole result of the intrigues and machinations of the Jesuits was the censure by the pope of one sentence in the preface. But in 1644 Arnauld entered into the controversy concerning the *Augustinus* of Jansen by his first and second *Apologie de Jansenius*. In 1655 he published his two letters, of which the second contains the famous distinction between a decision *de jure* and *de facto;* and in 1656 he was expelled from the Sorbonne, and deprived of his doctorate. The Peace-edict of Clemens IX. (1668) made his social position safe once more; and from 1669 to 1674 he published his *Grande Perpétuité de la Foi de l'Eglise* as a defence of Jansenism against the accusation that it led to Calvinism. But in 1669 he also published the first volume of his *Morale Pratique des Jesuites*, of which the eighth and last volume was published in 1694; and this work again brought the hatred of the Jesuits into full flame. In 1679 he was compelled to leave France, and settled in 1682 in Brussels, steadily pursued by

the Jesuits. Here he wrote *Des Vraies et des Fausses Idées* (1683) and *Reflexions Philosophiques et Théologiques* (1685) against Malebranche. When he died, he was buried in secret, and only his heart was sent to Port-Royal to be interred. His collected works were published in forty-five volumes, in Paris and Lausanne, 1775–83. See JANSENISM.

ARNAULD, Henri, b. in Paris in 1597; d. at Angers, June 8, 1694; a brother of Antoine; was first an advocate, but embraced the ecclesiastical profession, and became successively Abbot of St. Nicholas, Bishop of Toul, and Bishop of Angers. He was a stanch Jansenist, and very active in the practical affairs of the State and the Church. He left a work, *Négotiations à la Cour de Rome*, which was published in five volumes in 1748.

ARNAULD, Jacqueline Marie (*Marie Angélique de Ste. Magdeleine*), b. Sept. 8, 1591; d. Aug. 6, 1661. She was the second daughter of the famous advocate Antoine Arnauld, and sister of the preceding. By her father's influence she was nominated Abbess of Port-Royal when only eleven years old. At first she discharged her duties with increasing dislike as she was better able to appreciate her position; but in 1608 she was converted, reformed her life, performed a severe penance, and wrought a revolution in the convent. She was subsequently Abbess of Maubisson 1618–23, of Port-Royal 1623–26, then of Port-Royal de Paris, as the new house of the community was called. She resigned her position, and spent the rest of life in pious labor at different posts. See FRANCES MARTIN: *Angélique Arnauld*, London, 1873.

ARNAULD D'ANDILLY, Robert, b. in Paris in 1588; d. there Sept. 27, 1674; the eldest brother of Antoine; held various positions in the government and at the court, but retired in 1640 to Port-Royal, and devoted himself to literary pursuits. His *Saints Pères du Désert* was translated into English: *Lives of the Fathers of the Desert*, London, 1757, 2 vols.

ARNDT, Johann, b. at Ballenstädt, Anhalt, Dec. 27, 1555; d. at Celle, Hanover, May 11, 1621, studied theology at Helmstedt, Wittenberg, Strassburg, and Basel; and was appointed minister at Badeborn, a village of Anhalt, in 1581, but was discharged in 1590 by Duke Johann Georg, who leaned towards Calvinism, and demanded the abolition of images and of the exorcism. In the same year, however, he was appointed minister at Quedlinburg; in 1599 he moved to Brunswick as pastor of St. Martin; and in 1611 he was called to Celle as court-preacher. Of his celebrated work, *Vom wahren Christenthum*, the first part was published in 1605, the three others in 1609. It made immediately a deep impression. Edition followed edition. Translations were made into Latin and into all European languages; into English by A. W. Boehm, 1712, and by William Jaques, 1815, the first part having been translated as early as 1646. Few books of devotion have equalled its popularity; but at the same time it also excited much opposition and bitter criticism. The delay in the publication of the three last parts was due to the opposition of his colleagues and superiors in Brunswick. Combining an influence from Tauler and the other mediæval mystics with a decided practical tendency, it was indeed a precursor of the later pietism, and came, naturally enough, in conflict with the Lutheran orthodoxy in its lifeless, scholastic form. Of his other writings, his *Paradiesgärtlein voller christlichen Tugenden*, 1612, also became very popular. English translation, "The Garden of Paradise," London, 1716. The first collected edition of his works was given by Rambach, 1734, 3 vols. A revised edition of the "True Christianity" mentioned above appeared, Philadelphia, 1868. See FRD. ARNDT: *Johann Arndt*, Berlin, 1838.

ARNO, b. in the diocese of Freising, in whose official records he occurs as deacon and presbyter up to the year of 779; d. as the first Archbishop of Salzburg, Jan. 24, 821; made the acquaintance of Alcuin while Abbot of Elnon, in Hainault, between 779 and 785, and was in the latter year made Bishop of Salzburg by Duke Tassilo of Bavaria. His attempt to interfere between Tassilo and Charlemagne failed; in 788 Bavaria was incorporated with the Frankish Empire. But Arno gained the favor and confidence of the new ruler, and Charlemagne confirmed the Church of Salzburg in the possession of all its estates on which Arno made a report to him: *Congestum* (*Indiculus*) *Arnonis*, ed. by Keinz, Munich, 1869. After the close of the war with the Avars, all the conquered lands were placed under the spiritual authority of the see of Salzburg; and, on April 20, 798, Arno was consecrated Archbishop of Salzburg, and metropolitan of Bavaria, by the pope himself. In the literary circle of the Frankish court he bore the name of *Aquila* ("eagle," the Latin translation of his name, Arn = Ar = eagle), and enjoyed great respect. He was present when the Emperor Charlemange made his will. See Alcuin's letters to Arno in the *Monumenta Alcuiniana*, edd. Wattenbach et Duemmler, Berol., 1873.

ARNOBIUS was a teacher of rhetoric at Sicca, in the Roman province of Africa, and had taught and written much against Christianity, when, frightened by a dream, he was converted, and embraced the Christian faith. The Bishop of Sicca, however, felt suspicious, and refused to admit him into the church; and then he wrote (about 303), and probably on the demand of the bishop, his *Adversus nationes libri* VII. On this work Jerome has passed a very severe judgment (*epist.* 46); and it must be conceded that the author commits mistakes, and shows a rather limited knowledge of Christianity. Thus he says that the soul is not created by God, and not immortal, according to its nature; and his conception of atonement is very vague, Christ's office being simply to make God known by his teachings and his miracles. Nevertheless the book is not without a certain genuine warmth, and its attacks on Paganism are vigorous and hitting. It was edited by ORELLI, Zürich, 1816; by HILDEBRANDT, Halle, 1844; and by REIFFERSCHEID, Wien, 1875; the last edition being by far the best. P. R. Meyer: *De ratione Arnobiana*, Hafniæ (Copenhagen), 1815.

ARNOBIUS the Younger was a priest of Gaul; a Semi-Pelagian, who wrote a commentary on the Psalms, found in *Max. Bibl.* tom. VIII. See TEUFFEL: *Geschichte der römischen Litteratur*, 3d ed., 1875, pp. 923 sqq.

ARNOLD OF BRESCIA, b. at Brescia in the beginning of the twelfth century; d. in Rome 1155; first appears in the humble position of a *lector* in the church of his native city; studied afterwards in Paris under Abelard, and became one of his most ardent adherents; attracted, on his return to Brescia, general attention by the austere purity of his life and the fire of his eloquence, and developed by degrees into an enthusiastic ecclesiastical reformer. His reforms were all of a practical character. To the doctrines of the Roman Church he seems to have offered very little opposition. But comparing the first Christian congregation, the church of the apostles, with the church of his own time, he felt scandalized at the difference. The root of the evil he found in the wealth of the church. All the vices and all the worldliness of the clergy he ascribed to their riches. The first reform he demanded was, that, like the apostles, the priests should hold no property, but content themselves with the voluntary offerings of the faithful. How these ideas originated with Arnold has been differently explained; but there is no reason to seek the origin outside of his own moral consciousness. He was a gifted man, upright and fervent. The frightful corruption of the church naturally struck him, and in the Bible itself he found the corrective. In Brescia and its neighborhood his preaching made a deep impression, and caused considerable commotion. Finally Bishop Manfred laid the case before the synod convened at the Lateran in 1139, and Arnold was banished from Brescia, and forbidden to preach. He went to France, where at that moment the controversy between Abelard and St. Bernard was at its height. With great zeal Arnold espoused the cause of his teacher, but thereby he only provoked the wrath of St. Bernard. The synod of Sens condemned both him and Abelard; and the pope, confirming the verdict, ordered the Archbishops of Rheims and Sens to imprison the two heretics. Arnold fled to Switzerland in 1140, and found protection in the diocese of Constance by Bishop Herrmann. But St. Bernard continued to pursue him, and urged the Bishop of Constance to expel or imprison him. He fled again; and this time he found refuge with the papal legate, Cardinal Guido a Castellis, a friend of Abelard. But even here he was not safe. The Abbot of Clairvaux was irreconcilable, and the legate dared not defy him. Meanwhile Innocent II. died, and Arnold determined to return to Italy. During his absence from Italy, perpetual contests had taken place in Rome between the pope and the people; and it is probable that Arnold's ideas were known in Rome, though he himself had never been there. After 1145, however, he began to preach publicly in Rome, and with great effect. For his religious ideas the Romans had no sense; but the practical consequences of these ideas, their influence on social life, fired the enthusiasm of the light-minded populace. Then, again, the enthusiasm of the audience re-acted on the preacher. He himself forgot the religious starting-point, and, inspired by the remembrance of the grandeur of old Rome, he became a political reformer. Rome should stand free, independent of the pope and the emperor, ruled by no single man, but by the senate and the people; and, when thus the old liberty was restored, the old greatness would follow. The people became much excited; and in 1155 a new constitution was framed, and Adrian IV. was demanded to sanction it. The pope refused, and withdrew to Orvieto. Shortly after, he laid the interdict on the city, and put Arnold under the ban; and as Frederick Barbarossa at the same moment approached the city at the head of a great army, a panic caught the inhabitants: Arnold was expelled, and the pope returned. For some time Arnold found shelter with the nobility of the Campania, but was afterwards surrendered to Frederick Barbarossa, who misjudging his most powerful ally in a contest with the papal see, and eager to buy the imperial crown at any price, surrendered him to the pope; and by the pope he was hanged, burnt, and his ashes thrown into the Tiber.

LIT. — OTTO FRISING: *De Gestis Frid.* I., lib. II., cap. 20; GÜNTHER: *Ligurinus*, lib. III., p. 262; S. BERN.: *Epist.* 195, 196, 198; GERHOHUS: *De Investigat. Antichrist.* in *Grettseri Opp.* XII., *prolegom.*; MURATORI: *Antiquit. Ital. Medii Ævi.* III., I., 441; BARONIUS: *Ann. Eccl. ad ann.* 1155; KÖHLER: *De Arnoldo Brixiensi*, Göttingen, 1742; FRANKE: *Arn. v. Br. und seine Zeit*, Zürich, 1825; BENT: *Essai sur Arnold de Brescia*, Génève, 1856; GUIBAL: *A. de B. et les Hohenstauffen*, Paris, 1868; CLAVEL: *A. de B. et les Romains*, Paris, 1868; GIOVANNI DE CASTRO: *Arnaldo di Brescia*, Livorno, 1875. C. SCHMIDT.

ARNOLD, Gottfried, b. at Annaberg, Saxony, Sept. 5, 1666; d. at Perleberg, Prussia, May, 1714; studied theology at Wittenberg, but received by far the strongest spiritual influence from the works of Spener; acted for some time as a tutor in a noble family, and was in 1697 appointed professor of history in Giessen, but resigned this position in the next year, and lived in retirement at Quedlinburg, till, in 1704, he became minister and ecclesiastical inspector at Werben, whence he moved in 1707 to Perleberg. His great work, *Unparteiische Kirchen- und Ketzer-Historie*, of which the two first volumes appeared in 1699, the two last in 1700, made an epoch in the study of church-history. The principle on which this book rests — that none, either individual or sect, shall be condemned because the church of his time has condemned him — has been generally accepted, though the author himself often went too far in its application. The polemical bent of his mind, and his pietistical view of Christianity, often made him partial to heretics, and exposed him to very severe attacks from the orthodox party. Of his other works — fifty-three in number, and some of considerable size — many are still in use among the German Pietists; as, for instance, *Die erste Liebe*, edit. by Lämmert, Stuttgart, 1844; *Die Verklärung Jesu Christi in der Seele*, 1704; *Wahre Abbildung des inwendigen Christenthums*, 1709, etc. See *Arnolds gedoppelter Lebenslauf*, Leipzig, 1716; DIBELIUS: *Gottfried Arnold*, Berlin, 1873.

ARNOLD, Nicolaus, b. at Lissa (Lesna), Poland, Dec. 17, 1618; d. at Franecker, Holland, Oct. 15, 1680; received his first instruction from Amos Comenius; went in 1635 to Dantzic, where he studied philosophy and rhetoric; then in 1641

to Franecker, where he studied theology under Maccovius (Maccovsky) and the famous Coccejus; visited the academies of Groeningen, Leyden, and Utrecht; travelled in England; and was appointed minister at Beetgum in 1645, and professor of theology at Franecker in 1651. He edited the works of Maccovius. His own works are mostly polemical. Against Socinianism: *Religio Socinana seu Catechesis Racoviana major publicis dispp. refutata*, 1654; *Atheismus Socinianus*, 1659. Against Romanism: *Apologia Amesii contra Erbermannum*. Against the prophecies of Comenius, concerning the millennium: *Discursus theol. contra Comenii protensam lucem in tenebris*, 1660.

ARNOLD, Thomas, b. at West Cowes, in the Isle of Wight, June 13, 1795; d. at Rugby, June 12, 1842; was educated at Warminster and Winchester; entered the University of Oxford in 1811; became a fellow of Oriel College in 1815; was ordained a deacon in 1818, and settled in 1819 at Laleham, where he established a preparatory school for young men who wished to frequent the universities. In 1828 he was ordained priest, and appointed head master of the school at Rugby; and in 1841 he was made regius-professor of modern history at Oxford, but he delivered only one course of lectures. His influence was due more to his character as a man than to any particular talent. His proper field was education, and the chief element of his educational method was religion. His religious views have made themselves felt far beyond the school, both in the literature and in the church. He was a strong adversary of the Oxford Tractarian movement, and became the founder of the Broad-Church party, which, though not very numerous, comprises some of the greatest English preachers and writers. His ideas of the Christian Church, and its relation to the State, are fully expressed in the two pamphlets: *Church Reform*, 1833, and *Fragment on the Church*, which latter is directed against the Tractarians. Among his other religious writings are five volumes of *Sermons*. His historical works comprise, beside an annotated edition of Thucydides, the *History of Rome*, 3 vols., London, 1838–43, unfinished; *History of the Later Roman Commonwealth*, 2 vols., 1845, 2d ed., 1849; *Lectures on Modern History*, Oxford, 1842. See STANLEY: *The Life and Correspondence of Thomas Arnold*, London, 1844, 2 vols.

ARNOLDI, Bartholemæus, b. at Usingen 1463; d. at Erfurt 1532; an Augustine monk, professor, first of philosophy, then of theology, at Erfurt, and the teacher of Luther. Ardently opposed to Humanism, he was, nevertheless, eager for a purification of the scholastical theology; but when this purification, in the hands of Luther, became a thoroughgoing religious reform, Arnoldi recoiled, and after 1521 he became an active and open adversary of the reformatory movement. A list of his works is found in HÖHN'S *Chronologia Provinciæ Rheno-Suevicæ Ordinis Fr. Eremitarum*, p. 166.

ARNOLDISTS, a sect which maintained the ideas of Arnold of Brescia for half a century after his death, but became lost, in the beginning of the twelfth century, among other factions hostile to the church and the clergy, and at that period very numerous in Northern Italy. The Arnoldists are first mentioned when condemned by Pope Lucius III. at the Council of Verona, 1184 (*Mansi* XXII., 476). A short time after (about 1190), Bonacursus speaks of them in an oration delivered at Milan against the Catharers. It is not improbable, that at the time of Bonacursus, about thirty years after the death of Arnold, there were opponents to the clerical hierarchy who still used the name of the great reformer, and called themselves his disciples; but it is doubtful whether such was the case at a later period, though the name of Arnoldists still continues to occur, as, for instance, in the laws of Frederick II. against heretics from 1224 (*Mansi* XXIII., 586). At that time no other trace is found of a distinct sect calling itself Arnoldists. It seems most probable, therefore, that the emperor took the name, like several others, from the decrees of Lucius III., and cited them only to be sure to condemn all heretical parties, without any exception. From Frederick's laws the name then went over in the bulls of later popes, and the works of various writers against heresy; but the sect was extinct before the beginning of the thirteenth century. C. SCHMIDT.

ARNON, the present *Wady el Mojeb*, a river which once formed the boundary between Moab and the Amorites (Num. xxi. 13, 26; Deut. iii. 8), and afterwards between Moab and the Israelites (Josh. xii. 1); enters the Dead Sea from the east, after a course of fifty miles through a mouth ninety feet wide, and from four to ten feet deep. The banks of the river are in many places, especially in its western course, very high, precipitous, and wild, presenting many ruins of forts, bridges, etc. The river itself is full in winter, but dry during summer.

ARNOT, William, D.D., an eminent and popular Scotch divine; b. at Scone, in Perthshire, Nov. 6, 1808; d. in Edinburgh, June 3, 1875. He was ordained in 1839, and subsequently joined the Free-Church movement (1843). In 1873 he was a delegate to the meeting of the Evangelical Alliance in New York, and won great popularity as a preacher and lecturer by his sturdy good sense, fervor, and earnestness. His writings are much read: they abound in apt illustrations. The best known of them are: *Laws from Heaven for Life on Earth: Illustrations of the Book of Proverbs*, London, 1869, 2 vols.; *The Parables of our Lord*, 1870; *Life of James Hamilton*, 1870. See *Autobiography and Memoir*, 1877.

ARNULPH, Bishop of Lisieux, accompanied Louis VII. to the Holy Land in 1147, on the second crusade; went to England in 1160 as the legate of Alexander III. to restore harmony between Henry II. and Thomas Becket; retired afterwards to the Abbey of St. Victor at Paris, and died there Aug. 31, 1182. Some poems and essays by him are found in the *Biblioth. Sacr.*; but of much more interest for the history and character of his age are his letters, edited by TURNEBIUS, Paris, 1585, and by J. A. GILES, Oxford, 1844.

ARNULPHUS, St. (more correctly **ARNULFUS**), b. about 582, near Nancy; d. Aug. 16, 641; distinguished while young, both as warrior and statesman, and in 611 or 612 made Bishop of Metz. In this position he exercised considerable influence on the government of the Frankish Empire, en-

joying at the same time the friendship of Pipin the Elder, and the confidence of the Austrasian nobility. But in 627 he abdicated, and retired into the wilderness of the Vosges, where he lived as a hermit, and acquired the fame of a saint. His remains rest in the church in Metz named after him. Through his son Ansegis, who married Pipin's daughter Begga, he became the ancestor of the Carolingian dynasty. There is an older *vita* of him (MABILLON: *Acta SS.* II., 150) and a more recent one (BOLLANDISTS: *Acta SS.*, July IV., 435); but the former is by far the most reliable.

ARPHAX'AD. The names in the table in Gen. x. being those, not of individuals, but of tribes or lands, Arphaxad (Gen. x. 22, 24, xi. 10) means the district called Arrapachitis by the Greeks. To-day the name is preserved in *Aghbak* and *Albakh*, by which the Armenians and Kurds designate the mountain-land east of Gordyene. In the chapter cited above, the course of the sons of Shem is described by the names as from south to north, then west, and finally southeast to the Euphrates again; for this is the order, Elam, Asshur, Arphaxad, Lud, and Aram.

In regard to the etymology of the name, there has been much discussion. The interpretations, "the border of the Chaldæans," "the stronghold of the Chaldæans," are open to objection because of the erroneous conception of the word as a union of Hebrew and Arabic. It is better to interpret "dispersion," and to read in the word that the Hebrew race, whose remote ancestor is called Arphaxad in this chapter, had originally its seat in Arrapachitis, and from there pressed first to Mesopotamia, then over the Euphrates to Canaan and Arabia. It is confirmatory of this view that the progenitors of the Hebrews are said to have come from Ur of the Chaldees (Gen. xi. 22 sq.). See KNOBEL: *Die Völkertafel der Genesis*. Giessen, 1850. SPIEGEL.

ARROWSMITH, John, b. March 29, 1602, near Newcastle-on-the-Tyne; d. February, 1658 (9). He was educated at Cambridge, where he became fellow of Catherine Hall, subsequently a preacher at Lynn, in the county of Norfolk, was called from thence to take part in the *Westminster Assembly*. Robert Baillie describes him as "a man with a glass eye in place of that which was put out by an arrow, a learned divine, on whom the Assembly put the writing against the Antinomians." He was on the committee to draw up a confession of faith, and preached thrice before Parliament, the sermons being published: *The Covenant Avenging Sword Brandished* (Lev. xxvi. 25), London, 1643, 4to, pp. 28; *England's Ebenezer* (1 Sam. vii. 12), London, 1645, 4to, pp. 34; *A great Wonder in Heaven; or, a lively Picture of the Militant Church, drawn by a Divine Penman* (Rev. xii. 1, 2), London, 1647, 4to, pp. 44. In 1644 he was appointed by Parliament master of St. Johns College, Cambridge, and subsequently became master of Trinity College, and Professor of Divinity in the University, resigning the professorship in 1655, but retaining the mastership until his death. Whilst at Cambridge he published *Tactica Sacra, sive de Milite Spirituali Pugnante, Vincente, et Triumphale Dissertatio*, Cantab., 1657, 4to, pp. 363, containing also three *Orationes Anti Weigelianæ*. After his death there were published: *Armilla Catechetica, A Chain of Principles; or, an orderly Concatenation of Theological Aphorisms and Exercitations, wherein the chief Heads of Christian Religion are asserted and improved*, Cambridge, 1659, 4to, pp. 490; an unfinished work designed to form a complete body of divinity in thirty aphorisms, only six of which were completed, covering for the most part the ground of the first twenty questions of the Larger Westminster Catechism, in essentially the same order; also *Theanthropos*, or *God-Man*, London, 1660, 4to, pp. 311, an exposition of the Gospel of John i. 1–18, discussing the divinity and humanity of Christ, and maintaining the catholic doctrine against all heresies. C. A. BRIGGS.

ARSENIUS, deacon in Rome, was recommended by Bishop Damasus to Theodosius the Great, on account of his learning and piety, and obtained the position as tutor to Arcadius, 383. The emperor held him in such esteem, that he compelled the son to receive his instruction standing, while the tutor was sitting; but Arcadius felt provoked, and is said to have attempted the life of his tutor. At all events, Arsenius renounced his place at the court (394), and retired into the wilderness of Scetis, in Egypt, where he lived as a hermit till his ninety-fifth, or, according to others, till his one hundred and twentieth year. He is commemorated in the Greek Church on May 8; in the Roman, on July 19. He is called the Great, and is one of the most famous of all the Egyptian monks. About him many stories are told. One of his sayings is worth remembering, "Often have I been sorry for having spoken, never for having been silent." See *Acta SS.* on the later date; SMITH and WACE: *Dict. of Christ. Biography*.

ARSENIUS, a monk of Nicæa; lived for some time as a hermit on Mount Athos, and become finally patriarch of Constantinople. Theodore Lascaris II., Emperor of Nicea, intrusted his son to his guardianship; but, after his death (1259), Michael Palœologus usurped the throne, and put out the eyes of young Lascaris. Arsenius excommunicated the usurper, and refused to re-admit him to the church, unless he restored the throne to the legitimate heir. But a council convened in Constantinople in 1262 deposed and banished Arsenius, and he died in one of the islands of the Propontis in 1267. Although his successor Joseph remitted the sentence of excommunication, there was a party in the Greek Church which considered these proceedings irregular, and in 1312 Arsenius was declared a saint.

ARTAXERX'ES (great warrior). The honorary title of Persian kings. Two are so called in the Old Testament. 1. Pseudo-Smerdis the Magian, the pretended son of Cyrus, and brother of Cambyses, who seized the throne B.C. 522, and was murdered after eight months (Ez. iv. 7–24). 2. Ez. vii. 7 and Neh. ii. 1 both speak of a second Artaxerxes, who is generally regarded as identical with Artaxerxes Longimanus, son of Xerxes, who reigned B.C. 464–425. Therefore Ezra's journey can be set down in B.C. 457, and Nehemiah's B.C. 444. FR. W. SCHULTZ.

ARTEMON, or **ARTEMAS,** the founder of an anti-trinitarian sect, the *Artemonites*, taught in Rome in the beginning of the third century, and asserted that Christ was a mere man, though

superior to any of the prophets, and that the doctrine of his divinity was a mere invention, and a relapse into Pagan polytheism. His views were afterwards adopted and further developed by Paul of Samosata; but all we know about Artemon himself depends upon a few notices by Eusebius, Epiphanius, Theodoret, and Photius.

ARTICLES OF FAITH, the particular points of doctrine, which together make up the sum of Christian belief. The great majority of churches draw them up, and require a public assent to them by their ministers and church officers, while to the laity they are explained, and from them a general assent is expected. The word thus is synonymous with CREED, which see.

ARTICLES OF RELIGION, English, Thirty-Nine, the Reformation Creed of the Church of England and her daughters in the Colonies and in the United States. They differ from the lengthy confessions of the sixteenth century in form, but agree with them in spirit. The *Ten Articles* of 1536, and the *Six Articles* of 1539, under the reign of Henry VIII., prepared the way for a brief statement of the doctrinal controversies. But the Six Articles were a step backwards, by imposing upon all Englishmen a belief in transubstantiation, clerical celibacy, and auricular confession. They were therefore called the "bloody Articles," and "a whip with six strings." King Henry VIII. never was a Protestant, except in opposing the pope, preferring to be a pope himself in his own dominion; but he did the dirty work of the English Reformation by destroying the foreign power of the papacy, and its domestic stronghold, monasticism. The positive Reformation was first fairly introduced during the reign of his son and successor, Edward VI. (1547–53), under the lead of Archbishop Cranmer. He at first entertained the noble but premature project of framing an evangelical catholic creed, in which all the Reformed churches could agree in opposition to the Church of Rome, then holding the Council of Trent, and invited the surviving Continental reformers — Melanchthon, Calvin, and Bullinger — to London for the purpose. Calvin was willing to cross ten seas for such a work of Christian union, and so replied to Cranmer in 1552. (See the correspondence in Cranmer's *Works*, Parker Soc. ed., vol. II., pp. 430–433). But political events prevented the conference, and the formulation of the doctrinal consensus of the Reformed churches. Failing in this scheme, Cranmer framed, with the aid of his fellow-reformers, — Ridley and Latimer, the royal chaplains, and the foreign divines, Bucer, Peter Martyr, and John à Lasco, whom he had drawn to England, — the *Forty-two Articles of Religion* for the English Reformed Church. After passing through several revisions, they were completed in November, 1552, and published in 1553 by "royal authority" and with the approval of convocation. The re-establishment of the papacy under the short but bloody reign of Mary (1553–58) set them aside, together with the Edwardine Book of Common Prayer. Under Elizabeth (1558–1603) the Articles were revised and permanently restored. They were reduced to *thirty-nine*, and brought into that shape and form which they have retained ever since in the Church of England. The Latin edition was prepared under the supervision of Archbishop Parker, with the aid of Bishop Cox of Ely (one of the Marian exiles) and Bishop Guest of Rochester, approved by convocation, and published by the royal press, 1563. The English edition, which is of equal authority, though slightly differing from the Latin, was adopted by convocation in 1571, and issued under the editorial care of Bishop Jewel of Salisbury, 1571. They were made binding on all ministers and teachers of religion, and students in the universities; but subscription was not always enforced with equal rigor, and bitterly complained of by the Nonconformists, who had scrupulous objections to the political articles. The Act of Uniformity under Charles II. imposed greater stringency than ever; but the Toleration Act of William and Mary gave some relief by exempting dissenting ministers from subscribing Arts. XXXIV. to XXXVI. and a portion of Art. XXVII. Subsequent attempts to relax or abolish subscription resulted at last in the University Tests Act of 1871, which exempts all students and graduates in the universities of Oxford, Cambridge, and Durham, except divinity students, fellows, professors, and heads of colleges, from subscription, and throws these institutions open to Dissenters.

The Thirty-nine Articles are among the most important doctrinal formulas of the Reformation period. They cover nearly all the heads of the Christian faith, especially those which were then under dispute with the Roman Catholics. They affirm (1) the old orthodox doctrines of the Trinity and incarnation; (2) the Augustinian views on free-will, total depravity, divine grace, faith, good works, election; and (3) the Protestant doctrines on the church, and the sacraments of baptism and the Lord's Supper. They are borrowed, in part, from Lutheran standards; namely, the Augsburg Confession of Melanchthon (1530) and the Würtemberg Confession of Brentius (1552); but on the sacraments, especially the much-disputed doctrine of the real presence in the Eucharist, they follow the Swiss reformers, Bullinger and Calvin. In the political sections they are purely English, and teach the Erastian doctrine of the spiritual as well as temporal supremacy of the sovereign as the supreme governor of the Church of England. They have, therefore, an eclectic and comprehensive character, which distinguishes the Anglican Church from the Lutheran and the strictly Calvinistic churches of the Continent and Scotland, and from the dissenting denominations of England. They have often been interpreted and misinterpreted in the interest of particular schools and parties; while all claim them as favoring themselves. They must be understood in their plain grammatical sense; and, when this is doubtful, the Prayer-Book, the two books of Homilies, the Catechism, and the private writings of the Eng lish reformers and the Elizabethan divines, must be called to aid. The doctrinal decisions in the Gorham, Bennet, and other recent controversies, favor great latitude in their interpretation.

The Protestant-Episcopal Church in the United States, after effecting an independent organization and episcopate in consequence of the American Revolution, formally adopted the Thirty-nine Articles of the mother-church at the General

Convention held in Trenton, N.J., Sept. 12, 1801, but with sundry alterations and omissions in the political articles (Arts. XXI. and XXXVII.), which the separation of Church and State made necessary, and which are real improvements. The only doctrinal difference is the omission of all allusion to the Athanasian Creed (Art. VIII.), which is also excluded from the American editions of the Prayer-Book. By this omission the Episcopal Church in the United States has escaped the agitation of the English Church on that creed, whose damnatory clauses make it quite unsuitable for public worship.

The thirty-five *Articles of Religion* of the Reformed Episcopal Church in America, adopted by the Third General Council, Chicago, May 18, 1875, are based upon the Thirty-nine Articles; similarly are the twenty-five Methodist Articles of Religion drawn up by John Wesley for the American Methodists in 1784. Both are given in SCHAFF: *Creeds of Christendom*, vol. III., pp. 807 sq., 814 sq.

LIT. — HARDWICK: *History of the Articles of Religion*, Cambridge, 2d ed., 1859; THOMAS ROGERS: *Exposition of the Thirty-nine Articles*, London, 1579, new ed., Cambridge, 1854; BURNET: *History of the English Reformation* (many eds.), and *Exposition of the Thirty-nine Articles*, Oxf., 1715, 1814, and other eds.; LAURENCE: *Bampton Lectures for 1834*, Oxf., 3d ed., 1838; LAMB: *Historical Account of the Thirty-nine Articles;* Dr. H. BROWNE (now Bishop of Winchester): *Exposition of the Thirty-nine Articles*, London, 1850, 9th ed., 1871 (the most useful commentary), Am. ed., by Bishop Williams of Connecticut, New York, 1869; FORBES: *An Explanation of the Thirty-nine Articles*, Lond., 1867; Bishop WHITE: *Memoirs of the Prot. Episc. Ch.*, 3d ed., by De Costa, New York, 1880; PERRY: *Journals of the General Convention of the Prot. Episc. Ch. in the U. S.*, 1785–1835, vol. I., pp. 279 sqq.; SCHAFF: *History of the Creeds of Christendom*, New York, 3d ed., 1881, vol. I., pp. 592 sq., III., pp. 485–522, where the text is given in Latin and English, with the American changes. PHILIP SCHAFF.

ARTICLES OF RELIGION, Irish. These articles are one hundred and four in number; were probably composed by the learned Archbishop James Ussher, then professor of divinity in Dublin, and adopted by the convocation of the Irish Episcopal Church at its first meeting (1615), and approved by the viceroy in the same year. They are important as proving the decided Calvinism of the Irish Church at that time, and still more so as the connecting link between the Thirty-nine Articles and the Westminster Confession, and as the chief source of the latter, "as is evident from the general order, the headings of chapters and subdivisions, and the almost literal agreement of language in the statement of several of the most important doctrines." By a decree of the convocation, the teaching of any doctrine contrary to these articles was forbidden. But the Irish convocation of 1635 formally adopted the Thirty-nine Articles, and quietly ignored the others. Archbishop Ussher required subscription to both articles. Eventually, however, the Irish articles were lost sight of, and no mention was made of them, when, in the beginning of this century, the United Church of England and Ireland was organized. See SCHAFF: *The Creeds of Christendom*, vol. I., pp. 662–665; vol. III., 526–544.

ARTICLES OF RELIGION, the Lambeth. They are a Calvinistic appendix to the Thirty-nine Articles, composed by Dr. William Whitaker (d. 1595), the regius-professor of divinity at Cambridge, have never had full symbolical authority, but are of great historical interest as proof of the Calvinistic bent of the English theologians at the close of the sixteenth century. The University of Cambridge was at this period the scene of a fierce discussion upon predestination, which, for settlement, was finally referred to the Archbishop of Canterbury, who held a consultation with Dr. Whitaker and Dr. Tyndal, Dean of Ely, representatives of the university, and a number of other learned divines, and as a result we have the so-called Lambeth Articles, adopted Nov. 20, 1595. They are nine in number, strongly Calvinistic, although Whitaker's original language was slightly softened. Queen Elizabeth was offended at the calling of the synod without her permission; and the archbishop was obliged to suppress the articles. Dr. Reynolds at the Hampton Court Conference of January, 1604, requested the addition of these articles to the Thirty-nine Articles. See SCHAFF: *the Creeds of Christendom*, vol. I., pp. 658–662; vol. III., pp. 522–525.

ARUNDEL, Thomas, Lord Chancellor and Archbishop of Canterbury, b. at Arundel Castle 1353; d. at Canterbury, Feb. 20, 1413. He was the second son of the Earl of Arundel and Warren. Twice he held the position of lord chancellor, 1386–89, 1391–96. He was made Bishop of Ely 1374, Archbishop of York 1388, of Canterbury, January, 1396, — the first instance of a translation from York to Canterbury. In 1397 he, his brother the Earl of Arundel, and the Duke of Gloucester, were impeached on a charge of high treason, and banished. He went to Rome, where he was kindly received, and nominated Archbishop of St. Andrews. He plotted against Richard II., crowned Henry IV., and was by him restored to his see. He entered heartily into the persecution of the Lollards, and made himself especially conspicuous in the prosecution of Lord Cobham on the charge of heresy. He procured a prohibition of the vernacular translation of the Scriptures. He was a zealous, shrewd, far-sighted prelate, and spent himself and his riches in the service of the church. See COBHAM, LOLLARDS.

A'SA (*healing*) was the son and successor of Abijam on the throne of Judah for forty-one years, — B.C. 955–914 (1 Kings xv. 8–24). The first part of his reign was religiously and politically active and blessed: the latter part, although successful, lacked the divine blessing. He tried to uproot idolatry, and deposed his grandmother Maachah, who was queen-mother, because she had an idol in a grove. He made use of the peace he enjoyed to fortify and build several cities, and to augment and drill his army. Accordingly he was able to defeat Zerah, the Ethiopian king who invaded Judah at the head of one million men and three hundred chariots. The battle was fought at Mareshah, and was one of the most important in Jewish history (2 Chron.

xiv.). He caused his people, at the suggestion of the prophet Azariah, to renew their vows to God at a great festival (2 Chron. xv.). This revival of Jahvism causing many to come from Israel to the Holy City, Baasha, King of Israel, built Ramah, on the frontier, to prevent them. Asa made a league with Benhadad, King of Syria, who, in violation of his compact with Baasha, attacked the King of Israel, and compelled him to stop fortifying Ramah (1 Kings xv. 16–22; 2 Chron. xvi. 1–6). But, for thus deserting the Lord, the prophet Hanani was sent to rebuke Asa; which obedience cost the prophet his liberty for a time. Asa died of a disease in his feet (perhaps gout) [the severity of the disease may be accepted as an extenuating circumstance for his occasional acts of tyranny], and showed, not only in his sufferings, but in his previous life, too much reliance upon human aid. He was buried with great pomp (2 Chron. xvi. 14). FR. W. SCHULTZ.

A'SAPH (*collector*). Three of the name are mentioned in the Old Testament; but only one is at all prominent: he was a Levite, the chief leader of the temple service, and the author of twelve psalms (Ps. l. and lxxiii. to lxxxiii. inclusive), and was honored by the title "seer" (2 Chron. xxix. 30). His descendants inherited his gift and his position; but perhaps "the sons of Asaph" means a *school* of musicians.

ASBURY, Francis, b. Aug. 20, 1745, at Handsworth, Staffordshire, Eng.; d. March 31, 1816, at Spottsylvania, Va.; became an itinerant Methodist minister in 1767; sent by Wesley in 1771 to America as a missionary, and was in 1772 appointed Wesley's "general assistant in America," with power of supervising all the Methodist preachers and societies of America, but in a year was superseded by Thomas Rankin, who, however, returned to England on the outbreak of hostilities, while Asbury remained from choice. During the war, like other non-jurors, he suffered some persecution arising from misunderstanding; but, when it was seen that he was patriotic, he resumed his extensive labors unmolested. At the close of the war the Methodists were organized into an independent church, according to Wesley's scheme. Asbury was elected bishop, and ordained by Dr. Coke, Dec. 25, 1784. No better selection could have been made. A man who did not know what fear was when in the course of duty, a man of rugged frame, who never knew weariness; a man of keen wit and uncommon shrewdness; a man of strict private life, and a stern disciplinarian, — such was Asbury. He gave dignity to his office. In labors he was even more abundant than he had been before, although he had seemed energy itself. He was wonderfully active. Deficient in early education, he made up for it as far as possible by careful economy of time, and incessant study, and acquired considerable knowledge. He was also far-sighted, and a good organizer. A vivid picture of his life and success is given by the simple statement of Bishop Janes in his *Life of Asbury*: "In his unparalleled itinerant career he preached about sixteen thousand five hundred sermons, or at least one a day, and travelled about two hundred and seventy thousand miles, or six thousand a year, presiding in no less than two hundred and twenty-four annual conferences, and ordaining more than four thousand preachers." When he came to America, the Methodists numbered ten preachers and six hundred members: when he died, after forty-five years of work, they had six hundred and ninety-five preachers and 214,235 members. What hath God wrought!

Asbury remained single; his zeal to do all he could, rather than his views, preventing him from matrimony. His *salary* was sixty-four dollars a year. His generosity tempted him beyond his means. Cf. ASBURY: *Journals*, 3 vols., N.Y., 1852; STRICKLAND: *Life of Asbury*, N.Y., 1858; JANES: *Life of Asbury*, N.Y., 1872. For Wesley's deprecation of Asbury's and Coke's assumption of the title "bishop," see Urlin's *Churchman's Life of Wesley*, pp. 168–170.

ASCETICISM as a principle of conduct is not, strictly speaking, of Christian origin. It was found with the Essenes among the Jews, among the Hindoos and Buddhists, with the Pythagoreans and Stoics among the Greeks, and it was introduced into Christianity through contact with the Alexandrian school of philosophy. In the two first centuries, when the Christian Church still was, in the truest sense of the word, an *ecclesia militans*, fighting by day and by night for its very existence, Christianity itself was a danger and a suffering, a continuous sacrifice and self-denial, and is justly represented by Clement of Alexandria as an ἄσκησις (*Strom.* IV. 22). But gradually, as Christianity spread among the masses, it was compelled to amalgamate with very various secular interests, and so as the Christian Church became a settled institution, with more or less of social security and political guaranty, a distinction arose between that seriousness which ought to characterize all Christian life, and a certain austerity which claimed to represent a higher stand-point. In the earliest Christian sects this distinction is very apparent. All the various forms of Gnosticism adopted ascetism as the true principle of conduct, — the disciples of Saturninus and Basilides, of Cerdo and Marcion, etc. Matter was in itself something evil; and to escape this contamination, to make one's self independent of nature, to shut up every door through which the world enters into converse with the human soul, was the great problem of holiness. But Gnosticism was the first sour and unripe fruit of the contact between Christianity and the Alexandrian philosophy. And again, when in the third century, through the example of Anthony, Paul, Ammon, and others, asceticism was made the basis of a whole new order of Christian life, it may have been the Decian persecution which started the movement; but it was the teaching of the Alexandrian school which directed and organized it; and to that source must be traced back the doctrine of a double moral principle, one obligatory to all, — that of controlling the passions; and one available only for the select few, — that of extirpating the passions, — a doctrine which received a striking development in the history of monasticism See ZÖCKLER: *Kritische Geschichte der Askese*, Frankfort, 1863; and the articles on MONASTICISM, and ETHICS in this Dictionary.

ASH'DOD (*stronghold, castle*), the Azotus of the New Testament (Acts viii. 40). The present

village of Esdud was one of the five chief cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), situated midway between Gaza and Joppa, three miles from the Mediterranean. It was allotted to Judah (Josh. xv. 46), and was taken by Uzziah (2 Chron. xxvi. 6); but the Israelites never came into permanent possession of it. It was a great and splendid city, the chief seat of the Dagon-worship; and its location on the road from Egypt to Syria, and near the frontier of Judæa, made it a point of great strategical importance. It was taken by Tartan, besieged for twenty-nine years by Psammetichus, and destroyed by the Maccabees. Philip preached there (Acts viii. 40).

ASHER, Ben. See AARON BEN ASHER.

ASH'ERAH. See ASTARTE.

ASH'IMA, one of the divinities worshipped by the Hamathites, i.e., the inhabitants of the kingdom of Hamath, whose capital, originally called Hamath, but later Epiphania, was on the Orontes, north from Antilebanon. These people were transported into Samaria by the Assyrians to replete that depopulated district. The god has not yet been identified. See BAUDISSIN: *Studien zur semitischen Religionsgeschichte* I., 1876, pp. 275, 277. WOLF BAUDISSIN.

ASH'KELON (*migration*), one of the five principal cities of the Philistines, was taken by Judah (Judg. i. 18), but not permanently held. It was afterwards conquered twice by Jonathan the Maccabee (1 Macc. x. 86, xi. 60). It had a Temple of Derketo, a goddess with a fish-tail: the temple stood in the centre of a large pond, and traces of this pond are still visible. It was the birthplace of Herod the Great, and afterwards the residence of his sister Salome. During the crusades it was captured and destroyed several times, and now it is in ruins; but the ruins, ten miles north of Gaza, still bear witness to its former greatness.

ASHTORETH. See ASTARTE.

ASH-WEDNESDAY (*dies cineris et cilicii*) is the first day of Lent, the first of those forty days of fast, which already in the ancient church were kept before Easter in memory of Moses (Exod. xxiv. 18) and Elijah (1 Kings xix. 8), and more especially in memory of the forty days during which our Lord fasted in the desert. The name is not simply a general allusion to the penance in sackcloth and ashes of which the prophets of the Old Testament speak, but refers more directly to a peculiar rite in the Roman Church. The palm-branches consecrated in the church on Palm-Sunday the year previously are burnt to ashes, and the ashes gathered in a vessel, and placed on the altar, before the beginning of the mass. The priest, dressed in a violet pluviate, the color of ecclesiastical mourning, prays that God will send one of his angels to consecrate the ashes, in order that they may become a *remedium salubre* to all penitents. After sprinkling the ashes thrice with holy water, and striking them thrice with the perfumed clouds from the censer, the officiating priest kneels down, and strews silently ashes on his head. Finally the congregation approach the altar, and kneel down, while the priest strews ashes on their head with the words: *Memento homo, quia pulvis es et in pulverem revertaris* ("remember man, that thou art dust and unto dust thou shalt return"). Generally, however, the ashes are not actually strewn on the heads, only the sign of the cross is made on the forehead; in Paris by a fine brush. In Protestant churches the Lent sermons generally begin on Ash-Wednesday, but a special service is performed only in the Church of England.

ASINARII, originally a nickname given to the Jews, because they were said to worship an ass, but afterwards also applied to the Christians, of whom the same story was told. It is possible that the Jews were the first to shift the reproach from themselves on to the Christians. Tertullian (*Apolog.* c. 16; *Ad Nat.* I. 14) tells of a man, a former Jew, who was hostile to the Christians, that he exhibited in Carthage a picture superscribed, *Deus christianorum ὀνοκοίτης* and representing this god with ass-ears, a hoof on the one foot, a book in the hand, and dressed in a toga. From about the same time is the mock-crucifix discovered in 1858 in the ruins of the pædagogium for the imperial pages on the southern declivity of the Palatine. It was scratched on the wall with a *stylus*, evidently by some page, in derision of some Christian comrade, and represents a man with the head of an ass hanging on a cross, and to the left another figure in an attitude of worship, the whole explained by the superscription: Ἀλεξαμενος σεβετε θεον. The character of the letters shows that it dates from the beginning of the third century.

ASMODE'US (*demon of desire*), a demon who is first mentioned in the Book of Tobit as being led through his love for Sara, the daughter of Raguel at Ecbatana, to murder her seven successive husbands upon the wedding-night. But Tobias, under the direction of Raphael, married Sara, and drove away the demon by burning in the bride-chamber the heart and liver of a fish he caught in the Tigris. When Asmodeus smelled the fumes, "he fled into the uttermost parts of Egypt, and the angel (Raphael) bound him" (Tob. iii. 8, viii. 3).

This demon is Parsi in origin, and is to be identified with Æshma, of which the same things are told. In the Talmud, Asmodeus has insight into secrets, Æshma is the source of all knowledge; the latter is a head of the Dævas; Asmodeus is a king of the demons. A Talmudic tale relates that Asmodeus once drove Solomon out of his kingdom, but Solomon at length forced him to work for him in building the temple.

LIT. — EISENMENGER: *Entdecktes Judenthum* (1711), I. 8, pp. 351–361, 823. BENFEY and STERN: *Monatsnamen* (1836), p. 201. KOHUT: *Jüd. Angelologie u. Dämonologie in ihrer Abhängigkeit vom Parsismus* (1866). WOLF BAUDISSIN.

ASMONÆANS. See MACCABEES.

ASS. An animal indispensable in the East. It is so frequently referred to in the Bible, that the quotation of texts is superfluous; but its principal uses deserve mention. (1) For *riding*, the she-ass, which was also valued for its milk, was particularly liked; and of colors the white was preferred. No saddle was used, but a mere cloth or mantle; and the driver went alongside or behind the beast. (2) For *carrying burdens* of every kind. (3) For ploughing. (4) For grinding. Asses do not appear to have been used by the Hebrews, after Solomon's day, for warlike

purposes: consequently the Messiah, as the Prince of peace, is represented as riding upon an *ass*.

The ass was an unclean animal: therefore its first-born was not to be offered to the holy God, but redeemed with a lamb, or else its neck broken (Exod. xiii. 13, xxxiv. 20). The Egyptians dedicated the ass to Seth-Typhon, the god of war and of strangers, and probably in this way the stupid charge which Josephus is at such pains to refute (*c. Apion*, II. 7), that the Jews worshipped an ass's head, may have arisen. RÜETSCHI.

ASS, The Feast of the, like the Feast of Fools, the performance of mysteries, and many minor points in the Roman-Catholic ritual and liturgy, originated in perfect good faith, and was employed by the priests as means by which to explain the contents of sacred history, and impress its events upon the sloven imagination of people who received no religious instruction, either at home or in any school, and who could not read. The *festum asinorum* was in great favor in Northern France, and celebrated in various manners in the various cities. In Rouen the celebration took place shortly before Christmas, and consisted in the representation of a little drama, in whose principal scene Balaam's ass (a priest concealed between the legs of an ass) appeared before the altar of the cathedral, and predicted the early coming of Christ. In Beauvais the celebration took place on Jan. 14, and consisted in a procession, which had reference to the flight of Joseph and Mary to Egypt. In the fifteenth century these feasts were forbidden, because they had become a scandal. When the mass was said, the priest brayed thrice, like an ass, instead of saying, "Ite, missa est;" and the whole congregation answered with "Hin-han," instead of *Deo gratias*. Such scurrilities could, of course, not be tolerated from the moment they ceased to be necessary.

ASSEBURG, Rosamunde Juliane von, b. in November, 1672, at Eigenstedt, near Magdeburg; received, according to her own statement, divine revelations and glorious visions while only seven years old. She saw the Saviour himself in various apparitions, and heard him speak of his sufferings and of the future of his kingdom, etc. In Magdeburg and neighborhood she produced a deep impression; and the sensation soon spread when she became acquainted with Petersen, the chiliast, at that time superintendent at Lüneburg. He invited her to his house, and in a pamphlet — *Die Species facti von dem adeligen Fräulein Rosamunda Juliana von der Asseburg;* also containing an essay: *Ob Gott nach der Auffahrt Christi nicht mehr heutiges Tages durch göttliche Erscheinung den Menschenkindern sich offenbaren wollte und sich dessen ganz begeben habe?* — he addressed in 1691 all the foremost theologians of Germany, asking them whether they accepted the revelations of Miss Asseburg as divine inspirations or not. Some answered in favor, others were violently opposed. Spener was too cautious to express any opinion. Meanwhile her name became known in France, England, and Denmark; and the court of Hanover seemed to regard her with favor. The magistrates, however, and the preachers of Lüneburg, took another view of the case; and, in accordance with a verdict of the theological faculty at Helmstädt, Petersen was deposed in 1692, and banished from the country. Miss Asseburg accompanied him, and lived afterwards in the house of a pious old countess; but she rapidly lost her prestige, and sank into oblivion. The date of her death is unknown. Leibnitz defended her moral and religious character; and, with respect to her visions, he compared her to Brigitta, Hildegard, Mechtildis, and other virgins among the saints of the middle ages. See Petersen's *Autobiography*, 2d edition, 1719.

ASSEMANI is the name of a Maronite family of which three members became celebrated in the eighteenth century by opening up to European students the Oriental literatures, especially that of Syria. — I. **Joseph Simon Assemani,** b. on Mount Lebanon in 1687; d. in Rome, Jan. 31, 1768; was educated in the Maronite college of Rome; received while yet a very young man a position in the library of the Vatican; was sent by Clement XI. to the East (1715–17) to collect manuscripts; visited Cairo, the monasteries of the Nitrian Desert, Damascus, Aleppo, etc., and brought great literary treasures back to Rome; made a second journey to the East (1735–38), and was made custodian of the library. When he died he left a great number of works in manuscript (more than one hundred volumes), partly continuations of earlier publications, partly new literary enterprises; but a large part of his work was destroyed by a fire which broke out in the apartments adjacent to the library, Aug. 30, 1768. His principal works are: 1. *Bibliotheca orientalis Clementino-Vaticana*, 3 vols. fol., Rome, 1719–28, forming the first part only of a larger work destined to comprise four parts. Considerable preparations, however, were made for the seven volumes forming the second part, and treating of the Syrian and Arabian translations of the Bible, the religious books of the Syrians, the Syrian and Arabian councils, etc. 2. *Ephr. Syri Opera, Græce, Syriace, Latine* in VI. tomes (Rom., 1732–46). (Only the first three tomes.) 3. *Rudimenta linguæ Arabicæ*, Rome, 1732. 4. *Abrah. Ecchellensis: Chronicon orientale*, printed in *Scriptores Historiæ Byzantinæ* T. XVII. 5. *Chronicon Siculum* (827–963), after an Arabian manuscript, printed in *Carusii Bibliotheca Historica Regni Siciliæ*, T. I. 6. *Kalendaria ecclesiæ universæ*, of which only the first six volumes appeared (Rome, 1755), treating of the *Slavica Ecclesia sive Græco-Moscha*. The six following volumes, treating the Syrian, Armenian, Egyptian, Æthiopian, Greek, and Roman saints, were partly prepared, but were burnt. 7. *De sacris imaginibus et reliquiis*, destined to comprise five volumes. Parts of the manuscript were saved; and extracts from it were given by Jo. Bottarius, Rome, 1776. For a complete list of his works, published or in manuscript, see ANGEL. MAI: *Scriptorum Veterum Nova Collectio e Vaticanis Codd. Edita*, T. III., P. II., p. 166. — **Joseph Aloysius Assemani,** brother of the preceding, was professor of Oriental languages in Rome, and died there Feb. 9, 1782. His two principal works are: 1. *Codex liturgicus Ecclesiæ universæ*, 13 vols., Rome, 1749–66, unfinished. 2. *Comment. de Catholicis s. Patriarchis Chaldæorum et Nestorianorum*, 1775. — **Stephan Evodius Assemani,** a cousin of the two preceding, held rich benefices in Italy, was titu-

lary archbishop of Apamæa in Syria, member of the Royal Society of London, etc. He worked, together with Joseph Simon, on the edition of Ephraem Syrus, and on a catalogue of all the manuscripts of the Vatican library. Of the latter work three volumes were printed, and eighty pages of the fourth; but they were all burnt in 1768. He also gave a catalogue of all the Oriental manuscripts in the Medicæan, Laurentian, and Palatine libraries, Florence, 1742; and edited *Acta SS. Martyrum orientalium, qui in Perside passi sunt, etc.*, Florence, 1748, 2 vols., Syriac, with Latin translation. The first part gives the history of all the martyrs who suffered during the reign of Sapor, Varanes, etc.

ASSEMBLY, General (the name comes from Heb. xii. 23), the highest court of the Presbyterian church. See PRESBYTERIAN CHURCH.

ASSYRIA first designated the land and kingdom, whose capital, Asshur — thus called from the principal god there worshipped, *Asshur*, "the good god" — stood on the western bank of the Tigris, a few miles south of Mosul, at the present Kaleh Sherghat. The name was retained when, later on, the kingdom expanded north to Armenia, east to Media, south to the Little Zab, west towards the Euphrates, comprising an area corresponding to the classical Aturia or Adiabene, though the royal residence was now moved farther to the north, and a new capital, Nineveh, was built on the eastern bank of the Tigris, opposite Mosul, in the angle formed by the Tigris and the Great Zab. Still later on, when this kingdom grew into one of the greatest empires which antiquity ever saw, comprising the whole region between the Tigris and the Mediterranean, the Armenian Mountains, and the Persian Gulf, the name was retained, only abridged into "Syria" by the classical writers. This vagueness in the application of the name is still further increased by the peculiar relations which existed between Assyria and Babylonia. Neither geographically nor historically can the two countries be wholly distinguished from each other. They were inhabited by the same people, a branch of the Shemitic race (Gen. x. 22); and in both countries this people spoke the same language, held the same religion, developed the same science and art, etc., only with the difference, that, in all these respects, Babylonia appears to be the mother-country. Politically they also generally belonged together, Assyria being a Babylonian province at one time, and Babylonia an Assyrian province at another. But this latter difference was often overlooked, as, for instance, when Nebuchadnezzar, King of Babylon, is called King of Assyria (2 Kings xxiii. 29).

The Bible and the classical historiographers, Herodotus, Diodorus, Dio Cassius, and Ammianus Marcellinus, who, partially at least, based their reports on older writers, — the Greek Ctesias and the native Berosus, — were for a long time the only sources from which any knowledge could be drawn concerning the history of this country and the civilization of this people. But the knowledge thus derived was scanty, and full of irreconcilable contradictions. But in 1843 Botta and Layard succeeded in uncovering a series of Assyrian palaces at Kouyunjik and Khorsabad; and here, scattered among the ruins, was found a multitude of tablets of a greenish gypsum, covered all over with cuneiform inscriptions. By means of these inscriptions it became possible, not only to prove the general correctness of the notices which the Bible contains, and the utter untrustworthiness of the stories which many of the classical historiographers give, but also to form a tolerably full outline of this interesting chapter in the history of mankind. What Ctesias tells about the founding of Nineveh by Ninus and Semiramis, etc., is mere fable, and so is his story about a first destruction of Nineveh (about 800 B.C.), when Sardanapalus burnt up himself, his harem, his treasures, and his palace in one huge pile. Ninus and Semiramis are characters in the great mythical epic of Assyria, and have no more reality than Apollo and Diana. What the Bible tells (Gen. x. 11) about the colonization of Assyria by emigrants from Babylonia is true, and the date of this emigration can be approximately fixed. As the succession of Assyrian kings is given in the inscriptions up to the year of 1450 B.C., and Assyrian kings are spoken of before that time, it seems warrantable to place the date of the founding of Asshur in the twentieth century B.C. From the ninth century B.C. to the destruction of Nineveh and the downfall of the Assyrian Empire, the succession is complete in all its details; and the connection between this succession of kings and the absolute chronology is made with certainty by means of the eclipse of June 15, 763 B.C. The names of this succession are, Tiglath-Adar II., 889–884; Assur-natsir-pal, 883–859; Shalmaneser II., 858–824; Samas-Rimmon, 823–811; Rimmon-nirari, 810–782; Shalmaneser III., 781–772; Assur-dan-il, 771–754; Assur-nirari, 753–746; Tiglath-Pileser (probably Pul) II., 745–728; Shalmaneser IV., 727–723; Sargon, 722–706; Sennacherib, 705–682; Esarhaddon, 681–669; Assur-bani-pal (Sardanapalus), 668–626; Assur-ebil-ili, 625. . . .

This period of Assyrian history, from 900 to 650 B.C., is not only the best known, but also the culminating point of power and success. Assur-natsir-pal, the builder of the magnificent Northwest Palace at Calah, made Tyre, Sidon, Byblus, and Aradus tributary. Rimmon-nirari subdued the whole "west land," including Phœnicia, Philistæa, Edom, and the land of the house of Omri; that is, Northern Israel. Tiglath-Pileser II. pushed forward to Gaza on the Egyptian frontier. Sargon defeated the Egyptians in the great battle of Raphia. Sennacherib's campaign failed; but Esarhaddon conquered all Egypt, penetrated into Nubia, and styled himself, "King of the Kings of Egypt and Cush." Under Assur-bani-pal, an Oriental despot in the true sense of the word, magnificent, sensual, and cruel, the empire extended from Media and Persia to the Mediterranean, and from Armenia to the Arabian Desert; but signs of decay already began to show, or rather signs of the impossibility of keeping together so vast a complex of lands by devices of government so imperfect as those as yet invented. A general rising took place. Sammughes, the brother of Assur-bani-pal, and viceroy in Babylonia, who headed the revolt in this part of the realm, was captured and burnt. The tribes of Northern Arabia — Kedar, Zobah,

Nabathæa, etc. — were again subdued. But Egypt, under the guidance of Psammetichus, recovered its independence. Under Assur-ebilili the revolt was repeated: Nineveh was taken by Cyaxares of Media and Nabopolassar of Babylonia, and the Assyrian Empire came to an end, 625 B.C.

The Assyrian Government was, like that of the other great Oriental monarchies, an absolute and untempered despotism, organized on a crude military plan, and centring in the harem. One of the principal officers of the realm was the *Rabsaris*, the commander of the eunuchs (2 Kings xviii. 17); and the eunuchs themselves, this institution so characteristic for an Oriental court, were at once the government, the science, and the art of the people. Foreign countries, when conquered, were generally left in the state in which they were found. The king became a vassal, and paid tribute; but no closer relation sprang up between the two peoples. If the king revolted, and was defeated, he was burnt, and his soldiers were massacred. If the whole people partook in the revolt, they were transferred in a body from their native soil, and settled in some distant region. If the revolt succeeded, the victor became at once the ruler of the whole realm, the "great king." In the relation between Assyria and Israel we find many of these features of crude and awkward political art strikingly manifested.

In his western campaigns Assur-natsir-pal overran Palestine; and Shalmaneser II. compelled Jehu, the tenth king of Israel, to pay tribute, and recognize the supremacy of Assyria. Rimmon-nirari again exacted tribute from the "land of Omri;" and Tiglath-Pileser II. found opportunity to interfere still more effectively in its affairs. He received tribute from Menahem, King of Israel (2 Kings xv. 19), and afterwards also from Ahaz, King of Judah (2 Kings xvi. 7), whom he supported against Pekah, the son of Menahem, and King of Israel, and Rezin, King of Damascus. The kingdom of Damascus was destroyed; and, after the death of Pekah, Tiglath-Pileser II. placed Hoshea as his vassal on the throne of Israel. So heavily, however, pressed the Assyrian tribute on Israel, that Hoshea made an alliance with the Egyptian king, So (2 Kings xvii. 4), to throw off the Assyrian yoke. Shalmaneser IV. then invaded Israel, and besieged the capital, Samaria, which was taken by his successor, Sargon, who carried away Hoshea and a great number of his subjects into captivity; while foreign settlers from the East came, and took possession of the land of Israel. Also the kingdom of Judah paid tribute to Sargon; and, in spite of Sennacherib's unfortunate campaign against Judah and Egypt, Judah remained tributary to Assyria till the latter part of the reign of Assur-bani-pal.

In science and art the Assyrians were, as above mentioned, merely the pupils and imitators of the Babylonians. Their office was to spread rather than to produce; and it is their great merit to have brought the results of Babylonian science — as, for instance, the sexigesimal division of time — into common use in Western Asia, whence it reached Europe. They were, however, not altogether without originality. The circumstance that they had stone, plenty and of good quality, while the Babylonians were absolutely confined to the use of brick, gave their architecture and sculpture a strong impulse; and there was something in their national character which contributed still more to give their architecture a peculiar development. The Babylonians were priests, and built temples: the Assyrians were soldiers, and built palaces. It is now also generally acknowledged that the Assyrians, and not the Egyptians, were the first teachers of the Greeks, both in architecture and sculpture. Less originality can be ascribed to the Assyrian literature. The great institutions for learning and education existed in Babylonia, at Erech and Borsippa; and for many centuries all literary activity in Assyria seems to have consisted in copying and re-editing Babylonian works. There were, nevertheless, royal libraries in all the great cities, — Assur, Calah, Nineveh, etc., — in which the books, clay-tablets with cuneiform inscriptions, were kept in perfect order, and stood at the disposal of the students; and the literary remains from the reign of Assur-bani-pal are of the highest interest, consisting of grammars, dictionaries, primers of all kinds, historical records, and state papers. Of poetry some hymns have been discovered strongly resembling the Psalms, not only in form, but also in tone; and two epic poems, — the Deluge, and the Descent of Istar into Hades, — which seem to have formed parts of a greater epic poem. But these have evidently been merely copied from Babylonian sources.

Also with respect to religion, some individual traits developed in Assyria. The Assyro-Babylonian religion was a star-worship of non-Shemitic origin, into which a genuinely Shemitic element was introduced, — a principle of dualism based on the natural difference of sex. Thus, beside the god Anu stands the goddess Anab; beside Bel, Bilit, etc. But while in Babylonia, El, "god" (whence Babel or Bab-ilu, the "gate of god"), stands at the head of the whole mythological system, this position is in Assyria occupied by Assur, or Asshur, the "good god;" and while, among the other gods, Sin, the moon-god, Merodach, Nebo, and Bel, are most zealously worshipped in Babylonia, the Assyrians show a preference for Adar, the god of fire and war, and Istar, Astarte, the goddess of hunting and battle. Similar differences existed probably also with respect to the lowest sphere of the religious system, — the field of spirits; but they have not yet been recognized. See, for further information, the articles on BABYLONIA, CHALDÆA, CUNEIFORM INSCRIPTIONS, DELUGE, NINEVEH, SHEMITIC RACE, etc.

LIT.— OPPERT: *Histoire des Empires de Chaldée et d'Assyrie*, Paris, 1865; LENORMANT. *Manuel d'Histoire ancienne de l'Orient*, Paris, 1869, and *Les premières Civilisations*, Paris, 1874; SCHRADER. *Keilinschriften u. das a. Testament*, Giessen, 1872; the same: *Die Höllenfahrt der Istar*, Giessen, 1874; and, *Keilinschriften u. Geschichtsforschung*, Giessen, 1878; GEORGE RAWLINSON: *The Five Great Monarchies of the Ancient Eastern World*, 2d ed., London, 1873, 3 vols., reprint, N.Y., 1881, 3 vols.; GEORGE SMITH: *The Assyrian Eponym Canon*, n.d. (1875?), the same: *Assyrian Discoveries* (1875), *Chaldean Account of Genesis* (1876, revis. ed. 1881), London, G. DE DUBOR: *Assyrie et Chaldée*, 1879; FRITZ HOMMEL: *Abriss der babylonisch-assyrischen u. israelitischen Geschichte von den ältesten Zeiten bis zur Zerstörung Babel's, in Tabellenform*, Leipzig, 1880.

ASTAR'TE and ASH'ERAH. 1. **Astarte.** The Greek and Latin name for the principal Phœnician female divinity (called in Hebrew Ashtoreth, and very frequently in plural form Ashtaroth), the correlative of Baal, the principal male divinity. She is called the goddess of the Sidonians (1 Kings xi. 5), but was worshipped also by the Philistines, even in the time of Abraham, as is shown by the name of the city Ash'teroth-Karna'im. Afterward, in the days of Saul, we read of a Philistine temple in her honor (1 Sam. xxxi. 10). Solomon introduced her worship into Jerusalem (1 Kings xi. 5); and the *bamoth*, or artificial mounds surmounted by altars ("high places"), he had built, were not destroyed until Josiah's day (2 Kings xxiii. 13). When the plural form *Ashtaroth*, cf. *Baalim*, is employed, it indicates, as Gesenius holds, the statues of Ashtoreth and Baal. In the Phœnician inscriptions the goddess is called *Ashtart:* hence the Greek *Astarte*. The name entered into the composition of proper names. The Island of Tyre was sacred to her. Her worship spread through all the Phœnician colonies. Hiram, the contemporary of Solomon, built sanctuaries to her and Baal-Melkart. The Phœnicians regarded her as the revealer of Baal. The Philistines apparently regarded her as the goddess of war, for they put the arms of the fallen Saul in her temple.

Astarte was not originally a Phœnician, but an old Babylonian goddess, where she was called, according to the cuneiform inscriptions, *Istar*. It is a mooted point whether she was not derived from an older Turanian people. Istar (plural Istarât), as a Babylonian goddess, is sometimes the general name for female divinities, sometimes the name of a particular goddess. In the library of King Assur-bani-pal (seventh century B.C.) are mythological tales about Istar, both as the dispenser of life and fruitfulness, — so that on one occasion, when she went into the underworld, procreation and birth ceased upon the earth, — and as a war-goddess, carrying quiver and bow. See Smith's *Chaldean Account of Genesis* (revis. ed., N.Y., 1881), p. 243.

According to the astrological inscriptions, Istar was Venus; but such identification was of comparatively recent date. By far the older is that which puts Istar side by side with Ilu, and regards them as moon and sun respectively: these two were the chief divinities of Ancient Arabia. Istar appears in connection with Thammuz and with the Græco-Phœnician Adonis. It is indeed true that Sin is called the moon-*god* upon the Assyrian inscriptions; but he was either a local god originally, or else, when men recognized the importance of the moon as a divider of time and as a cause of certain events, they represented it by a male divinity, rather than by a female. Sin was the father of Istar; and so Istar, instead of being paired with the sun-god, was later on represented as the Venus-star, guiding the sun.

Astarte was the *οὐρανίη* Ἀφροδίτη of Ascalon, and the "Cælestis" of Carthage, identified with Juno by the Latins. She was also the "Queen of Heaven," to whom the women made moon-shaped cakes, and poured libations (Jer. vii. 18, xliv. 17). The rites of Aphrodite came to the Greeks from the Phœnicians.

The prototype of the *deus Venus*, the bearded Aphrodite of Cyprus, is found in an androgynous Istar. The prohibition (Deut. xxii. 5) against the sexes wearing each other's clothes, probably originated in the prescribed exchange in the worship of this Venus.

2. **Asherah.** There was a goddess of this name, because we read of images or idols of Asherah (1 Kings xv. 13; 2 Kings xxi. 7; 2 Chron. xv. 16), vessels and tents for Asherah (2 Kings xxiii. 4, 7), and prophets of Asherah (1 Kings xviii. 19). On the other hand, it is true that many passages require the rendering "statue" or "sanctuary," e.g. Exod. xxxiv. 13; Judg. vi. 25; Isa. xvii. 8. [The authorized version uniformly translates Asherah by "grove."] The Asherah was evidently made of wood.

The service of Asherah was early introduced into Israel (cf. Judg. iii. 7), and maintained itself throughout their history in both the Northern and Southern kingdoms (1 Kings xiv. 15; 2 Kings xxi. 3, 7). It was by preference carried on under green trees upon high hills (2 Kings xvii. 10; Jer. xvii. 2). Asherah was worshipped at one altar with Baal, since the two are named together (see texts quoted). The image of Asherah was by the side of the altar of Baal (Judg. vi. 25). In her service were sodomites and devotee prostitutes (Gen. xxxviii. 21; Deut. xxiii. 18; 1 Kings xiv. 24; Job xxxvi. 14; Hos. iv. 14); but we know no particulars of her sensual rites; for the word "honor" used to describe her idol (1 Kings xv. 13; 2 Chron. xv. 16, see marg.), does not necessarily mean phallus; but in general we know that the Phœnician and Syrian female divinities were worshipped licentiously.

It is not as yet determined whether Asherah was only another name for Astarte. But the idea so generally adopted since Movers, that Astarte was the virgin and destruction-bringing goddess of war, while Asherah was the sensual and procreative goddess of love, is scarcely well founded; since, as shown above, Astarte herself has these two qualities. But it is not at present possible satisfactorily to distinguish between the gods and goddesses.

LIT. — SELDEN: *de Diis Syris*, London, 1617; MÜNTER: *Relig. der Karthager*, 2d ed., 1821; MOVERS: *Die Phönizier*, vol. I, Berlin, 1841; DE VOGÜÉ: *Mélanges d'archéologie orientale*, Paris, 1868. — Upon the Assyrian Istar: FINZI: *Ricerche per lo studio dell antichità Assira*, 1872; SCHRADER: *Höllenfahrt der Istar*, Giessen, 1874; GEORGE SMITH: *Assyrian Discoveries*, London and N.Y., 1875; the same: *The Chaldean Account of Genesis*, London and N.Y., 1876, revis. ed., 1881; P. BERGER: *L'ange d'Astarte*, Paris, 1879. — Upon the connection between Aphrodite and Astarte: LAJARD: *Recherches sur le culte de Vénus*, Paris, 1837; MAURY: *Histoire des religions de la Grèce antique*, Paris, 1859, vol. III., pp. 191–259. — See also in general, BAUDISSIN: *Jahve et Moloch*, Leipzig, 1871; [SCHOLZ: *Götzendienst und Zauberwesen*, Regensburg, 1877]. WOLF BAUDISSIN.

ASTERIUS. In the ancient Greek Church, there were two men of this name. 1. The one, an Arian, was the pupil of that Lucianus, presbyter of Antiochia, who, together with Dorotheus, is generally mentioned as the founder of the school of Antiochia. During the lifetime of Arius he was one of the most important authors writing

in defence of Arianism. He died about 330. 2. Different from him is Asterius, Bishop of Amasea in Pontus, d. about 410. His sermons were spoken of with praise at the second synod of Nicæa. Several ascribed to him are still extant. COMBEFIS gives eleven in the first tome of his *Auctuarium Novum*, besides extracts from ten others, made by Photius, and an eulogy of Stephanus, the first martyr, which up to that time had been generally ascribed to Proclus, patriarch of Constantinople. Eight homilies, given by COTELIER in his *Monumenta Eccl. Gr.*, are by him ascribed to Asterius of Amasea, but by AUDIN and DUPIN to Asterius the Arian.

ASTROLOGY (*the science of the stars*) consisted of two departments, natural and judicial astrology: the former referred only to the natural sphere of phenomena, the latter, only to the moral. The former was a science, or developed into the science of astronomy. The latter was an illusion, but retained its hold on men's minds up to the dawn of modern science. Astrology, in the latter sense of the word, ascribed to the stars a subtle and mysterious influence on the human will, consequently on the destiny of man, and pretended to be able to trace out this influence, and predict its result, by inferences drawn from the relative positions of the stars in a given moment. It was much cultivated by the Chaldees, and from them it spread into the Greek and Roman world. At the time of the first emperors, the Chaldæan astrologers belonged to the most feared and most flattered persons in Roman society. The Barbarians, so called, who overran the Roman Empire, took a great fancy to this occult science; and during the dark ages the sounder and stronger minds among the Christian clergy found it very hard to oppose this kind of sorcery and magic. The superstition was not completely destroyed until the elaboration of the Copernican system, when it gradually receded into the nurseries.

ASTRONOMY never developed among the ancient Israelites into a real science. They never attained to a distinction between comets, planets, and fixed stars. Their studies were confined to such observations as the shepherd would make while leading his flock. Nevertheless, the distinction between the sun and the moon and the other stars was very old, and so was the division of time after the course of the moon. The arrival of the new moon was saluted by sound of trumpets, and celebrated with sacrificial feasts (Num. x. 10, xxviii. 11–15, xxix. 1; Ezek. xlvi. 6; 1 Chron. xxiii. 31; 2 Chron. ii. 4, viii. 13). The whole complex of stars was called the "host of heaven" (Isa. xl. 26; Jer. xxxiii. 22); but quite a number of single stars were distinguished; such as "the morning star;" the planet Venus (Isa. xiv. 12; Rev. ii. 28); "the seven stars," the Pleiades (Job ix. 9, xxxviii. 31; Amos v. 8); "Orion," poetically represented as a giant bound by chains to the firmament of heaven (Job ix. 9, xxxviii. 31); "Arcturus," the Great Bear (Job ix. 9); "the Crooked Serpent;" the Dragon (Job xxvi. 13); and "Castor and Pollux," the Twins (Acts xxviii. 11).

ASTRUC, Jean, b. at Sauve in Languedoc, March 19, 1684; d. in Paris, May 5, 1766; studied medicine at Montpellier, and was professor of anatomy, first in Toulouse, then in Montpellier, and finally in Paris. In 1753, in his seventieth year, he published anonymously his *Conjectures sur les mémoires originaux dont il parait que Moise s'est servi pour composer le livre de la Genèse*, Brussels and Paris, in which, on the basis of the use of the two divine names, Elohim and Jehovah, in different parts of the book, the theory was advanced that Moses formed Genesis by combining a number of older documents. This theory was epoch-making in the critical study of the Pentateuch (see art.). Two years later on he published *Sur l'Immortalité, l'Immatérialité, et la Liberté de l'Ame*, Paris.

ASYLUM (ἄσυλον, i.e., *inviolable*) means, in Greek antiquities, a place in which not only force becomes powerless, but even the law grows silent, a refuge, an escape. Among all people the awe of the holy made it an offence, or even a crime, to use force in a place consecrated to the Divinity and divine worship; and far back into antiquity the beneficial influence may be seen of the protection which such consecrated places offered against the prevailing arbitrariness and violence. The Mosaic law provides "cities of refuge" (Exod. xxi. 13; Deut. xix. 7–10, see title), and with both the Greeks and the Romans, their temples and altars formed inviolable asylums, not only to the persecuted, but even to the criminal.

In the Christian world the right of asylum was extended from the altar and the temple to all ecclesiastical buildings. Various imperial constitutions regulated the details of this privilege (*Cod. Theodos. Lib.* IX., *Tit.* XLV.; *Cod. Justinian, Lib.* I., *Tit.* XII.). In 431 Theodosius II. ordered that not only the altar and the nave of the church should be considered sacred, but also the *atrium*, the garden, the baths, and the cells; and when, in 466, Leo I. confirmed these constitutions, he added that the steward and the advocate of the church (see title) should subject every person who demanded protection to a close examination, and act upon the evidence thus obtained. The privilege, however, gave rise to many misuses. Already in 392 Theodosius the Great excluded debtors to the state from the privilege; and Justinian added (*Novella*, XVII., c. 7) murderers, adulterers, and people who had committed rape.

The church has always considered it a special duty to protect any one who asked for its aid. The Council of Sardica (347) established this maxim; and in 441 the synod of Orange ordered that fugitives should not be surrendered. The synod of Orleans (511) conferred the privilege to the bishop's residence, and extended the asylum for thirty paces from the building, the so-called *triginta ecclesiastici passus*.

In England the right of asylum was recognized by the laws of Alfred; and no considerable change took place in the matter until 1487, when a bull of Innocent VIII. declared that thieves, robbers, and murderers who tried to continue their criminal life under the shelter of the asylum, should immediately be given up to the king's officers. In 1534 an act of Parliament excluded people accused of treason from the benefit of the privilege, and, when the Reformation was established under Elizabeth, the privilege itself

was lost to the church. In Germany various crimes, such as highway robbery, conspiracy, etc., excluded from the asylum; and new crimes were added to the list in course of time, as, for instance, in 1418 by Martin V., and in 1504 by Julius III. The privilege, however, was not entirely abolished until the last part of the eighteenth century. In France the privilege began to be limited by Francis the First, by the edict of 1539: *Ordon. sur le faict de la justiæ.* During the Revolution it was abolished. See WALLON: *Droit d'Asyle*, Paris, 1837. H. F. JACOBSON.

ATAR'GATIS. This Syrian goddess is not mentioned in the Bible; but in 2 Macc. xii. 26 her temple at Karnion, the same place as Ashtaroth Karnaim (Gen. xiv. 5), is spoken of. She was the Syrian form of Astarte. The Greek and Roman writers represent her as a fish-goddess, the cause of the seas' fruitfulness. From this idea came "Aphrodité Anadyomené" (Venus rising from the sea). According to Ctesias, Semiramis, a celebrated queen of Assyria (fl. 1250 B.C.), was the daughter of Derketo (Atargatis) by a beautiful youth, under the influence of Aphrodite. Overcome by shame at her conduct, the goddess destroyed the youth, set her daughter in a desert, where she was fed by doves, and threw herself into the sea by Ascalon, and was changed, all except the face, into a fish; and in this shape she was pictured. Fish and doves thus became holy to the Syrians, and were not eaten. Ascalon and Hierapolis were the chief seats of her worship. Lucian speaks of her in his book *De Syria dea*, calls her, however, Heré, and says she combined traits of Athene, Aphrodite, Selene, Rhea, Artemis, Nemesis, and the Moirais (the three Fates). He describes her as decked with gold and many precious stones, girded like Aphrodite, sitting upon a lion; near her is Zeus, upon a bull. In one hand she holds a sceptre, in the other a spindle; upon her head, surrounded by rays, she wears a tower; one of the jewels on her forehead illumines the temple at night through its radiance. Twice a year water was brought from distant places, and poured into a chasm in the temple; because, as Lucian says, according to tradition, the waters of the deluge were drained away through that opening. About her temple were oxen, horses, eagles, bears, and lions, sacred to the goddess. A fish-pond, upon which was a floating altar for the worship of the fish, was near the temple. Her rites shared the impurity of the Oriental nature-religions. See ASTARTE for further information, and to literature there given add TIELE: *Ægyptische en mesopotamische Godsdiensten*, 1872. WOLF BAUDISSIN.

ATHANASIUS, the "Father of Orthodoxy," b. in Alexandria of Christian parents, 298 or 299; d. there May 2 or 3, 373; received the common-school education of his time; studied the Greek philosophers and poets; was made a deacon by Bishop Alexander, whose amanuensis he became, and played a most prominent part, at the Council of Nice, in the definition of the creed named after that council. After the death of Alexander, Athanasius was chosen his successor (June 8, 328), and was received with enthusiasm by a large majority of the congregation, but fiercely opposed by the adherents of Arius and the remnants of the Meletian party. At the instance of Eusebius of Nicomedia, the emperor demanded the re-admission of Arius into the Church; but Athanasius refused, and immediately the storm broke out. He was summoned before the emperor, at that time residing in Nicomedia, and accused of conspiracy; and only, after long and wearisome exertions, he succeeded in proving his innocence. But, immediately after his return, new accusations were raised against him. It was said that he had killed a Meletian bishop, Arsenius, and used his bones for magic. The emperor commissioned a relative of his, the censor Dalmatius of Antiochia, to investigate the case, and a synod was convened at Cæsarea (334). But Athanasius refused to appear; and, as he was able to prove that Arsenius was still alive, the emperor ordered the investigation to be discontinued. Eusebius, however, succeeded in changing the emperor's mind; and an imperial letter ordered Athanasius to appear at the synod of Tyre, 335. Athanasius felt obliged to obey; and July 11, 335, he set out for Tyre, accompanied by fifty bishops. Arrived at Tyre, he soon understood the temper of the assembly, and repaired to Constantinople, where he landed Oct. 30, 335. He succeeded in convincing the emperor of the partiality of the synod; and the bishops, who in the mean time had moved the convention from Tyre to Jerusalem, were called to Constantinople to vindicate themselves. A new accusation, however, raised against Athanasius by the two Eusebiuses, that he had threatened to stop the exportation of corn from Egypt to Constantinople, wrought so well on the emperor's mind, that, without being admitted to a hearing, Athanasius was banished to Treves Nov. 16, 335.

Constantine died May 23, 337; and in the fall of 338 Athanasius returned to Alexandria. He entered the city in triumph; but the opposition and intrigues immediately began again, and his adversaries this time went so far as to accuse him of having sold, and employed for his own personal purposes, that corn which the late emperor had destined for the widows of Libya and Egypt. A synod of bishops from Egypt, Libya, and the Pentopolis, declared in his favor; but, as Constantius stood entirely under the influence of the two Eusebiuses, he had to go into exile a second time (March 19, 340), while Gregorius, a bishop of the Eusebian party, took possession of his see by military force. Athanasius went to Rome, where he was well received by Bishop Julius; thence to Gaul (in 343) to confer with Hosius, whom he accompanied to Sardica. The Easter of 344 he celebrated at Naissus in Dacia; that of 345, at Aquileia, with Constans, who warmly supported his cause. Meanwhile a prospect of his returning to Alexandria was opened up by the death of Gregorius, June 26, 345. The see was not filled; and the following year Athanasius repaired to Antioch, where he was well received by Constantius. Over Jerusalem he returned to Alexandria, and entered the city Oct. 21, 346. After the death of Constans, however (in January, 350), his position again became unsafe; and the end of a long series of intrigues and machinations was, that the dux Syrianus and the imperial notary Hilarius for-

mally demanded his expulsion from the city, and broke into the Church of St. Theona during service, in the night between Feb. 8 and 9. Athanasius fled, and a great massacre ensued. In Lent, 357, Georgius from Cappadocia was appointed his successor; and his adherents were discharged, and replaced with Arians. During this his third exile (356 to 361) he found refuge among the monks and hermits of the Egyptian deserts; but at times he also lived concealed in or by Alexandria, and by his writings he continued to exercise great influence on the congregation. Immediately after the death of Constantius, a revolt broke out in Alexandria. Georgius the bishop and the *comes* Dracontius were seized by the mob, and killed; and their bodies were dragged through the streets, and burnt. The edict of Julian concerning the exiled bishops allowed Athanasius to return to Alexandria in February, 362; but Oct. 25, 362, a special edict banished him for the fourth time. He lingered in various parts of Egypt and the Thebais until he heard of the death of Julian (June 26, 363). He then repaired to Antiochia, was kindly received by Jovian, and returned to Alexandria Feb. 20, 364. Once more he was in danger. An edict of Valens, May 5, 365, reversed the edict of Julian concerning the exiled bishops; and Oct. 5, 365, the prefect Flavianus broke into the Church of St. Dionysius, and compelled Athanasius to flee. Valens, however, found it hazardous to deal with the great and populous city in this way; and, though he continued to persecute the orthodox in other places, his notary Basidas brought, Feb. 1, 366, a special permission for Athanasius to return, and he was left in peace for the remainder of his life.

The greatness of Athanasius is his unswerving fidelity to the idea of his life, his constant adhesion to the dogma of ***homo-ousion*** as the only full and satisfactory expression of the godhead of the Son. In the ancient church the whole metaphysical construction of Christianity leads to this point, and from it starts the whole speculative development of the Trinity and the Christology. To Athanasius this dogma was the only true foundation for the absoluteness of the Christian religion. The redemption and salvation of man demand that God has not only revealed himself to man through Christ, but has become man in Christ, has been incarnated. Against the Arian doctrine, that the Son is a creation out of nothing, foreign to the divine substance, not eternal, and not divine, he fought heroically and with all the weapons available. With equal vigor and equal consistency he opposed the older emanatory views of God, which made the world not simply the creation of God, but an element of the divine substance, and God not simply the Ruler of the universe, but an agency involved in the world-process. To this point, the dogmatical centre of Christianity, most of his writings refer. Some of them have an historical character: *Apologia contra Arianos*, written between 346 and 350; *Epist. Encycl. ad Ep. Aeg. et Lib.; Apol. ad Imperat. Const.; Apol. de Fuga sua; Hist. Arianorum ad Monachos; Ep. ad Serap. de Morte Arii*, all written after his flight in 356; *De Synodis Arim. et Seleuc.*, written in 359, but containing some later additions. Others have a more dogmatical or polemical character: *Orationes* IV. *adv. Arianos* (356); *De Decretis Nic. Synod; De Sententia Dionysii; Expositio Fidei*, etc. His exegetical writings, *Ep. ad Marcellinum in Interpretationem Psalmorum* and *Expositiones in Psalmos*, are of less interest. More especially referring to the doctrine of the Holy Spirit are the four epistles *Ad Serapionem*, written during his stay in the deserts; and, to Christology, the epistles *Ad Epictetum, Adelphium, Maxim. Philos.*, as well as the two works *Contra Apollinarium* and *De Incarnatione Dei Verbi*, whose genuineness, however, is very doubtful. Of a more general character, or referring to other points of the Christian system, are his two earliest works: *Contra Gentes* and *De Incarnatione;* the celebrated *Vita S. Antonii;* and a number of letters, among which are the so-called *Festal-Letters*, preserved in a Syriac version. Collected editions of his works have been given by B. DE MONTFAUCON, Paris, 1698, three vols. fol. (the Benedictine edition), to which some additions have been made in *Nov. Coll. Patr.* f. II.; by GIUSTINIANI, Patav., 1777; and by MIGNE in *Script. Gr.* f. 25-28. The dogmatical works have been edited by THILO: *Bibl. Patr. Gr. Dogm.* I., Lips., 1853.

LIT. — The sources to the life of Athanasius are, besides his own works, especially the *Festal Letters* (Cureton, London, 1848), the so-called *Historia Acephala* (ed. PATAV. III., 69); GREGORY NAZIANZ.: *Orat.*, 21, and extracts from an anonymous *Vita Athan.* (PHOT. *Cod.* 258). VOIGT: *Die Lehre des Athan.*, Bremen, 1861; BÖHRINGER: *Athanasius and Arius*, Leipzig, 1874; L. ATZBERGER: *Die Logoslehre des hl. Athanasius*, München, 1880. [The *Historical Tracts of St. Athan.* and *Treatises in controversy with the Arians* are translated in "The Library of the Fathers," Oxford, 1843.] MÖLLER.

ATHANASIAN CREED, The (also called *Symbolum Quicunque*, after its first word), consists, according to its plan, of two parts, each ending with a damnatory clause. The first part (§§ 1–26) treats of the Holy Trinity, and comprises the doctrine of the Father, Son, and Holy Spirit; the second (§§ 27–39) treats of the incarnation of Christ and his work of atonement. The doctrine of the Holy Trinity is given in short and pointed sentences; and the influence of Augustine is apparent. In the second part the influence of the christological controversies (Nestorius and Eutyches) is equally apparent, though no direct polemics is noticeable. The whole creed seems to belong to a time when all controversies concerning these two points had been settled, and the settlement universally accepted as truth not to be controverted any more. It is also characteristic, that both in the introduction, and towards the close, the false view is propounded, that adherence to the formulas of a creed is necessary in order to be saved. — From the latter part of the eighth century Athanasius was generally held throughout the Western Church to be the author of this creed; and its use as the proper doctrinal symbol spread wider and wider, especially on the northern side of the Alps. In the monasteries the monks sung it every day at the prime. The Greeks, on the contrary, who did not become acquainted with it until about the year 1900, re-

jected it immediately, because it teaches the double procession of the Spirit; and, as they have persisted in rejecting it, it is erroneous to call the symbol œcumenical. The first who in the Western Church attacked the authorship of Athanasius was Gerhard Joh. Voss (1642); and it is now generally acknowledged that Athanasius cannot be the author, though great uncertainty prevails with respect to the real author, his date and place. The first certain trace of the symbol is found with Cæsarius of Arles (503–543). He quotes passages from it, and appeals to it as something settled and acknowledged, which circumstance shows that it must have been generally accepted in Southern Gaul towards the close of the sixth century. [But the sermon which contains these passages is probably not the composition of Cæsarius at all. It is found, improperly, among those of Augustine (Migne's ed., Opp. v. ser. 244, p. 1147); and Gieseler says (vol. ii. p. 74) the reference of it to Cæsarius of Arles is a "mere conjecture." Some scholars maintain that Hilary of Arles (420–431) is the author of the creed; but it is of much later date, see below.] Most critics and historians have sought for the author there, though none has succeeded in producing sufficient evidence. G. PLITT.

In the Church of England this creed must be sung thirteen times a year. The damnatory clauses naturally awaken most scruples of conscience. In 1865 a great controversy arose over these clauses; but, although the royal commission were predominantly in favor of removing the compulsion to say it, the obligation yet remains. The controversy, however, produced a prolific literature; and the interesting point was brought out, that there is no certain trace of the creed higher up than the *eighth* century. The rediscovered *Utrecht Psalter*, which was exhibited in the British Museum in 1873, is the earliest manuscript which contains it; but, according to the best scholars, it is not earlier than the ninth century. The second part of the creed, containing a summary of the Chalcedonian Christology, has been found separately, as a fragment of a sermon on the incarnation, at Treves, in a manuscript from the middle of the eighth century, now known as the Colbertine manuscript, in Paris. It was first published consecutively by Professor Swainson, 1871. The fact that Athanasius spent some time in Treves may possibly have given rise to the tradition that the great champion of the orthodox doctrine of the Trinity composed the whole. The Episcopal Church of the United States struck this creed out of their revised Prayer-Book (1785). See SCHAFF: *Creeds of Christendom*, vol. i. pp. 34 sqq., where the literature is given, to which add OMMANEY: *Early History of the Athanasian Creed*, London, 1880.

ATHEISM in the strict sense of the word is a denial of the existence of God. Originally the word, as formed and applied by the Greeks, meant simply a denial of a certain conception, viz., the Greek conception of God; and it was one of the gravest accusations raised by the Pagans against the Christians, that they were atheists, because they denied the existence of those gods which the State recognized. This mistake we find repeated over and over again in history. Romanists consider Protestants atheists, because they refuse to worship Mary as "the mother of God," and to recognize the divine office of the saints. Whenever an idol has fallen before a higher and more spiritual conception of the divine, the idolaters have never failed to cry, "Atheist!" But this mistake is also made in the opposite direction, when various systems of pantheism and positivism are denounced as atheistic, though they do not deny the existence of God, but simply reject that conception of him which has been developed by the Christian theology, or decline to make the question the subject of discussion. It begins, however, to be recognized, that any positive conception of a spiritual cause, though ever so feeble and unripe, is, nevertheless, always one step away from atheism, and a tendency has sprung up to designate every such conception by a name of its own; while the name of atheism is restricted to that state of mind, which, wholly negative, and utterly incapable of any kind of positive construction, must confine itself to a pure, abstract denial, — a state of mind which appears to be the result of complete moral indifference, of moral death. In this, the strict sense of the word, atheism is, of course, of rare occurrence in history, and generally confined to unscientific reporters of what is going on in the field of science; though through this channel it has sometimes penetrated far into social life, and reigned there for a while, half in the form of a fashion and half in the form of a disease, as, for instance, during the last three decades of the eighteenth century. But it is a striking remark of Plutarch (*Adv. Colotem* XXXI., in *Moralia*, vol. VI., p. 265, ed. Tauchnitz), and one which holds good this very day: "There has never been a state of atheists. You may travel over the world, and you may find cities without walls, without king, without saint, without theatre or gymnasium; but you will never find a city without God, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundation than a state without belief in the gods. This is the bond of all society and the pillar of all legislation." The intermediate stages, however, between atheism and theism, — such as deism, pantheism, positivism, materialism, etc., — are of much greater importance, and have been the characteristic marks of whole ages, just as they are the characteristic marks of whole sciences. See JOHN CAIRNS: *Unbelief in the Eighteenth Century*, Edinburgh, 1881.

ATHENAGORAS. Under the titles Ἀθηναγόρου Ἀθηναίων πρεσβεία περὶ χριστιανῶν (*a defence of the Christians by the Christian philosopher Athenagoras of Athens*) and . . . . περὶ ἀναστάσεως νεκρῶν (*of the resurrection of the dead*), two works have come down to us, whose author is entirely unknown to the tradition of the church. Eusebius, Jerome, and their immediate successors, do not mention him; and, as the survey which Eusebius gives of the apologetical literature of the second century is very elaborate, his silence with respect to Athenagoras could not fail to attract attention. Very early the existence of an apologist of that name was doubted, and the work was ascribed to Justin. This supposition, however, is from internal reasons untenable. The first testimony,

and the only one from the third century, of the existence of the apology and the name of its author, is a quotation by Methodius (Epiph. *Hæres.* 64, c. 21). Some notices by an unknown scribe (*Cod. Barocc.* 142, fol. 216), quoting from Philippus Sidetes, from the beginning of the fifth century, state that Athenagoras was director of the catechetical school of Alexandria, lived at the time of Hadrian and Antoninus, and was, like Celsus, occupied with searching the Scriptures for arguments against Christianity, when he was suddenly converted; but most of these notices are palpably erroneous. In spite, however, of the entire absence of a tradition, and the close resemblance to the apology of Justin, the date of the work must be placed somewhere in the second century. It is addressed to the emperors Marcus Aurelius and Lucius Aurelius Commodus, and various passages indicate the period between 176 and 178. The treatise on the resurrection, which contains nothing specifically Christian, first appeared in Latin, Venice, 1498, then in Greek, Louvain, 1541. The apology, together with the treatise, first appeared from the press of H. Stephanus, 1557. The principal editions are those by DECHAIR, Oxford, 1706; PRUDENTIUS MARANUS, Paris, 1742; and OTTO in *Corp. Apol.*, T., VIII., Jena, 1857. There are English translations of the Treatise by RICHARD PORDER, London, 1573, and of the Apology by DAVID HUMPHREYS, London, 1714. The *Du vray et parfait Amour, éscrit en Grec par Athénagoras, traduit par M. Fumée Seign. de Genillé*, Paris, 1599, is a forgery. A. HARNACK.

ATHENS. See GREECE.

ATHOS. Of the three peninsulas jutting out into the Ægean from Chalcis, the easternmost ends in the celebrated promontory of Athos. The peninsula is connected with the mainland only by a narrow isthmus, rises rather abruptly from the sea, reaches in the marble peak of Mount Athos a height of six thousand four hundred feet, and is cut in every direction by deep ravines and narrow defiles, and covered all over with dense forest. Since Xerxes dug the canal through the isthmus, numerous classical remembrances gathered around the place, and in the Christian era it became famous as the seat of one of the most celebrated monastic institutions. The origin of this institution, ascribed to the Holy Virgin herself, is wholly legendary. Some historical notices tracing it back to the time of Constantine may contain some truth; but the first reliable account we possess dates from the reign of the Emperor Basilius Macedo, who, by a decree of 885, assumed the protectorate over the hermits of the mountain. According to the Golden Bull, there must have been monastic organizations settled in the peninsula in 924; and in 963 the Abbey of Laura, the eldest of the now existing monasteries, was built by the Emperor Nicephorus Phocas. The Ivoron and the Vatopädi were built in 980; and the constitution issued in 1046 by Constantinus Monomachas mentions one hundred and eighty establishments with seven hundred monks. In the beginning of the twelfth century Mount Athos was at its highest, both as a seat of learning and as a focus of influence. That curious connection between the court and the monastery which characterizes Byzantine history was fully established, and the monks mixed in the most singular manner with politics. But the crusades brought stormy days. The place was sacked several times; and, in spite of their pride of orthodoxy, the Greek monks had to submit to the authority of the Roman pope in order to secure his protection. Though treated with the greatest regard by the popes, who confirmed all their privileges, and spoke of them as a celestial army, the monks of Mount Athos seized the very first opportunity (1313) to throw off their allegiance to the pope; and the Abbey of Amalfitones, founded by the Latin Church, never prospered. From the beginning, however, of the fourteenth century, Mount Athos commenced to decline; and when the Turks conquered Constantinople (in 1453), the monks threw themselves with singular subserviency on the mercy of the Mussulmans, without asking for the aid of Western Europe. They succeeded, however, in maintaining themselves in comparative independence on their territory by paying an annual tribute (five hundred thousand piastres, or, according to others, only seventy thousand) to the sultan. At present there are twenty, or, according to another account, twenty-one monastical establishments on the peninsula, of which seven are of Slavic and the rest of Greek origin. The Laura, Ivoron, Vatopädi, and Russico occupy the first rank, both with respect to size, splendor, riches, and celebrity. The town of Karyäs, with the Monastery of Protaton, stands in the centre of the country. Most of the other monasteries are situated along the coast, and provided each with a small port or harbor for the accommodation of fishing and coasting vessels. These ports are generally fortified, and so are the monasteries themselves, being surrounded with high walls. All the establishments are dedicated to the Holy Virgin, each referring to some special point of her life. The government is very different. Some of the monasteries are governed by abbots (*hegumenos*), whose power is absolute; in others all the affairs of the establishment are settled at general meetings of the members. This democratic form of government seems to be of very old date among the Athos monks, and is applied to all general affairs common to all the establishments, which are settled by delegates from the various monasteries meeting at Karyäs. The number of inhabitants, of course, varies from time to time: at present it comprises about six thousand ecclesiastics and a few laymen. Not all the monks, however, called by the Greek name *calogeri*, "good old men," live together in the monasteries. Some of them inhabit huts in the neighborhood, where they practise the severest asceticism; others lead a complete hermit-life in cells in the forests; and some are always travelling about in pursuit of trade, in which activity they are said to evince as much zeal as talent. The principal sources of income, however, are the contributions from the Danubian principalities and from Russia: the proceeds of the garden cultivation, handicraft, and trade, would be insufficient to the maintenance of the establishment. The days when Mount Athos was a seat of learning have passed by long ago. Among the present monks, there are a few who understand a little Old-Greek, and know some-

thing about the traditions of the place; but that is about all. The archives and libraries are in complete disorder.

LIT. — I. COMNENUS: *Descriptio Montis Atho, etc.*, in MONTFAUCON: *Palæographia Græca;* GEORGIRENES: *Description of Present State of Mount Athos*, London, 1678; R. CURZON: *Visits to the Monasteries of the Levant*, London, 1850; VICTOR LANGLOIS: *Le Mont Athos*, Paris, 1867; [A. A. NEYRAT: *L'Athos, notes d'un excursion à la montaigne des moines*, Paris, 1880.] GASS.

ATONEMENT. I. **The Word.**—1. The etymology and usage of the *English* word, (1) Supposed to be derived from "at-one-ment," and its primary signification, "reconciliation;" (2) At present universally used in the sense of "expiation," "satisfaction for an offence," "propitiation," "price of redemption."

2. In the authorized version the word occurs only once in the New Testament (Rom. v. 11), and there is the translation of καταλλαγή, "reconciliation." In the Old Testament it occurs frequently as the translation of כָּפַר, "to cover with sacrificial blood," and hence to "expiate," to "appease," to "purge away," to "ransom."

3. The biblical equivalents of the word. In the Old Testament, כָּפַר to make an atonement (Exod. xxx. 15, 16). כֹּפֶר a ransom (Exod. xxx. 12), a satisfaction (Num. xxxv. 31, 32). כִּפֻּרִים an atonement (Exod. xxx. 10; Lev. xxiii. 27).

In the New Testament, (1) As it respects sin ἱλάσκεσθαι, to expiate, to make propitiation for (1 John ii. 2, iv. 10; Heb. ii. 17; Rom. iii. 25). (2) As it respects the sinner, ἀγοράζειν, to redeem by blood (1 Cor. vi. 20; Rev. v. 9); ἐξαγοράζειν, to redeem from the curse of the law (Gal. iii. 13); λυτροῦν, to release for a ransom, middle voice, to ransom (1 Pet. i. 18; Heb. ix. 12), Christ saves us by being our λύτρον, or ransom.

II. **The Doctrine.** — 1. The *Patristic Doctrine.* —The Fathers, alike those who immediately followed the apostles, and those who flourished before and after the Council of Nice (A.D. 325), adhered to the sacrificial language of the Old Testament and to the terms used by the apostles in the New Testament; yet they failed to express their views definitely, or to maintain them consistently. It is, however, certain, that, more or less clearly, they always held the doctrine of expiation and satisfaction subsequently held by the whole church (Polycarpus, *Ad Philipp.*, 1. 8. Clemens Romanus, *Ad Corinthios*, 7. 32. Athanasius, *De Incarnatione*, c. VII. See Outram, *Dis.* 1, ch. 17); while together with this, and often disguising the more biblical view, there prevailed from the time of Origen (d. 254) to that of Anselm (d. 1109), and especially emphasized by Irenæus, and taught even by Augustine, a belief that Christ was offered to Satan as a ransom in the behalf of men, in whom he had acquired rights of conquest. This they derived from such passages as Col. ii. 15 and Heb. ii. 14.

2. *The Anselmic Doctrine.* — The view which had been implicitly received by the Fathers was first scientifically defined by Anselm (d. 1109), Archbishop of Canterbury, in his epoch-making book, *Cur Deus Homo?* He taught that sin is debt (guilt); that, under the government of God, it is absolutely necessary that this debt should be paid, i.e., that the penalty incurred by the guilt of sin should be suffered; that this necessity has its ground in the infinite perfections of the divine nature; that this penalty must be inflicted upon the sinner in person, unless a substitute can be found having all legal qualifications for his office. This was alone realized in Jesus Christ, a divine person embracing a human nature. The best of the schoolmen, such as Bonaventura, Alexander Hales, Albertus Magnus, and Thomas Aquinas, agreed with Anselm, except that, while holding the moral necessity for an atonement, they insisted that God possessed power to forgive sin by mere will, as involved in the metaphysical notion of omnipotence.

Abelard (d. 1142) resolved the moral perfections of God into benevolence and the liberty of indifference. He held that sin could be abolished, and the sinner received into favor, by the simple volition of God. Duns Scotus (d. 1308) denied that sin is an infinite evil, or that the sacrifice of Christ has an infinite value, and held that "tantum valet omne creatum oblatum, pro quanto acceptat Deus illud, et non plus." Hence God accepted (*acceptilatio*) by a sovereign act the work of Christ as a sufficient compensation to his law, instead of the condign punishment of sinners.

The "Reformers before the Reformation," e.g., Wycliffe (d. 1384) and John Wessel (d. 1489) and the ancient Waldenses, held the strict Anselmic doctrine. This has subsequently been adopted in the creeds of the entire Christian Church. *Dec. Conc. Trent.*, sess. 6, ch. 7. "Jesus Christ, who when we were enemies merited justification for us by his most sacred passion on the tree, and satisfied God the Father for us." *Cat. Rom.* II. 5, 63; Hase, "*Libri Symbolici*," p. 684 (Form. of Concord.); *Heidelberg Cat.*, ques. 60; *Second Helvetic Conf.*, ch. 15; *Gallic Conf.*, art. 18; *Belgic Conf.*, art. 22; *Westminster Conf.*, ch. 8, § 5; *Thirty-nine Articles of the Ch. of England*, Arts. 28 and 31.

3. The *Moral Influence Theory* was taught by Abelard, and has since, in various forms, been taught by Socinus, and such Trinitarians as Maurice, Jowett, Bushnell, etc.

According to Abelard, benevolence is the only divine attribute concerned in human redemption. Christ died for the twofold purpose of subduing the rebellion, and removing the guilty fears of men by the transcendent exhibition of divine love.

Socinus adopted this view, and emphasized the additional purpose of the death of Christ as the necessary prerequisite to his resurrection, whereby he brought light and immortality to light (*Rac. Cat.*, p. 265).

Frederick Denison Maurice, in his *Theological Essays*, London, 1853, and elsewhere, taught that the sufferings and death of Christ were the only complete sacrifice or self-surrender of the spirit and body to God ever accomplished, designed "to illustrate the principle of self-sacrifice as due from all God's intelligent creatures to Him who made them."

Horace Bushnell, in his *Vicarious Sacrifice*, N.Y., 1866, taught that Christ suffered with us through sympathy and fellowship, the result of which was to give him a moral power over men, spiritually

quickening them, and moulding them by his love and example.

McLeod Campbell, in his *Nature of the Atonement*, London, 1856, taught that Christ has by his sympathy, at once with us and with the righteous law we have broken, so identified himself with us as sinners, that he has offered up to God a perfect confession and adequate repentance of our sins. This repentance meets all the demands of law, which, according to Maurice, are repentance *or* punishment. This appears to occupy the middle ground between the "moral" and the "satisfaction" theories.

4. The *Governmental Theory of the Atonement* was first propounded by Hugo Grotius (d. 1645), a great lawyer, in his work against the Socinians: *Defensio Fidei Catholicæ de Satisfactione Christi*. He taught that the law under which man is held is, including precept and penalty, a positive product of the divine will. The right to relax its demands at will belongs to God's prerogative as moral governor. But since the gratuitous remission of the penalty in the case of some sinners would weaken the motives restraining from disobedience the subjects of the divine government in general, by affording an example of impunity, the *benevolence* of God requires, that, as a precondition of the forgiveness of any sinners, he should furnish such an *example* of suffering in Christ as will exhibit his determination that sin shall not escape with impunity. This view has been represented subsequently by the *Supernaturalists* of the last age in Germany, as Stäudlin, Flatt, and Storr, and, in America, by Jonathan Edwards, jun., Smalley, Maxey, Emmons, Park, and others.

The Remonstrants, or Arminians, of the seventeenth century in Holland, held substantially the same ground, while they adhered more closely to the use of biblical language and metaphors. Limborch, *Apol. Thes.* 3. 21, 6. "The death of Christ is called a sacrifice for sin; but sacrifices are not payment of debts, nor are they full satisfactions for sins; but a gratuitous remission is granted when they are offered."

All these various theories which have been propounded in the different schools of Protestant theologians have, in like manner, been advocated in the various schools of Catholic theologians. See Oxenham: *The Catholic Doctrine of the Atonement*, London, 1869, 3d ed. 1881.

5. The *Mystical Theory*, which exists in various forms, may be generally stated thus: The reconciliation effected by Christ is brought about by the mysterious union of God and man, accomplished by his incarnation. This was held by the Platonizing Fathers, by followers of Scotus Erigena during the middle ages, by Osiander and Schwenkfeld at the Reformation, and the disciples of Schleiermacher among modern German theologians.

[Lit. — Anselm: *Cur Deus Homo?* finished 1098; modern editions, Berlin, 1857, and London, 1863, translated in the *Bibliotheca Sacra*, vol. XII., also separately, Oxford, 1865; Hugo Grotius: *Defensio Fidei Catholicæ de Satisfactione Christi*, Leyden, 1617, modern edition, Oxford, 1836; François Turretin (1623–87): *The Atonement of Christ*, translated by J. R. Wilson, N.Y., 1859; John Owen (1616–83): *The Death of Death in the Death of Christ*, London, 1650 (*Works*, vol. 9, Philadelphia, 1865); Archbishop William Magee: *Discourses and Disputations on the Scriptural Doctrines of Atonement and Sacrifice*, London, 1811, 8th ed., 1856, also in his *Works*, London, 1842, 2 vols.; William Symington: *The Atonement and Intercession of Christ*, Edinburgh, 1834; F. C. Baur: *Die christliche Lehre von der Versöhnung, in ihrer geschichtlichen Entwickelung von der ältesten Zeit bis auf die neuste*, Tübingen, 1838; Ralph Wardlaw: *Discourses on the Nature and Extent of the Atonement of Christ*, Glasgow, 1840; Kurtz: *Das Mosaische Opfer*, Mitau, 1842; English translation, *Sacrificial Worship of the Old Testament*, Edinburgh, 1860; F. D. Maurice: *Theological Essays*, London, 1853, 3d ed., 1876; the same: *The Doctrine of Sacrifice: A series of Sermons*, London, 1854, new ed., 1879; J. McLeod Campbell: *The Nature of the Atonement*, London, 1856, 4th ed., 1873; E. A. Park: *Discourses and Treatises upon the Atonement* (by different writers), Boston, 1859; Albert Barnes: *The Atonement in its Relations to Law and Moral Government*, Philadelphia, 1859; Thomas W. Jenkyn: *The Extent of the Atonement*, Boston, 1859; W. G. T. Shedd: *Discourses and Essays*, Andover, 1861; revised ed., N.Y., 1879; Charles Beecher: *Redeemer and Redeemed*, Boston, 1864; Horace Bushnell: *The Vicarious Sacrifice*, N.Y., 1866; the same: *Forgiveness and Law*, N.Y., 1874, the two volumes have been issued together in a new edition under the title, *The Vicarious Sacrifice*, N.Y., 1876, 2 vols; John Young: *The Life and Light of Men*, London,1866; Robert Candlish: *The Atonement*, London, 1867; A. A. Hodge: *The Atonement*, Phila., 1867, new edition, 1877; George Smeaton: *The Doctrine of the Atonement as taught by Christ Himself*, Edinburgh, 1868, 2d ed., 1871; the same: *The Doctrine of the Atonement as taught by the Apostles*, Edinburgh, 1870; Thomas J. Crawford: *The Doctrine of Holy Scripture respecting the Atonement*, Edinburgh, 1871, 3d ed., 1880; R. W. Dale: *The Atonement*, London and N.Y., 1876, 8th ed., 1881; Alfred Cave: *The Scriptural Doctrine of Sacrifice*, Edinburgh, 1877; G. W. Samson: *The Atonement*, Philadelphia, 1878; John Miley: *Atonement in Christ*, N.Y., 1879. — See also the historical works, Andrew Robertson: *History of the Atonement Controversy in the Secession Church*, London, 1846; K. R. Hagenbach: *A Text-Book of the History of Doctrines*, ed. by Professor H. B. Smith, N.Y., 1869, 2 vols.; revised trans., Edinburgh, 1880, 2 vols.; William Cunningham: *Historical Theology*, Edinburgh, 1870, 2 vols.; W. G. T. Shedd: *A History of Christian Doctrine*, N.Y., 1871, 2 vols.; Albrecht Ritschl: *A Critical History of the Christian Doctrine of Justification and Reconciliation*, trans. from the German, Edinburgh, 1872. Also, for symbolical statements in respect of the Atonement, see R. Watson: *Theological Institutes*, N.Y., n. d., 2 vols.; Charles Hodge: *Systematic Theology*, N.Y., 1872, 3 vols.; Philip Schaff: *The Creeds of Christendom*, N.Y., 3 vols., vols. II. and III.] A. A. HODGE.

ATONEMENT, Day of. The directions for its observance are found, Lev. xvi., xxiii. 26–32; Num. xxix. 7–11. On this day the most imposing acts of the Mosaic cultus were performed; for sacrifices were offered as an atonement, not

only for the people, but also for the holy place, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. xvi. 16). Even the "holy place" was rendered unholy by its position in the midst of sinners. It is evident that the acceptance of this expiation rested upon the idea that the people were in covenant relations with Jehovah; and hence it was not made for flagrant crimes, but only for what in the Epistle to the Hebrews are called "errors" (ix. 7, cf. v. 2).

The *time* of this service was the tenth day of the seventh month (Tisri, i.e., October). The day was significant. It was the *tenth* day, to indicate the completeness of the atonement; it was the *seventh* month, because the month closed the festival half of the Mosaic year, and thus in a sense formed its sabbath; it was the tenth day of Tisri, because, said the rabbins, on that day Adam sinned and repented, Abraham was circumcised, and Moses came down from the mount, and made atonement for the sin of the golden calf. The day thus set apart was strictly and solemnly kept; on it, and on it alone, was there a fast enjoined; all work was forbidden on penalty of excommunication; it was a sabbath (Lev. xvi. 29–31, xxiii. 27–29) ("afflict your souls" means fasting in addition to repentance and humiliation).

The *ritual* of the day was the following, as detailed in Lev. xvi. The high priest must first bathe his entire body (the ordinary washing of hands and feet before sacrificing would not suffice); and then dressed in pure white linen, as prescribed, without his ornaments, — how can man appear before God except in simplicity? and how more appropriately dressed than in white linen, the symbol of holiness? — he placed his own bullock before the entrance of the tabernacle as a sin offering for himself and his house, remembering himself and his first, because he and his must be clean when he enters the presence of Jehovah. He then took the two goats furnished by the congregation, and cast lots upon them, — one lot for Jehovah, and the other for Azazel. [Oehler considers it settled that Azazel was the name of a bad spirit living in the wilderness; but see art. Azazel in this cyclopedia.] The order of the rites is, (1) The sacrifice by the high priest of his own bullock as a sin offering for the priests; (2) He takes a censer full of live coals from off the altar of burnt offering, and two handfuls of "sweet incense beaten small," and, according to tradition, without looking round, he goes into the Holy of holies; there he puts the incense upon the fire, and the ascending smoke is a symbol of prayer, and hence a protection; (3) Leaving the censer yet smoking (in post-exilian times he set it on the stone in the Holy of holies: see Ark of the Covenant), he goes out backwards, says tradition, and fetches the blood of the slain bullock, which he sprinkles with his finger on the east side of the mercy-seat, and seven times upon the floor in front of it; this completes the atonement for the priests; (4) He now begins the same thing for the people. The high priest kills the goat of the sin offering, that is for the people; and (5) Bringing the blood within the veil, sprinkles it as before. This ends the expiatory rites in the Holy of Holies. Now come (6) similar rites in the Tent of Meeting, where he sprinkled the blood of the bullock and of the goat before the altar of incense, and streaked the horns of the altar (Exod. xxx. 10). Meanwhile the high priest was all alone in the court of the holy places, because the presence of another would be a defilement; (7) The atonement for the altar of burnt offerings was made in similar fashion by sprinkling and besmearing with blood; (8) Then followed that singular ceremony of sending the living goat of the two into the wilderness. We read, "When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, and lay both his hands upon its head, and confess over it all the sins of the people." The form of confession, according to the Mishna, was "O Lord, thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion, and their sin, that they have sinned against thee, as it is written in the law of Moses thy servant, that on this day he shall make 'an atonement for you to cleanse you from all your sins, and ye shall be clean'" (*Yoma* xi. 2). A "fit" man appointed, says tradition, the year before, led the goat away into a district from which there was no return-path. But nothing is said about any injury inflicted upon the goat. It was apparently sufficient to prevent the goat from returning; the idea being, that thus the sins did not return, but God had cast them behind his back. The man who had led the goat could not re-enter the camp until he had washed his clothes and himself.

The high priest then took off his linen garments, washed himself, put on his usual dress, came out of the tent, offered his burnt offering and the burnt offering of the people, and burnt the fat of the sin offering upon the altar. This closed the day's imposing service. And the bullock and goat for the sin offering were carried forth and burnt entire; and he who burnt them must wash his clothes and himself ere he could re-enter the camp. Tradition, for and against which there is nothing decisive, adds, that, after the evening sacrifice, the high priest put on his white linen garments, and returned into the Holy of Holies to fetch out the censer and the bowl.

The *meaning* of this service is briefly this: the atonement for the people, their priests, and their holy things, is accomplished by blood, for without its shedding there is no remission; and upon this day especially was the idea of reconciliation through blood brought out. There was also a fuller acknowledgment of human weakness and sinfulness than was made by the ordinary sacrifices. The Day of Atonement thus taught the same lesson, only much more impressively, with every sacrifice, — man is a sinner, imperatively needs pardon, can ask for it, and will get it if he rightly asks by shedding blood. The day also looked forward to a far greater day, when the victim should be no bullock nor he-goat, but the blameless Son of God, and the altar of sacrifice should not be of brass, but of wood, — a cross, rude and gory; but the sacrifice itself would atone for the sins of the whole world.

Reference has already been made to the tractate *Yoma*. In it are elaborate directions for the day; and although they are preliminary, complementary, and supplementary to the Bible, they yet are valuable as exhibiting the usages of the second temple. One point not at all mentioned in the Pentateuch is dwelt on at length, — the preparation of the high priest for the day. He must live for the seven days before the fast in a room of the temple, and go through a daily rehearsal of every rite under the direction of one of the oldest of the Sanhedrin, for fear he should introduce some Sadducean innovation. On the evening of the day he took a solemn oath that he would not in any wise depart from his instructions. He was not permitted to sleep the night before the day, but read, or was read to, out of the Scriptures. In regard to the day itself, there are additional rites and explanations how to perform those prescribed. For instance, the high priest, in his usual dress, offered the morning and evening sacrifices. In each of the three formulæ of confession used, two over the bullock and over the goat, the sacred name was uttered three times; and, as it was used in casting the lot, it was heard ten times. Each time it was spoken, the people and priests prostrated themselves, crying out, "Blessed be his glorious name for ever!" In the second temple's Holy of Holies there was no ark of the covenant; and consequently the high priest was instructed to sprinkle the blood once upwards, and seven times downwards. The stretch from Jerusalem to the wilderness was divided into ten sections: at each was a hut in which was food and water for the refreshment of the man who drove the goat, who was conducted from station to station by appointed guards. The distance was twelve Roman miles. The end of the stretch was a precipice, over which the goat was thrust backwards, and thus killed. Along the route, at distances, on heights, watchers were placed; and thus the arrival of the goat was announced in Jerusalem. As soon as he knew it, the high priest read Lev. xvi. and xxiii. 16 sq., and offered certain prayers. During the reading, the flesh of the offerings was burnt as prescribed. In order that there might be no failure of the rites, a substitute to the high priest was sworn in the day before the Day of Atonement.

It is characteristic of the mingling of superstition and degenerate reverence of later times, that after the ceremonies the high priest made a feast to his friends, who congratulated him on getting through the day alive! The maidens, in white, danced and sang songs in the gardens below Mount Zion, and the young men went there to select their wives. But religious feasting had always closed the day.

Since the destruction of Jerusalem, the Day of Atonement has, of course, not been observed with imposing ceremonial; but yet it is kept up. In place of the sin offering, there is the expiatory prayer, in which there are many beautiful passages. A very curious ceremony is practised among strict Jews. On the day previous to the Day of Atonement, each man takes a cock, and each woman a hen, and, swinging it three times about the head, they each exclaim, May this cock (hen) be my substitute, my atonement! This cock (hen) shall go to death that I may go into the life of the blessed with all Israel. Amen." The fowls are then killed, and given to the poor, or else kept, and their value given.

[Lit. — Spencer: *De Legibus Hebræorum Ritualibus*, lib. iii., Dis. viii.; Lightfoot: *Temple Service*, c. xv.; *Mishna*, ed. by Surenhusius, vol. ii., *Yoma*. — Bähr: *Symbolik des Mosaischen Cultus*, Heidelberg, 1837–39, 2 vols., 2d ed. of vol. i., 1874; Ewald: *The Antiquities of Israel*, Eng. tr. Lond., Bost., 1876, p. 361 sqq. For modern Jewish customs on this day see Buxtorf: *Synagoga Judaica*, cap. xx.; Picart: *Cérémonies et coutumes religieuses*, vol. 1, Amst., 1723; Edersheim: *Modern Jew*, Lond., n.d.] OEHLER (in first ed. of Herzog).

ATRIUM, in the church-architecture of the earlier centuries, denoted an open space in front of the entrance to the church, surrounded by porticos, and provided with a fountain, or at least a large vessel containing water. Here the penitents who were not allowed to enter the church assembled, and begged the faithful to pray for them.

ATTERBURY, Francis, b. at Milton-Keynes, Bucks, England, March 6, 1662; d. in Paris, Feb. 15, 1732; was educated in Christ Church College, Oxford, where he took his degree in 1687. His brilliant success as a controversialist, and his powerful eloquence in the pulpit, soon attracted attention to him; and he was made a chaplain to William and Mary in 1692, Dean of Carlisle in 1704, Dean of Christ Church in 1712, and Bishop of Rochester in 1713. Having been coldly received as a Tory by George I., he took his place in the foremost ranks of the opposition, refused in 1715 to sign the paper in which the bishops declared their attachment to the House of Brunswick, and began in 1717 to correspond directly with the Pretender, and carried on his intrigues so skilfully that his most intimate friends did not suspect them. But in 1722 his guilt was manifested: he was committed to the Tower, and by an act of Parliament banished for life in March, 1723, and all British subjects forbidden to hold communication with him except by the royal permission. He went to the Continent, and lived most of the time in Paris, in more or less constant correspondence with the Pretender, for whose sake he had suffered so much. He was buried in Westminster Abbey, but no inscription marks the grave. He was a man of a restless and pugnacious character, and of great surface-talent: he had perfect taste, but no conviction, great wit and power of combination, but no learning. He was always wrong; but the mass, which is caught by its prejudices and dragged along by its passions, always declared him right. Confusion was the result of his work. He left four volumes of *Sermons*, London, 1740, four volumes of *Correspondence*, London, 1783–87, and a number of controversial pamphlets. See Stackhouse. *Memoirs of Atterbury*, 1727, and article in *Encyclopædia Britannica*, written by Lord Macaulay.

ATTICUS, b. at Sebaste, in Armenia; repaired early to Constantinople; was made a presbyter; partook, as one of the leaders, in the conspiracy against Chrysostom, and testified against him in the synod at the Oak. Chrysostom was expelled June 10, 404. His successor, the old

Arsacius, died Nov. 5, 405, and, after four months of intrigue, Atticus, was elected Patriarch of Constantinople in March, 406, which position he held till his death (Oct. 10, 426). For a long time he refused to place the name of Chrysostom on the diptychs of the church, but at last he was frightened into submission by the public indignation. Four letters of his are still extant, of which one to Cyril, given by Nicephorus (VII. 25), is very characteristic.

ATTO, or **HATTO,** Bishop of Vercelli, Piedmont, d. about 960; left a number of works, interesting as belonging to the darkest period of the history of the Western Church. They are: I. *Statuta Ecclesiæ Vercellensis*, mostly consisting of extracts from older collections, but important to a correct understanding of the state of ecclesiastical affairs at that time. II. *De Pressuris Ecclesiasticis*, complaining that ecclesiastics are summoned before secular courts; that princes exercise influence on the election of bishops; that the revenues of vacant episcopal sees are seized by the State, etc. III. *Polypticus* (πολυπτυχος, from its variegated contents) consists of an enumeration of virtues and vices. IV. A commentary to the Epistles of Paul, mostly composed of extracts from Jerome and other Fathers. V. Letters and sermons. Some of these works were incorporated by D'Archery in his *Spicilegium*, T. VIII. A collected edition was given by Buranti del Signore, Vercelli, 1768, 2 vols., fol. In manuscript Atto's works are found in the library of the Vatican and in the archives of Vercelli.

ATTRITIO. See Penance.

AUBERLEN, Karl August, b. at Fellbach, near Stuttgart, Nov. 19, 1824; d. at Basel, May 2, 1864; studied in the Seminary of Blaubeuren (1837–41), and theology at the University of Tübingen (1841–44); travelled in 1846–47 through Germany, Belgium, and Holland, and became in 1849 "repetent" in theology at the University of Tübingen, and in 1851 professor of theology in Basel. As a young man he was much attracted by the Goethe-Hegel views of life, and very enthusiastic for the criticism of Baur; but the influence of Richard Rothe, who wrote the preface to his first book, afterwards brought him in a more direct and intimate connection with biblical Christianity, and he finally settled down as a member of the old Würtemberg circle of theologians, — Bengel, Oetinger, Roos, etc. He published his first work, *Die Theosophie Oetingers*, Tübingen, 1847, when he was only twenty-three years of age. Then followed, *Der Prophet Daniel und die Offenbarung Johannis*, Basel, 1854, translated into English, "The Prophecies of Daniel and the Revelation," by Adolph Saphir, Edinburgh, 1856: it is not a commentary, but a sketch of the philosophy of history according to the Bible, and exercised a deep and wide-spread influence. A second or revised ed. of the German appeared in 1857. In 1861 he published the first volume of *Die göttliche Offenbarung*, an apologetical work, translated into English by Professor Hackett in *Bibliotheca Sacra*, 1865. A volume of sermons appeared in 1845; a volume of lectures on the Christian faith in 1861.

AUBERTIN, Edme, b. at Chalons-sur-Marne, 1596; d. in Paris, April 15, 1652; was appointed minister to the reformed congregation of Chartres 1618, and of Paris 1627, and published *L'Eucharistie de l'ancienne Eglise* (2d ed., Geneva, 1633), which attracted much attention, and caused a great deal of controversy.

AUBIGNÉ, Théodore-Agrippa d'; b. near Pons, in Saintonge, Feb. 8, 1552; d. in Geneva, May 9, 1630; grew up under very strong impressions of the persecutions to which the Huguenots were exposed. His first tutor, Jean Cottin, was burnt at Rouen for heresy; his second tutor, Jean Morel, had a brother burnt for the same reason. On the scaffold on which several Protestants had been decapitated, the old D'Aubigné made the son swear that he would hate Romanism as long as he lived, etc. When fifteen years old, he entered a Huguenot regiment, and fought with great distinction in the wars which ended with accession to the throne of Henry IV. After the abjuration of the king, D'Aubigné retired to his estates in Saintonge, and devoted himself to literary work; but, after the death of Henry IV., his position became more and more difficult, and in 1620 he was compelled to leave the country, and seek refuge in Geneva. His two principal works are: *Les Tragiques*, an epic poem in nine thousand verses, first published in 1616, entirely forgotten during the eighteenth century, but recently republished in three editions, — 1857, 1872, and 1876; and *L'Histoire Universelle*, treating in prose the same subject as *Les Tragiques* does in verse; namely, the history of his time from 1550 to 1610. The latter work has had the same fate as the former. Not much read in the days of its publication, and afterwards entirely overlooked, it is now reckoned among the valuable and interesting fruits of French history. Cf. *Mémoires de d'Aubigné*, preface par Lud. Lalanne, Paris, 1854.

AUBURN THEOLOGICAL SEMINARY. This school for the education of candidates for the ministry of the Presbyterian Church is in Auburn, N.Y., midway between Albany and Buffalo, and was established by the Synod of Geneva in the year 1819, and chartered by the Legislature of the State the 14th of April of the year following. The Act of Incorporation contains the proviso that "no student of any Christian denomination shall be excluded from a participation in the privileges of the institution on the ground of his religious persuasion." The seat of the seminary was fixed at Auburn in consequence of a liberal contribution by the citizens towards its endowment. A finely situated piece of ground, including some ten acres, was furnished, which, by the growth of the city, has now become quite central. Upon this ground there was erected in the years 1820 and 1821 the original seminary building, afterwards enlarged at a cost of about forty thousand dollars. It included a chapel and lecture-rooms, and dormitories for sixty or seventy students. It was, however, much below the standard of architectural beauty and convenience now desired in public edifices for similar purposes. These defects were remedied by the erection, in the years 1874 and 1875, of Morgan Hall, the beautiful and complete building now used. It is five stories in height, two hundred and sixteen feet long by forty-five wide, faces east and west, and provides accommodation for

seventy-six students, each having a parlor and bedroom. The whole building is heated by steam, and supplied with gas and water. The lower floor is arranged for a refectory, at which the students board in commons, making arrangements for themselves, by association in a club. The cost of this hall was about a hundred thousand dollars, of which three-fourths was the donation of Col. Edwin B. Morgan of Aurora. Col. Morgan also furnished one half the cost of the DODGE AND MORGAN LIBRARY on the opposite side of the seminary quadrangle; the other half having been previously offered by the Hon. William E. Dodge of New York city. The entire cost of this building, which is one of the finest for its purpose in the country, and is shelved for sixty thousand volumes, was forty thousand dollars.

Students. — The first class of students was graduated from the seminary in 1824. The total of graduates down to the present time (1880) is about eleven hundred. The students engage in evangelistic labors during their course of study, so far as possible; while the cultivation of their own religious life is carefully provided for by weekly meetings for prayer and exhortation, both in common and by the separate classes. Worship is conducted every evening in the chapel, and every lecture or recitation is opened with prayer. The classes in the seminary are senior, middle, and junior; and the course of instruction extends over three years.

Government of the Seminary. — The Auburn Theological Seminary is regarded as the property of the Presbyterian Church. Its financial administration is vested in a body of trustees, who hold the real and personal estate under the provisions of the charter. These trustees are elected by the "commissioners," who compose the co-ordinate body administering the affairs of the seminary. This chamber consists of a representation of two clergymen and one layman from each of the presbyteries constituting the synods of Albany, Central New York, Geneva, and Western New York. These presbyteries are at present nineteen in number; and the board of commissioners therefore consists of fifty-seven members. The commissioners appoint the professors, and, with the concurrence of the trustees, make all necessary appropriations of funds. Each commissioner holds office for three years; one going out, and the presbytery supplying his place by a new election, each year. A body of "examiners," composed of the senior commissioners of each presbytery, attend at the annual examination of the classes at the end of the seminary year in May.

Departments. — The board of instruction in the seminary at present consists of five professors in the several departments of Christian theology, church history and government, biblical criticism, study of the Hebrew language and literature, and the chair of sacred rhetoric and pastoral theology. Each professor, on his inauguration, delivers an address, and subscribes the following pledge: "In presence of the omniscient and heart-searching God I do solemnly and sincerely affirm and declare that I believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice; that I do receive and adopt the confession of faith and the catechisms of the Presbyterian Church in the United States of America as containing the system of doctrines taught in the Holy Scriptures; that I do approve of the government and discipline of the Presbyterian Church as prescribed in the 'form of government' and 'discipline' of the Presbyterian Church in these United States; and I do solemnly promise to maintain with zeal and fidelity the truths of the gospel, and to be diligent and faithful in all such duties as may devolve upon me as a professor in this seminary, according to the best of my abilities." This pledge indicates unmistakably that the founders of this institution were heartily and unreservedly Calvinistic in doctrine, and Presbyterian in their views of the church. The first corps of professors was drawn from New Jersey, and consisted of divines warmly in sympathy with the seminary at Princeton. Their successors ever since have belonged to the school of the most thoroughly developed evangelical theology. No leaven of Pelagianism or Arminianism has ever found its way into this school.

This statement is rendered necessary by the misconception, somewhat prevalent at one time, that Auburn Seminary was founded in the interest of a loose subscription to the confession of faith, and was designed to be the organ of what was known as the "New-School" type of doctrine. Nothing can be a more emphatic disproof of this idea than the contents of the famous "AUBURN DECLARATION." SAMUEL MILES HOPKINS.

AUBURN DECLARATION. The "Exscinding Acts," so called, by which the churches within the bounds of the synods of Utica, Geneva, and Genesee, and the Western Reserve, were declared to be "neither in form nor in fact a part of the Presbyterian Church," were passed by the General Assembly in May of the year 1837. On the 17th of August following, a convention of representatives from all the presbyteries in these synods assembled in Auburn to justify themselves against the charges of unsoundness in the faith, and set forth the views in theology they actually held. It consisted of about two hundred leading divines, and a number of distinguished laymen. Of this convention, the Rev. Dr. James Richards, professor of theology in Auburn Seminary, was, with eminent fitness, made president. As the basis for the "Exscinding Acts," a paper had been presented to the General Assembly containing a list of sixteen heresies alleged to be held by the "New-School" churches. The first of them was this, "that God would have been glad to prevent the existence of sin in our world, but was not able without destroying the moral agency of man; or that, for aught that appears in the Bible, sin is incidental to any wise, moral system." The divines of the Auburn Convention disavowed for themselves and their churches the "heresy" charged, and replied as follows: "We believe that God permitted the introduction of sin, not because he was unable to prevent it consistently with the moral freedom of his creatures, but for wise and benevolent reasons which he has not revealed." In replying to the other charges of heresy, the Auburn Convention pronounced fully in the sense of the Westminste-

Symbols. With a perhaps unconscious Supralapsarianism, they put the doctrine of election first in order, and ranged all the other facts in the process of redemption after it: so the arrangement suggests that it was the primary purpose of God to save a definite number of men out of a race to be thereafter created; that in pursuance of this purpose man was formed, the fall decreed, and an atonement provided sufficient to meet the case of that predestined number, and no others. No affirmation of the universality of the atonement is found among these sixteen propositions. Original sin, total depravity, vicarious atonement, Christ's intercession for the elect previous to their conversion, absolute dependence upon irresistible divine grace for the renewal of the heart, instantaneous regeneration, etc., all these dogmas are emphatically affirmed. "All who are saved are indebted from first to last to the grace and Spirit of God." "The reason why God does not save all" (the thirteenth proposition affirms) "is not that he wants the power to do it, but that in his wisdom he does not see fit to exert that power further than he actually does." In short, the Auburn Declaration, contrary to the popular belief on the subject, rises well up to the highest-water mark of the Calvinistic theology.

This declaration, it is true, has no symbolical force in Western New York or any other part of the Presbyterian Church. No one is required to subscribe it as a test of his soundness in the faith; but at the same time, having been adopted under circumstances so peculiar, and at so critical a time in the history of these churches, it had the effect of pledging them irreversibly to a loyal adherence to the Westminster Confession. It consolidated the exscinded portion of the church, invigorated its Presbyterianism, made it jealous of any deviation from doctrinal purity, and placed it in a position to challenge before the highest courts of the country any impeachment of its ecclesiastical standing. From that time there has been no part of the church purer in doctrine, or stricter in government and discipline, than that which in 1837 was abruptly rejected as being neither in form nor in fact a part of the Presbyterian Church. See the full text in Philip Schaff: *Creeds of Christendom*, Vol. III., p. 777 sqq. SAMUEL MILES HOPKINS.

AUDIANS, or **ANTHROPOMORPHITES,** a Christian sect founded by Audius of Mesopotamia in the fourth century. He appeared first as a moral reformer, and attacked the clergy in his sermons. Having thus awakened their hostility, he finally left the church, with his adherents, and had himself (illegitimately) consecrated bishop. He was then banished to Scythia, but continued to labor there for Christianity, according to his conceptions, to his death, in 372. The heresy of his views consisted in anthropomorphism, which he supported by quotations from the Old Testament, especially Gen. i. 26. The sect disappeared in the fifth century. Different from this sect were the Egyptian monks, who opposed Origen; though they, too, held anthropomorphic views.

AUDIENTIA EPISCOPALIS is the term of the Justinian code for a peculiar arbitrative, and for a time, in the fullest sense, even a judicial right given to bishops in *civil*, not criminal affairs, from the time of the apostles to the middle ages. The instructions of Paul (1 Cor. vi. 1 sq.) and of Christ (Matt. xviii. 15–18) naturally led the early church, in its constitutional development, to take cases before presbyters, and, later, bishops, for arbitration, instead of into the courts. By Justin's time this had become a custom (cf. Junth, *De originibus et progressu episcopalis judicii in causis civilibus laicorum usque ad Justinianum.* Berolin., 1832, p. 128); and so when, under Constantine, the State recognized the Church, two regulations were issued on this matter. The first (in 321) allowed the parties at any stage of the proceedings to transfer the case to the decision of the bishop (*XVII. Const. quas Jac. Sismondus — divulgavit*, ed. Hänel. Bonn, 1844). The second (in 331) ordered that not only should the episcopal sentence be obeyed by all temporal magistrates, and be considered conclusive, but that also *either* party could bring the case before the spiritual authority. The latter extraordinary privilege Arcadius and Honorius in 398 abolished, and reduced the court to ordinary limits again; and in this form, confirmed by Valentinian III. (452), it has passed into the Justinian Code, and in the Orient, at a later day, came into greater prominence and authority. In the West, long before Constantine, the *Audientia Episcopalis* was familiar, even to the heretical though Christian barbarians. See Dove: *De jurisdictionis ecclesiasticæ apud Germanos Gallosque progressu.* Berolin. 1855.

AUDIN, Vincent, b. at Lyons 1793; d. in Paris, Feb. 21, 1851; studied first theology in the seminary of Argentière, afterwards law, but devoted himself finally to literature, and wrote: *Histoire de la Saint-Barthelemy*, 1826; *Histoire de Luther*, 1839, 3 vols.; *Histoire de Calvin*, 2 vols., 1841; *Histoire de Henri VIII.*, 1847; and *Histoire de Léon X.*, 1851.

AUGER, Edmond, b. in La Brie, France, 1530; d. on a voyage to Rome, 1591; entered the Society of Jesu in 1562; became confessor to Henry III. in 1575, and wrote the celebrated *Catechisme Français.* See his *Life* by Bailly, Paris, 1652, and by Dorigny, Lyons, 1716, reprinted Avignon, 1828.

AUGSBURG, Confession of. Jan. 21, 1530, the Emperor Charles V. issued letters from Bologna, inviting the German diet to meet in Augsburg April 8, for the purpose of discussing and deciding various important questions,—the war with the Turks, the religious dissensions, etc. As soon as the letter, which was written in very moderate and conciliatory terms, came to hand (March 11), the Elector of Saxony, the head of the Protestant party, on the advice of his chancellor, Dr. Brück, summoned the principal Protestant theologians — Luther, Melanchthon, Jonas, etc. — to meet him at Torgau, and charged them with the preparation of a statement of the Protestant faith, to be laid before the emperor at the diet. Melanchthon drew up the document on the basis of earlier labors of a similar kind by Luther, and it received the unconditional assent of the latter. It was then signed, not only by the Elector of Saxony, but also by the Margrave of Brandenburg, the Duke of Lüneburg, the Landgrave of Hesse, the Prince of Anhalt, and the magistrates of Nuremberg and

Reutlingen, and it was agreed to lay it before the diet as the common confession of the Protestant party. The emperor first demanded that the document should be presented to him in an informal way; but the princes declared that they would not part with it without having it read aloud in the diet. Next the emperor called the session in which the solemnity should take place, not in the large town-hall in which the diet used to meet, but in the small chapel of the archiepiscopal palace, to exclude the public as far as possible. Finally he asked to have it read in Latin; but the elector answered, "We are here on German ground;" and June 25, in the afternoon, it was read aloud to the diet by Dr. Bayer, in German, and so slowly and distinctly that people who had crowded together heard every word. The impression was very deep, even on the Romanists. The original copies of the Confession in Latin and German are lost.

The emperor now ordered the Roman theologians present — Eck, Wimpina, Cochlæus, etc. — to prepare a "confutation;" but the first draught he rejected as utterly ineffective, and the answer to the Confession of the Protestants was not read in the diet until Sept. 3. A majority immediately declared that the Protestants had been completely confuted, and they were commanded to conform to the Roman views, which, of course, they declined to do. Meanwhile Melanchthon prepared the "Apology of the Confession," (see below) which Dr. Brück presented to the emperor Sept. 22, but which the emperor refused to receive. It was then printed and published, both in Latin and German, as was also the Confession. It must be noticed, however, that the Confession was not immediately established among the Lutherans as a symbolical book. On the contrary, Melanchthon continued to make changes in it, and thus arose an *editio variata* and an *editio invariata*. At the disputation of Worms (1541) Eck called attention to this fact, and in 1561 Flacius denounced the *editio variata* as altogether too favorable to the Calvinistic views. It is the *editio invariata* which was taken as basis for the *Formula Concordiæ*, and which has become the chief symbolical book of the Lutheran Church.

Lit. — G. Plitt: *Einleitung in die Augustana*, Erlangen, 1867; *Die Apologie der Augustana*, Erlangen, 1873; H. Rinn: *Die augsburgische Confession, mit Einleitung u. Anmerkungen*. Gütersloh, 1879. [Krauth: *The Conservative Reformation*, Phil., 1872; Schaff: *Creeds of Christendom*, I., 225 sqq., and III. 3, sqq.] G. PLITT.

AUGSBURG CONFESSION, Apology of the, prepared by Melanchthon at the instance of the Lutherans as a refutation of the Roman confutation of the Augsburg Confession, read in the diet, Sept. 3, 1530. The *Apology* was presented to the diet, although not signed by the Lutheran princes, through Chancellor Brück, Sept. 22, but refused. On the 23d Melanchthon left Augsburg, re-wrote the document on his journey, and finished and published it, together with a very free German translation by Justus Jonas, assisted by Melanchthon, at Wittenberg, April, 1531. The original draught has no authority; but the Latin text constitutes a symbolical book of the Lutheran Church. It is seven times as large as the Confession, and greatly superior to it in point of style and learning. It greatly strengthened the confidence of scholars in Protestantism. Its chief value to-day is as an authoritative commentary upon the Augsburg Confession. The books mentioned above all contain an account of it.

AUGSBURG, Interim of. After the Smalkaldian war, Charles V. once more thought of re-establishing religious unity in Germany; and at the diet of Augsburg (1547) it was agreed that a provisional arrangement should be made until the Council of Trent had completed its work. The plan to this provisional arrangement, the *Interim*, was prepared by Pflug, Bishop of Naumburg, Michel Helding, and Agricola, but was rejected, both by the pope and by the Protestant princes. Nevertheless, after being revised and altered by some Spanish monks, it became a law of the empire (May 15, 1548), and was introduced by force of arms. Of the Protestant princes, only Joachim of Brandenburg and Ludwig of the Palatinate accepted it: the others met it with energetic opposition.

AUGSBURG, The Peace of, was concluded Sept. 25, 1555, and settled the religious question of Germany. The principle of this arrangement was the famous maxim, *Cujus regio, hujus religio;* that is, the sovereign had the choice between the Augsburg Confession and the Roman Church; and as he chose, all his subjects had to choose. There was no freedom of conscience, but a kind of freedom of territory. People were allowed to move from one state in which their religion was not the religion of the sovereign to another in which it was. Though this arrangement was a most miserable compromise, it was, nevertheless, a great defeat of the policy of Charles V., who had labored all his life to restore the religious unity of the empire; and he was not present in person at the negotiations, but had transferred all his powers to his brother, King Ferdinand.

AUGUSTI, Johann Christian Wilhelm, b. at Eschenberga, in the Duchy of Saxe-Coburg, Oct. 27, 1772; d. at Coblenz, April 28, 1841; studied theology at Jena, and became professor in Oriental literature there in 1803, professor of theology in Breslau 1812, in Bonn 1819, and director of the Consistory of Coblenz in 1828. He was a very active man and a very prolific writer. Among his works are, *Denkwürdigkeiten aus der christlichen Archæologie*, 12 vols., Leipzig, 1817–31; *Lehrbuch d. christl. Dogmengeschichte*, Leipzig, 1825; *Einleitung in d. alt. Testament*, Leipzig, 1827. The most generally used of his works is *Handbuch der christlichen Archäologie*, Leipzig, 1836–36, 3 vols. He also assisted De Wette in translating the Bible into German (1809–14).

AUGUSTINE, St., Bishop of Hippo. See Augustinus.

AUGUSTINE, or AUSTIN, St., the first Archbishop of Canterbury: nothing is known of his early life. In 596, when he was the abbot of the monastery of St. Andrew at Rome, Gregory the Great (590–604), who for many years had taken deep interest in the English, sent him at the head of forty of his monks to England to convert the Anglo-Saxons. They met so many obstacles on their way to the coast, that they returned,

and asked to be excused. But Gregory sent them again; and at last they landed at Ebbe's Fleet, on the Isle of Thanet. Ethelbert, the Saxon king, had married a Christian, Bertha, a daughter of Charibert, King of Paris, twenty years before; and thus the way was providentially opened. Ethelbert was baptized (597), and his tribe was Christianized. Augustine went to Arles, whose metropolitan consecrated him the first Archbishop of Canterbury. A deputation he sent to tell Gregory the good news returned laden with presents, and bearing the *pallium*, which made Augustine independent of the bishops of France. Gregory's dream of converting the entire island to the Roman Church was not realized. The British bishops of Cornwall and Wales refused to obey the Roman bishop. But, though unsuccessful in a measure, much had been accomplished when, May 26, 604, Augustine died. He was afterwards canonized on the ground of a reputed miracle, — curing a Saxon of his blindness.

Lit. — Letters of Pope Gregory I., in Migne's edition of Gregory's Opera, Vol. III.; also in Haddan and Stubbs: *Councils*, etc., Vol. III., 5 sqq.; Montalembert: *Monks of the West*, Vol. III., Bk. 10, chaps. 1 and 2; Dean Hook: *Archbishops of Canterbury*, Vol. I.; Dean Stanley: *Memorials of Canterbury*, 6th ed., 1872.

AUGUSTINE, Sister (*Amalie von Lasaulx*), b. at Coblenz, Oct. 19, 1815; d. in the Hospital of Vallendar, Jan. 28, 1872; entered the mother-house of the Sisters of Charity at Nancy in 1838, but felt herself drawn towards an active life of charity, mercy, and self-sacrifice, rather than towards the monotonous devotion of the monastery, and labored from 1842 to 1849 in the hospital of Aix-la-Chapelle, from 1849 to 1871 as superioress of the Hospital of St. John at Bonn. In the Schleswig-Holstein and Austro-Prussian wars of 1864 and 1866 she distinguished herself by her great talent of organization; and her strong personality and sound judgment, no less than her deep and genuine piety, brought her in connection with many prominent men. But she was unable to accept the new dogmas of the "Immaculate Conception" and the "Infallibility of the Pope;" and her church, which considers absolute submission to its doctrinal decisions as essential, called her a heretic. In 1871 she was deposed, and transferred to Vallendar; and, when she died, the usual burial-rites were denied to her remains. See *Erinnerungen an Amalie von Lasaulx*, Gotha, 1878; Eng. trans. *Sister Augustine*, London, 1880, New York, 1881. H. Lecoultre: *Amélie de Lasaulx*, Paris, 1879, English translation, London, 1880.

AUGUSTINIAN MONKS AND NUNS. After receiving baptism, Augustine and some friends of his retired to the neighborhood of Tagaste for the purpose of leading a purely spiritual life. Evodius, Alypius, and Severus came with him from Italy: they were joined by Profuturus, Fortunatus, Possidius, Urbanus, Bonifacius, and Peregrinus. The community was formed in 388; and the rich donations of Bishop Valerius of Hippo, and, still more, the accession of Augustine to the episcopal chair, soon made it very flourishing. In the beginning, the Gospels served as the only rule. The one hundred and ninth and two hundred and eleventh Epistles of Augustine (Bened. edit.), dating from the year 423, give only the rules for the nuns of Hippo. When and where the so-called rules of Augustine originated is uncertain; but they belong, at any rate, not to him. Similar communities were often formed in Italy, such as the John-Bonites, the Hermits of Tuscany, the Brittinians, etc., of which especially the last-mentioned distinguished themselves by a high degree of austerity. These communities were united by Innocent IV., who, by a bull of Jan. 17, 1244, gave them the rules of St. Augustine. Alexander IV. was very anxious to further consolidate the union. Lanfranc Septala of Milan was made general of the order; and four provincials, respectively for Italy, Spain, France, and Germany, were appointed. By a bull of April 13, 1256, the whole organization was sanctioned. After this time the order spread rapidly. In the beginning of the fifteenth century it numbered forty-two provinces, besides the vicarates of India and Moravia, two thousand monasteries, and thirty thousand monks. In 1567 Pius V. gave it the same rank and privileges as the mendicant orders.

The Augustinian nuns formed their first community at Hippo, under Perpetua, the sister of Augustine. An outline of their rule is given in the two hundred and eleventh letter of Augustine. An Augustinian nunnery was founded at Venice in 1177 by Alexander III., which the Princess Julia, a daughter of the Emperor Frederick I., entered as its first abbess. The celebrated Nunnery of Tournoy was founded in 1424 by Pierre de Champion.

By degrees, as the order spread and grew rich, laxity and corruption crept in; and, as a re-action, independent congregations were formed at Illiceto and Carbonaria towards the close of the fourteenth century, at Perouse and in the Lombardy in the beginning of the fifteenth century, in Saxony in 1492, etc. At attempt at a radical reform was made in Portugal by Thomas à Jesu, who died in 1582. The result was the formation of the congregation of the Barefooted Augustinians. Their rules were first introduced in the Monastery of Talavera. Their organization was finally completed, and confirmed by Gregory XV. in 1622. They spread much in Japan, the Philippines, Peru, etc. In Spain every province had a hermitage, to which those who wished to live as anchorets could retire, and find perfect solitude and seclusion. Johann Staupitz, well known in connection with Luther, became vicar-general of the order in Germany in 1515; but it was just Luther's appearance; which in Germany brought the order in speedy decadence. In the nineteenth century a great number of the monasteries of the order have been secularized; in 1850, however, there were still about one hundred left in Italy and in France.

Lit. — Nicol. Crusenius: *Monasticon Augustinianum*, Monai, 1623; L. Torelli: *Secoli Agostiniani ovvero Hist. generale del s. Ord. Eremitano di San Agostino*, Bol., 1659, 8 vols.; St. Martin: *Vie de St. Augustine*, Toulouse, 1641; A. de San Nicolas: *Hist. de los Augustinos Descalzos*, Madrid, 1644. Helyot: *Histoire des Ordres monastiques*, Paris, 1714–19, tom. III., revised ed., 1838. W. CHLEBUS (ZÖCKLER).

AUGUSTINUS, Aurelius, Bishop of Hippo-Regius. **Sketch of his Life**—He was the son of Patricius, a heathen, and Monica, a most devoted Christian, at Tagaste (Tajelt), in Numidia, Nov. 13, 353, and died at Hippo, North Africa, Aug. 28, 430. To Monica he owed his warm, loving nature; and by her prayers he was converted. His early life was unsettled. After learning the rudiments in his native place, his ambitious father, delighted with his progress, sent him, in his sixteenth year, to Carthage, where he studied for three years. The now lost *Hortensius* of Cicero awoke his love of truth; and he began to study the Bible, but soon gave it up because its style displeased him. From this time until his conversion he restlessly strove to attain the highest good, but failed, although he found for a time satisfaction in various schools of thought. Manichæism first allured him; and from 373 to 383 he was one of the auditors, or catechumens, in that sect. But the immorality of the electi, who were supposed to be saints, and the perceived shallowness of the system, drove him for a while into scepticism, from which, however, Neo-Platonism saved him. Meanwhile he taught rhetoric in Tagaste and in Carthage—where he published his first work, *The Fit and the Fair*, in 380—and in Rome. As a teacher he was not successful in maintaining order, nor in making money; yet the ability he evinced induced Symmachus, the Prefect of Rome, to send him to Milan in answer to a request for a professor of rhetoric. There he heard Ambrose; and there, too, he was converted (September, 386), at the age of thirty-three, and was baptized at Milan Easter Eve, April 25, 387. On the journey homeward Monica died, at Ostia; and the sorrow thereby caused is renewed to each reader of the *Confessions*. Disposing of his property, he began in Tagaste an ascetic life; but in 391 he was elected priest to the church of Hippo-Regius, and in 395 became the colleague of Bishop Valerius, and shortly after full bishop. If the romance of his life was in the early period, the value of it was in the later. From his diocese a relentless war was waged upon every heresy. Manichæans and Donatists, Pelagians and Semi-Pelagians, fell under his blows; and the writings he produced amid the heat of these controversies have made him immortal, and have tempered the theology of all after-time. But his two most celebrated and interesting works are the *Confessions*—in which he reviewed his life up to the time of his conversion so humbly, so honestly, so wonderingly, that the book is a religious classic as well as the most reliable autobiography—and the *City of God*, in which he showed that the Church of Christ is the survivor of the wreck of Rome, and thus sent comfort to those, who, with Jerome, mournfully exclaimed, "Who is safe when Rome falls?" The closing years of Augustine's life were troubled. He saw the Vandals overrunning North Africa, and was compelled to lead in the desperate defence of Hippo. But God mercifully took him away ere the city fell, and spared him so great a grief. In the beginning of the sixeenth century his remains were carried from Hippo to Sardinia; in the beginning of the eighteenth century Liutprand, King of the Lombards, interred them in the Church of St. Peter in Pavia, where they remained until Oct. 12, 1841, when the Bishop of Pavia formally gave them over to the Bishop of Algiers, who carried them to Hippo, which was near the present Bona, and buried them there within a memorial chapel, Oct. 30, 1841.

Augustine is himself the source of all our knowledge of his sinful life before his conversion. He joined a dissolute company of youths when he was sixteen (*Conf.* II., 4, 9); and before he was nineteen he was the father of a son, Adeodatus (God-given), by his mistress (IV., 2, 2). For twelve years they lived together, mutually faithful; and he says his heart was "racked, and wounded, and bleeding," when he sent her back to Africa, because she stood in the way of his marriage (*Conf.* VI., 15, 25, cf. 14, 23). But his betrothed lacked two years of the marriageable age; and Augustine, finding the delay unbearable, took another mistress, and kept up this new connection until, in his thirty-third year, the hand of Christ finally lifted him above the temptations of the flesh, and the light of the gospel illumined his heart. The Church may in a sense rejoice that Augustine was the servant of sin; for he was able to strengthen his brethren after his conversion as he could not have done had he not known from long and bitter experience, that he who sinneth against God wrongeth his own soul. But in judging him we must bear in mind that he was at the time a heathen, and comparatively innocent, according to heathen standards of morality. After his conversion, he not only renounced all illegitimate intercourse, but devoted himself to a single life, for the sake of the kingdom of God, and never broke his vow.

Augustine is one of the doctors of the Universal Church. He is, perhaps, the most prominent leader in the development of doctrine, and to many the successor of the apostles. Luther and Calvin, in the doctrines of sin and grace, are essentially Augustinian. The Protestant emulates the Romanist in paying him honor. But, though a fountain of sweet water, he gave out bitter water too; for many of the errors of Rome, her deference to human authority, her doctrines of the church, tradition, baptismal regeneration, and the right of persecution, can be either traced directly to him, or deduced from his writings. He was pre-eminently a preacher; was in the habit of composing rapidly; and so, if many of his works were very deliberately written, many more were not, and the necessity of making up his mind quickly may have weakened his judgment. Although he was not a scholar like Jerome, for he knew little Greek and no Hebrew, he had a deeper spiritual insight into the Scriptures than any other of the Fathers. Genius, more than learning, gave him light. With all his defects, he claims the reverence of the world. Never was a man more determined and fearless in the defence of the truth; never breathed a purer, nobler spirit. The pride of the mother in her converted son is the pride of Christendom in the devotion of his splendid intellect and marvellous executive ability to the service of Christ. To understand Augustine is to understand all the preceding history of philosophy and theology, and at the same time the

sources of subsequent progress. Thus he is the dividing line between the Church of the persecution and the Church of the empire. He ended the old, and began the new period of her development.

Bibliography. — Augustine's writings may be divided into — (*a*) Autobiographical: *Confessions, Retractations, and Letters;* (*b*) Polemical: treatises against the Manichæans, the Donatists, and Pelagians and Semi-Pelagians; (*c*) Dogmatical: *Enchiridion*, and other doctrinal treatises; (*d*) Exegetical: *Commentaries* upon large portions of the Bible; (*e*) Practical: sermons and ethical treatises.

Editions of Augustine's Works. — For list see BRUNET: *Manuel du Libraire*, Paris, 1860–65, 5 vols. (vol. I., col. 557–567). The best edition for all practical purposes is the *Benedictine*, Paris, 1679–1700, 11 vols. folio; reprinted by *Gaume fratres*, Paris, 1836–39, 11 vols. 8vo.; and by *Migne*, Paris, 1841, 10 vols. 8vo.; 2d ed., 1863, 11 vols. His most important works and his letters are translated in the *Augustinian Library*, edited by the Rev. Marcus Dods, M.A., and published by Messrs. T. and T. Clark, Edinburgh, 1872–76, 15 vols. 8vo. His *Confessions*, revised from a former translation, and edited by Rev. Dr. Pusey, and many of his sermons and homilies, are translated in the *Library of the Fathers*, Oxford, 1839–55, 12 vols. 8vo. (The two series supplement one another.) Dr. Shedd re-issued the *Confessions*, Andover, 1860; Eng. trans. of *On instructing the unlearned*, etc., ed. De Romestin, Lond., 1885.

Biographies. — The *Confessions* constitute Augustine's autobiography down to his return to Africa (388), while the *Retractations* (427) review his entire literary life. But his pupil, Possidius, about 432, gave to the world the first *Vita Sancti Augustini*, published by the Benedictines (Tom. x., Appendix, pp. 257–280), along with their own (Tom. xi., pp. 1–492, in *Migne*, Tom. 1, pp. 66–578). G. MORINGO: *Vie de Saint-Augustin*, Paris, 1553; RIVIUS: *Vita Sancti Augustini*, Antwerp, 1646; TILLEMONT: *Mémoires Ecclésiastiques*, Paris, vol. xiii. 1702; P. BAYLE: art. *Augustin*, in the "Dictionaire historique et critique" (Rotterdam, 1696, 2 vols. folio; last ed., Paris, 1820–24, 16 vols. 8vo; English translation, best ed., London, 1734–37, 5 vols. folio); CAVE: *Lives of the Fathers*, 1840, vol. ii.; BUTLER: *Lives of the Saints;* KLOTH (Roman Catholic): *Der heil. Kirchenl. Augustinus*, Aachen, 1840; BINDEMANN (Protestant): *Der heil. Augustinus*, Berlin, 1844, 55, 69, 3 vols. (These two are very elaborate monographs from opposite stand-points.) POUJOULAT: *Histoire de S. Augustin*, Paris, 3d ed., 1852, 2 vols.; PHILIP SCHAFF: *St. Augustine* (German and English), Berlin, London, and New York, 1854; FRIEDR. u. PAUL BÖHRINGER: *Aurelius Augustinus*, 2d ed. of revised ed., Stuttgart, 1877–78; W. R. CLARK: *Augustine*, in the "Fathers for English Readers," Society for Promotion of Christian Knowledge, London, n. d.; BRAUNE: *Monnica und Augustinus*, Grimma, 1846. See also the general historical works of SCHRÖCKH, NEANDER, MILMAN, and SCHAFF.

Theology of Augustine. — For a comprehensive review and criticism of Augustine's theology see A. DORNER: *Augustinus, sein theologisches System und seine religions-philosophische Anschauung*, Berlin, 1873. For special points; Pelagianism: JANSEN: *Augustinus . . . doctrina adversus Pelagianos et Massilienses*, Louvain, 1640, fol.; WIGGERS: *Versuch einer pragmat. Darstellung des Augustinismus ü. Pelagianismus*, Hamburg, 1821–33, 2 vols., the first vol. translated by Professor Emerson, Andover, 1840. Hermeneutics: H. N. CLAUSSEN: *Aur. Aug. Sacræ Scrip. interpres.*, Berlin, 1827; SCHNEEGANS: *Appréciation de Saint Aug., d'après ses trav. sur l'herméneutique*, Strassburg, 1848; Archbp. TRENCH: *Essay on the Merits of Augustine as an Interpreter of Holy Scripture*, prefixed to his *Exposition of the Sermon on the Mount, drawn from the Writings of S. Augustine*, London, 1850. On other points: MOZLEY: *Augustinian Doctrine of Predestination*, London, 1855; THEOD. GANGAUF: *Des h. Aug. Lehre von Gott dem Dreieinigen*, Augsburg, 1865; NITZSCH: *Augustini Lehre vom Wunder*, Berlin, 1865; WILDEN: *Die Lehre des h. Aug. vom Opfer der Eucharistie;* RIBBECK: *Donatus u. Augustinus*, Elberfeld, 1858, 2 vols.; W. S. CUNNINGHAM: *Augustin and his Place in the History of Christian Thought*, London, 1886; K. SCIPIO: *Des Aurelius Augustinus Metaphysik im Rahmen seiner Lehre vom Uebel dargestellt*, Leipzig, 1886; REUTER: *Augustinische Studien*, Gotha, 1887; C. MIRBT: *Die Stellung Augustins in der Publicistik des gregorianischen Kirchenstreits*, Leipzig, 1888.

Philosophy of Augustine. — THEOD. GANGAUF: *Metaphysische Psychologie des heil. Aug.*, Augsburg (2 Abth.), 1852; T. THÉRY: *Le génie philosophique et littéraire de saint Augustin*, Paris, 1861; Abbé FLOTTES: *Etudes sur saint Augustin*, Paris, 1861; NOURRISON: *La philosophie de saint Augustin*, 2d ed., Paris, 1866, 2 vols.; Professor ERNEST NAVILLE: *St. Augustin*, Geneva, 1872; GEORG LOESCHE: *De Augustino Plotinizante in doctrina de Deo disserenda*, Jena, 1880; J. STORZ: *Die Philosophie des heiligen Augustinus*, Freiburg im Br., 1882. See also Ueberweg. For an estimate of Augustine from a literary stand-point, see VILLEMAIN: *Tableau de l'Eloquence chrétienne au IV^e siecle*, 2d ed., Paris, 1849. SAMUEL M. JACKSON.

Augustine's Theology. Augustine closed the discussion upon the Trinity and Christology, and opened it upon Anthropology, a new path. This was characteristic, for he viewed religion practically rather than theoretically.

(1) *Theology Proper.* — He taught not only an economic, but an immanent Trinity, and endeavored to show the necessity of personal freedom to the construction of the divine self-consciousness and self-love (complacency). Self-consciousness could only arise when the image of the *memoria* was stamped by the *voluntas* upon the *intellectus*. The Father was the *memoria*, the Son the *intellectus*, the Holy Spirit the *voluntas*, which bound them together; but because these three are three modes of existence, having the same contents, the same essence in different forms, in them exists the essence of God, in whose triune nature there is no conflict, but complete consciousness and perfect equality. Thus the idea of the Trinity was for the first time clarified. Subordinationism was ruled out. Each person had an equally important part.

(2) *Christology.* — Christ is the mediator between God and man and *deus et homo*, but not a proper *deus-homo*, because, according to his views,

an entire union is possible only at the cost of one nature or the other. Both natures, he thinks, stand by themselves, or only speak together in the Person. The human nature assumed as much divinity as possible, but did not give up its humanity. A complete revelation of the Word is impossible, because the divine cannot appear completely in the human. His *formulæ* were decisive for Leo, also for Chalcedon (451), and of great weight for all subsequent investigations.

(3) *Doctrine of the Eucharist.* — It is the meal through which the recipient is incorporated into the body of Christ, — the church, — and so into Christ. The sacrifice offered up in the Supper was the self-sacrifice of the *corpus*, the church. It cannot be proved that he taught the doctrine of the "Real Presence;" since he did not allow omnipresence to the body of Christ, understanding the expression figuratively of the church.

(4) *Doctrine of Sin.* — Seeking to exclude both Manichæan and Pelagian one-sidedness, he accented man's inability through sin, and contracted as much as possible man's liberty. Evil is privation, negation, and a weakening of all spiritual power, particularly of the will: good is positive, and the effect of God's activity. He only allows so much liberty of choice as is absolutely necessary to free God from the charge of the authorship of evil. At the fall, man made a bad choice, and the consequences are hereditary. Yet man has the capacity of salvation, since the *natura* is not itself bad, only impaired; the intelligence is sunk in *ignorantia*, and the will in *infirmitas*. In Adam the race had a sort of pre-existence; and thus, when he fell, all fell. Sin is a permanent tendency in man, fundamentally wrong, a turning-aside from God. This opposes the Pelagian idea of an equilibrium, — the ability to turn in either direction. Sin in the genus is shared by every individual. Punishment and guilt are therefore hereditary. The former was the necessary and natural consequence of sin, and at the same time the exhibition of the divine righteousness: its ground was guilt. Yet God angers not, for he is unchangeable. He simply orders that sinful man as the weaker shall, according to the laws of Nature, come under the power of the Devil as the stronger. This captivity is as hereditary as sin, and so the race has been since the fall a *massa perditionis*.

(5) *Doctrine of Grace.* — Grace exists only in the activity of God upon the will and intelligence, giving them a new direction. Grace inspires the subject directly, but only in the line of his natural ability. Redemption is deliverance from the power and authority of the Devil, death, and sin. Christ paid a ransom to the Devil, and wrought complete deliverance from punishment, and at the same time from the infirmity of intellect and will. Thus he brings into prominence the activity of God among men, especially in the impartation of love and knowledge. But this conception of justification is quite different from the Reformers'; viz., deliverance from guilt, by which access is opened unto God. He lays no such stress upon guilt in its immediate relation to God, because he does not make enough of personality. He makes salvation depend upon the action of God upon the powers of the soul. Therefore the relation of justification to sanctification is of secondary importance, and the main thing is to determine how far the human and divine powers respectively operate in conversion.

(6) *Doctrine of Faith.* — He teaches a double sort of faith, one both mystic and historic, existing at the same time. The former sort is the effect of the power of God upon the intellect: the latter is called forth by contemplating the work of Christ.

(7) *Doctrine of Love.* — Love rests alone upon the inspiration of God. It is the enlightenment of faith, and a purely divine work. It is the source of every good deed. Union with God depends upon it. It cannot be entirely free from fear, for salvation depends upon it. The feeling of separation from God is not entirely overcome, and justification itself is a growth. Hence we must strive to love in order to be holy, to be fully united to God, and share in his love. The uncertainty of salvation is an incentive.

(8) *Doctrine of Predestination.* — God determines who shall belong to the elect, and who shall not. The elect are chosen that they may receive his grace: for in consequence of the fall all have forfeited this favor, and no claim can be made by any upon it; but God is willing to bestow it upon some. No one can tell whether he is of the number or not. On Christ, as the First-Elect, all depends. This is according to the predestined plan. In God's eyes the predestined one is a *filius pacis* before his actual conversion. The plan of God embraces all events. The doctrine of predestination includes the idea of its historical application, which is effected by external causes. And because the ordinances of religion, etc., are external causes, therefore we should despair of none, but labor on the supposition of their predestination. The non-predestinated are justly rejected because they refuse the very means employed for their recovery; and, when we bear in mind the damning nature of sin, their condemnation has no element of injustice in it.

(9) *Doctrine of the Church.* — Just as there was a double sort of faith, so the conception of the Church is double. On the practical side, it is the objective institution for salvation; while, on the mystical side, it is the community of the predestinated. The visible Church has good and bad elements. He commonly, however, views the Church in its eternal aspects. Out of it there is no salvation, because in it alone are the Holy Spirit and the means of grace. Ordination infallibly imparts the Spirit: therefore the priest is distinguished from the layman as one who can mediate the grace of God, and offer the eucharist. The individual is linked, not only to the whole body, but also to the priest as the representative of the body. In like manner the validity of baptism is independent of the baptizer. Heretics and schismatics can baptize, but only as one uses stolen goods; for baptism has its blessing only in the Church. Preaching and the Lord's Supper are also similarly dependent for their blessing upon the Church. Membership in the visible Church is a condition of salvation, and unbaptized infants are damned. The Church through her priests shares in the divine Spirit and com-

plete holiness. Thus Augustine teaches essentially the Roman Catholic idea of the Church.

Augustine's Ethics. He lays little stress upon nature and science, property, marriage, the family, and the state: in short, he regards all earthly things as comparatively worthless. On the other hand, he regards the cloister life as the very summit of piety. But this is only one side of his ethics. God's worldly activity is concentrated in the visible Church. The ethical sphere, which belongs to the transient, and is eaten into by sin, can only be purified by the Church. Marriage, the foundation of the family, must be a sacrament, so that it may receive the consecration of the Church. To give property to the Church is a meritorious work. Science must be kept in the right way by the Church. The State can be looked at as a morally worthy institution only when placed at the disposal of the Church.

It is erroneous to credit Augustine with the ideas causative of the Reformation. The emphasis upon the moral personality, from whence alone was possible the demand for liberty of conscience; the emphasis upon guilt and the consciousness of guilt; the striving after immediate certainty of salvation; the central position of the doctrine of justification, and the clear distinction between the legal and the evangelical stand-points, — all these are wanting in him. [But his anti-Pelagian writings and his doctrines of sin and grace had a very marked influence upon the reformers, who esteemed him above all other fathers.]

He must, however, be credited with recognizing, as no one before had done, the world-conquering might of Christianity. Discarding the old notion that the world moved in æons, Augustine looked beyond the present, and saw adown the long gallery of time the grand consummation, when the many kingdoms of the world shall become the one kingdom of our Lord and of his Christ; and the Eternal City, fully established, is not heathen Rome, but the "City of God," the New Jerusalem! AUGUST DORNER.

AURELIAN, Roman emperor 270–275, was, according to an old tradition in the church, the author of the ninth of those ten great persecutions generally spoken of by Christian writers. This tradition, however, seems to rest on a misunderstanding. In his church history (VII., 30), to which all later accounts can be referred as to their source, Eusebius says only, that, towards the close of his reign, the emperor changed his views of the Christians, and was about to act upon this change when he died. He speaks neither of the actual issue of an edict, nor of its execution, but simply of a purpose, a plan; and this corresponds better to the character of the man and to the given situation. Aurelian was a soldier, and much occupied with military affairs during his reign; and though he was much devoted to his parental faith, even to its superstitions, Christianity held, since the time of Gallienus, a publicly guaranteed position in the state, which makes even the plan of a general persecution rather improbable.

AURELIUS, Marcus. See MARCUS AURELIUS.

AURICULAR CONFESSION (Lat. *auricula*, the *external ear*), confession *into the ear* of a priest in private, enjoined by Leo the Great (440–461) as a substitute for public confession. The twenty-first canon of the Fourth Lateran Council (1215), under Innocent III., makes it obligatory every year upon all Catholics, on pain of excommunication, and consequently the loss of Christian burial. See CONFESSION.

AURIFABER, Johann (*Vinariensis*), b. in 1519, probably in the county of Mansfeld; d. at Erfurt, Nov. 18, 1575; studied theology in Wittenberg, and became Luther's *famulus*, and afterwards court-preacher in Weimar, and minister in Erfurt. He partook with great zeal in the theological controversies of his time, but became most widely known as an editor of Luther's works. He was one of the superintendents of the Jena edition (1555–58), and published two volumes of Luther's German works (1564–65), two volumes of Luther's Latin letters in 1556 and 1565, and *Tischreden oder Colloquia Dr. Martin Luthers* in 1566.

AUSTIN, St., a contraction of Augustine frequently used. See AUGUSTINE, ST.

AUSTRALASIA. This name is etymologically equivalent to Southern Asia; but correct usage limits it to the Continent of Australia, the Island of Tasmania, the Islands of New Zealand, and the small islands near each of the colonies. The mainland is bounded on the north by Torres Straits, the Gulf of Carpentaria, and the Indian Ocean; on the east by the South Pacific; on the south by Bass Strait, which separates it from Tasmania; and on the west by the Indian Ocean. It is situated to the south-east of Asia, between the parallels of 10° and 39° south latitude, and in east longitude between the meridians of 113° and 154°. Its greatest length is about twenty-four hundred miles: its greatest breadth is nearly two thousand miles. It has a coast line of 7,750 miles in length. The area is three million square miles, or nearly six times as large as India, or four-fifths the size of Europe, or almost half that of South America.

Position of the Colonies. — The whole of the eastern part of the Australian Continent consists of three colonies, — Queensland, in the north, with Brisbane as its capital; New South Wales, south of Queensland, having Sydney for capital; Victoria, south-west of New South Wales, Melbourne being the metropolis. To the west lies South Australia, stretching from ocean to ocean, the northern part of which is now known as the Northern Territory. The capital of South Australia is Adelaide. The whole of the western part is occupied by Western Australia: capital, Perth. Tasmania is one hundred and twenty miles south of Victoria, across Bass Strait, and is surrounded by the South Pacific Ocean: Hobart Town (called since 1880 Hobart) is the capital. The islands of New Zealand are to the south-east of the Australian Continent, twelve hundred miles distant, Wellington being the capital.

General Features. — The exact date of the discovery of Australia is doubtful. In 1606 Dutch sailors explored the north and west coasts. In 1642 Abel Tasman discovered Tasmania and New Zealand. Capt. Cook's well-known explorations began in 1770. The first settlement was that of New South Wales, in 1788, from which nearly all the neighboring colonies were

planted. Tasmania, or Van Dieman's Land, was settled in 1803; Western Australia, or Swan River, in 1829; Queensland, or Moreton Bay, in 1825; Victoria, then known as Port Philip, in 1834; South Australia, 1836; New Zealand, 1838. The precise number of aboriginal inhabitants in early times is not known. They have been fast disappearing before the advance of civilization: indeed, the Tasmanians are now extinct. The Maories of New Zealand are much superior mentally and physically to the native races of the neighboring colonies. The general characteristics of the continent and islands are now pretty well ascertained. The districts near the coast and the settled parts inland are fertile, but large tracts of the interior are unfit for occupation. Navigable channels are comparatively few; and the alternation of rainy and rainless periods, of flood and drought, is destructive. In these respects New Zealand and Tasmania are more favorably situated. The seasons are the reverse of those in Europe and America, June being midwinter. The hot winds and dust in summer are trying on the continent, but during the greater part of the year the climate is genial and healthy. The mean temperature ranges from 70° in Queensland to 51° in Tasmania. The kangaroo and the opossum are the best known of the numerous marsupials of Australia. Snakes are plentiful, and sharks abound along the coast. Each colony is a sort of distinct province, having a governor and Houses of Parliament of its own, on the model of the British Constitution. Wool is the grand staple product, mining and agricultural interests probably ranking next. In 1788 the first settlement consisted of about a thousand persons; in 1859 the population, including Tasmania and New Zealand, was about a million; in 1877, two million and a half. It is now, at the beginning of 1881, probably about three millions. In railway, telegraph, and postal arrangements, Australia has rapidly advanced; and there are three lines of subsidized mail-steamers between the colonies and Great Britain. The social condition of the people compares not unfavorably with that of England and America. In regard to education the colonies are thoroughly impressed with their responsibilities. The public-school system is generally unsectarian, free, and compulsory; while the higher training is admirably provided for by numerous colleges and well-equipped universities. There is no Established Church; and State aid to religion is now almost wholly abolished. New South Wales ceased to grant it in 1863; Victoria, 1869. The Episcopalians are the most numerous body: the Roman Catholics rank next. The proportion of places of worship of the various sects to the population is remarkable, considering the recent settlement of the colonies.

Special Characteristics of the Several Colonies. — In the following descriptive details the statistics of each colony are from the latest available official returns. In the absence of a uniform census for the whole group, the figures represent, as the reader will easily note, a more recent date in some cases than in others.

New South Wales, the mother-colony, originally comprised all of the continent east of the 135th meridian; but the formation into separate colonies of South Australia in 1836, of Victoria in 1851, and of Queensland in 1859, has reduced it to a more moderate size. Its area is now given at 323,437 square miles, being about three times that of Great Britain and Ireland. The coast district, which is a strip of varying width, extending back to the Dividing Range, or Blue Mountains, is the chief agricultural, as the interior is the chief pastoral, land of the colony. The loftiest mountains are Kosciusko (7,308 feet), Seaview (6,000 feet), Ben Lomond (5,000 feet), and Oxley's Peak (4,500 feet). Among the immense level tracts of the interior are the Liverpool and Monaro plains. The great rivers are the Murray, the Murrumbidgee, the Darling, and the Lachlan. On June 30, 1879, the population of New South Wales was estimated at 712,019; that of Sydney and suburbs amounted to 200,000. The other important towns are Maitland, Goulburn, and Bathurst.

Miscellaneous Religious Intelligence. — Rev. Richard Johnson, Church of England, the first clergyman in Australia, arrived 1788. The Rt. Rev. W. G. Broughton was installed first bishop of Australia June 2, 1836. The present (1881) Metropolitan of Australia, who is Bishop of Sydney, is Rev. Dr. Frederick Barker. The first Presbyterian Church was opened in 1809. The first Wesleyan class-meeting was held in 1812; the first minister, Rev. Samuel Leigh, arrived 1815. The first Congregational minister, Rev. Mr. Cover, arrived 1798. The first Baptist chapel, founded by Rev. J. Saunders, was opened in 1835. The returns of the principal religious sects for 1878 are as follows: —

Religion.	Ministers.	Places of Worship.	Average Attendance.
Episcopalians	207	410	65,388
Presbyterians	83	149	20,142
Wesleyans	89	269	32,683
Congregationalists	37	43	6,909
Baptists	14	18	2,550
Roman Catholics	164	273	60,769

Victoria. — Till 1851 this colony was part of New South Wales, from which it is separated by the River Murray. Its area is about 88,198 square miles, a little less than that of Great Britain. A range of mountains divides it into two unequal parts, the highest peaks rising to six thousand and seven thousand feet. It has no large rivers; the Gipps-Land streams and the Yarra-Yarra being the only ones of importance. The climate of Victoria is healthy and agreeable: the average temperature is nine degrees higher than in London. Although one of the youngest, Victoria is one of the most important, of the colonies: commercially it is probably next to India among British dependencies. In 1835 the white population was fourteen; in June, 1879, it was 887,434, Melbourne and suburbs numbering 260,678. Ballarat and Sandhurst are the other principal cities. Capt. Cook was the first European who visited the country, April 19, 1770. The first settlement was made in 1788. The native population was at that time about 5,000; but in 1851 it had sunk to 2,093; in 1875, to 1,553. It seems that the natives were completely incapable of a rapid civilizatory devel-

opment. The religious returns of 1878 showed the chief denominations as follows: —

Religion.	Ministers.	Churches, Chapels, Etc.	Attendance.
Episcopalians	161	485	43,154
Presbyterians	156	677	65,740
Wesleyans	140	828	92,930
Independents	48	93	8,395
Baptists	40	78	9,255
Roman Catholics	94	454	61,902

Queensland, formerly known as Moreton Bay, occupies the north-east part of the continent of Australia, comprising 669,520 square miles, or fully three times the area of France. Unlike most of the other colonies, it is well-watered; some of the rivers being broad and navigable. The soil is favorable for the cultivation of tropical productions, such as sugar, coffee, tobacco, olives, rice, maize, spices, and arrowroot. Gold, copper, tin, and coal are the chief minerals. The climate resembles that of Madeira: it is very warm, except on the large table-lands, where it is more moderate. The winters are delightful. The population of Queensland on Dec. 31, 1878, was estimated at 210,510; that of Brisbane being 35,000. The other chief towns are Ipswich, Maryborough, and Rockhampton. The leading sects were thus represented in 1876: Episcopalians, 61,962 adherents; Presbyterians, 18,947; Methodists, 11,065; Lutherans, 12,174; Roman Catholics, 43,147.

South Australia. — The area of this colony is now estimated at 903,690 square miles. It has much variety, both of soil and climate, and considerable mineral wealth in copper, lead, and iron. The population at the end of 1878 was 252,000, Adelaide containing 60,000. The number of churches and chapels that year was 708, with accommodation for over 137,000 persons. The census of 1876 gave the principal denominations as follows: Episcopalians, 56,100; Presbyterians, 14,651; Wesleyans, 36,040; Lutherans, 17,129; Baptists, 10,460; Congregationalists, 8,726; Roman Catholics, 32,668.

Western Australia is the largest of these colonies, being estimated at 978,299 square miles. The climate is one of the finest and most salubrious in the world: its mortality has averaged only about one per cent. At the end of 1878 the population numbered 28,166. Perth and Fremantle are the chief towns, the former containing 7,120 inhabitants. Fully a half of the people of the colony were returned as Episcopalians, more than a fourth Roman Catholics, and about five per cent Wesleyans, the other sects being poorly represented. About the end of 1879 the first Presbyterian minister of the colony came out from Scotland.

Tasmania, formerly called Van Dieman's Land, is situated betwen 40° 33′ and 43° 39′ south latitude, and 144° 39′ and 148° 23′ east longitude. Comprising 26,215 square miles, it is nearly equal in size to Scotland. It is more English in its aspect than any other colony of the Australian group. "The interior especially is delightful; and here are united, so to speak, the climate of Italy, the beauty of the Apennines, and the fertility of England." The mineral treasures, especially gold and tin, are now being more vigorously developed than formerly. On Dec. 31, 1879, the population was estimated at 109,947, Hobart containing 22,500. Launceston, in the the north, with 12,000 inhabitants, is a centre of mineral, pastoral, and agricultural prosperity. According to the last official returns, in 1870, the principal denominations stood thus: Episcopalians, 53,047; Presbyterians, 9,064; Wesleyans, 7,187; Independents, 3,931; Roman Catholics, 22,091. No other Australian colony has gone through so many and so various vicissitudes as Tasmania. It was discovered Nov. 24, 1642, by Abel Janssen Tasman, the Dutch explorer, and by him called Van Diemen's Land, in honor of the Dutch governor of the East Indies. But it was not settled until 1803, when Gov. Ring of Sydney sent Lieut. Bowen thither with three soldiers, and ten male and six female convicts. Tasmania thus became a settlement of convicts, a colony of criminals; and its history shows the marks of its origin. Robbery, murder, and fights, not only with the natives, but with escaped convicts, bushrangers, and among the colonists themselves, were for many years the order of the day. In 1825 it was separated from New South Wales, and organized as an independent colony; but in 1842 it had still 20,000 convicts living, besides 59,000 free settlers. And how far it still is from having outgrown the disadvantages of its birth may be inferred from the fact, that in 1870 there were 55,939 persons in the colony who could read and write, 13,945 who could only read, and 29,444 who could neither read nor write.

New Zealand. — The group of North, Middle, and Stewart's Islands, of which this colony consists, are almost equal in size to Great Britain and Ireland. The country is of volcanic origin, chains of mountains running from north to south. The climate is, on the whole, free from extremes of heat and cold, and is remarkably healthy. New Zealand is rich in minerals. The grains, grasses, fruits, and vegetables of Great Britain, are successfully cultivated. Marsupials and snakes, common in the other colonies, are not found here. By the census of March, 1878, the population was 414,412, exclusive of the Maories, numbering about 43,000. Various kinds of grain and fruit have been introduced, and succeed exceedingly well. Different species of animals — sheep, cattle, horses, deer, etc. — have also been introduced, and not only thrive well, but even seem to improve. The islands were first visited by Cook in 1770, but the connection with the civilized world is now frequent and rapid. An active mission is carried on among the Maories, but, as it would seem, not with much success. According to the last ecclesiastical returns, which were made in 1874, the numbers were as follows: —

Religion.	Churches.	Seats.	Attendance.
Episcopalians	172	30,783	19,916
Presbyterians	125	30,188	18,541
Wesleyans	105	18,885	12,723
Roman Catholics	86	19,645	10,967

Religious Denominations in Australia in 1871.

(*The Population was then about* 2,000,000.)

Religion.	N. S. Wales.	New Zealand.	Queensland.	South Australia.	Tasmania.	Victoria.	Western Australia.	Total.
Episcopalians	229,243	124,373	61,962	50,849	53,047	257,835	14,619	791,928
Roman Catholics	145,932	40,412	43,147	28,668	22,091	176,620	7,118	463,988
Presbyterians	49,122	72,477	18,947	13,371	9,064	112,983	529	276,493
Wesleyans	36,275	25,219	11,065	27,075	7,187	94,220	1,374	202,415
Congregationalists	9,253	5,441	2,560	7,969	3,931	18,191	882	48,227
Baptists	4,151	6,353	5,344	8,731	931	16,311	54	41,875
Primitive Methodists	–	–	–	8,207	–	–	–	8,207
Other Methodists	3,291	–	–	–	–	–	–	3,291
Lutherans and German Protestants	–	3,914	12,174	15,412	–	10,559	–	42,059
Christians—Brethren and Disciples,	–	–	–	1,188	–	–	–	1,188
Calvinists, or Calvinistic Methodists,	–	–	–	–	–	1,432	–	1,432
Friends	–	–	–	92	82	333	–	507
Unitarians	849	–	–	662	–	1,016	–	2,527
Catholic Apostolic Church	–	–	–	–	–	278	–	278
Greek Church	–	–	–	–	–	332	–	332
Christian Israelites	–	–	–	–	–	285	–	285
Mormons	–	–	–	–	–	97	–	97
Jews	2,395	1,215	427	435	232	3,571	62	8,337
Moravians	–	–	–	210	–	93	–	303
Pagans, Mohammedans, Chinese	7,455	4,764	10,047	–	4	18,392	4	40,666
New Jerusalem Church	–	–	–	137	–	–	–	137
Bible Christians	–	–	–	7,758	–	–	–	7,758
Methodists, New Connection	–	–	–	363	–	–	–	363
Church of Christ	–	–	–	–	–	3,540	–	3,540
No Sect	–	–	–	508	–	2,150	147	2,805
Unspecified	5,946	–	5,936	4,753	–	5,560	–	22,195
Other Protestants	7,208	–	–	–	–	1,028	–	8,236
Other Catholics	1,695	–	–	–	–	–	–	1,695
Other Persuasions	1,166	–	1,674	3,802	2,759	–	–	9,401
Objected to state religion	–	–	–	5,436	–	9,965	–	15,401

Approximate Estimate in 1878.

(*Population about* 2,500,000.)

Religion.	Estimated Number.
Episcopalians	989,537
Roman Catholics	579,985
Presbyterians	345,614
Wesleyans	253,019
Congregationalists	61,534
Baptists	51,094
Primitive Methodists	10,258
Other Methodists	4,114
Lutherans and German Protestants	52,574
Christians—Brethren and Disciples	1,486
Calvinistic Methodists	1,790
Friends	634
Unitarians	3,159
Catholic Apostolic Church	347
Greek Church	415
Christian Israelites	356
Mormons	121
Jews	10,421
Moravians	416
Pagans, Mohammedans, Chinese	50,833
New Jerusalem Church	171
Bible Christians	9,697
Methodists, New Connection	454
Church of Christ	4,425
No Sect	3,506
Unspecified	27,744
Other Protestants	10,295
Other Catholics	2,119
Other Persuasions	11,751
Objected to state religion	19,251

Works of Reference. — *Australian Dictionary of Dates and Men of the Time.* By J. H. Heaton. London, 1879. — *Australian Handbook and Almanac.* London, 1880. — *Handbook for Australia and New Zealand.* 3d edition. London, 1880. *New South Wales.* By C. Robinson. Sydney, 1873-78. — *Victorian Year-Book for 1878-79.* By H. H. Hayter, Government Statist. Melbourne, 1879. — Moore's *Australian Almanac for 1880.* Sydney. — *South Australia: Its History, Progress, Resources, and Present Position.* Adelaide, 1880. — *Handbook of New Zealand.* By James Hector, M.D. Wellington, 1879. — Walch's *Tasmanian Almanac, 1880.* Hobart Town, Tasmania. — *Emigration to Tasmania.* By a Recent Settler. London, 1879. R. S. Duff of Tasmania.

AUSTRIA contains, according to the last census (of 1869) a population of 35,634,858, of which two-thirds, or nearly 24,000,000, belong to the Roman-Catholic Church, 3,941,796 to the Greek-Catholic, 3,050,830 to the Non-United Greek, 1,518,262 to the Lutheran, 2,255,113 to the Calvinist, 55,079 to the Unitarian, and 10,133 to the Armenian: 1,375,861 are Jews. The Catholic Church, including the Greek and Armenian Catholics, has sixteen archbishops, forty-seven suffragan bishops, two vicar bishops, one military bishop, and nine hundred and fifty convents, with eighty-five hundred monks, and fifty-seven hundred nuns, — in all about thirty-four thousand ecclesiastics. The Non-United Greek Church has a patriarch in Karlowitz, an archbishop in Hermanstadt, eleven bishops, about four thousand priests, and forty convents, with three hundred monks. The Protestant churches have eighteen superintendencies.

The introduction of Christianity, and the history of the Christian Church, in the various parts of the empire, will be spoken of in the articles on Bohemia, Hungary, Moravia, and Poland. We speak here only of the church-history of the Archduchy of Austria, and of the general ecclesiastical policy of the empire.

The Archduchy of Austria, inhabited by the Taurisci, a Celtic tribe, belonged partly to Pannonia, partly to Noricum, both provinces of the Roman Empire since the time of Augustus. Hither Christianity was brought by the Roman soldiers and citizens, — from the East, by St. Victorinus (d. in the persecution of Diocletian), and from the West, by St. Severinus (d. 482). Lorch

was the oldest episcopal see. Afterwards the country was overrun by various barbaric tribes, — Goths, Huns, Lombards, etc.; and in the time of Charlemagne the Avari were settled to the east of the Ens, and the Bajuvarii to the west. The Avari were converted to Christianity by missionaries from the Frankish Church; and the countship which Charlemagne founded here, and which forms the political nucleus of the Archduchy of Austria, was placed under the ecclesiastical authority of the Archbishop of Salzburg. Influences, however, of the Eastern Church, made themselves felt through Moravia; and during the whole period of the middle ages the Austrian Church seems to have maintained a somewhat free attitude towards Rome. At the close of this period, Turcianus preached against indulgences; the monk Jacob, against relics; Theobaldus, against the life led by the priests. Also was the Reformation at first very successful here. Paul Speratus preached openly Luther's views in Vienna; the books of the reformers circulated freely; nearly three-fourths of the population accepted the new doctrines; the monasteries stood empty; and in 1560 the Emperor Ferdinand II. had to place the mendicant friars under the protection of the police. But the government was strongly Roman Catholic; and the unfortunate dissensions between the Protestants themselves, which, between the Phillipists and the Flacians, degenerated into unseemly quarrels and fanatical enmity, gave the Jesuits a welcome opportunity. The Emperor Rudolph (1576–1612) was their pupil and their tool. Though, at his accession to the throne, he confirmed the constitutional religious liberty of the country, nevertheless, very soon after, he discharged all officials who held the Protestant faith, abolished the evangelical service in all towns and villages belonging to the imperial domains, forbade religious gatherings without special authorization, and charged Bishop Khlesl with the organization of a complete anti-reformation. The peasants revolted in 1594, and the revolt was not put down until 1597; but then a committee was sent all through the country to expel the evangelical ministers, and force the Roman priests on the congregations. Under Ferdinand III. (1619–57) the work was completed. The estates refused to swear fealty to him, unless he granted religious liberty; but Ferdinand let loose a swarm of Cossacks on the country, and then the estates took the oath. But when he next ordered that the whole population should at once return to the Roman faith, and all Protestant ministers and schoolmasters leave the country within a week, the peasants rose *en masse*, and formed in a few days an army of thirty-eight thousand men. They were defeated, however, and the order was executed with great harshness. The peace of Westphalia (1648) altered nothing with respect to Austria; and in 1652 ten Jesuits were commissioned to travel through the country, almost in the quality of an Inquisition. Seventy-three families among the nobility still adhered to the Protestant faith, but they hardly dared to speak to each other about religion. Nevertheless, the evangelical spirit, once awakened, could not die out altogether: it lived on in secret. When, in the reign of Charles VI. (1711–40), permission was granted to all Protestants to emigrate, twelve hundred persons at once demanded to go. The government was surprised, and tried to prevaricate; but the people were inflexible, and in 1735 they were transferred to Transylvania. The result of this violent suppression of a sincere and orderly movement towards freedom and truth has been, that, in Austria, the Roman-Catholic Church is altogether without influence, while religious indifference, superciliousness, and frivolity prevail in all classes of society.

In spite of the fanaticism, however, with which the government tried to suppress the Reformation wherever it could, it was very jealous of its own freedom, and maintained quite an independent attitude with respect both to the pope and the clergy. During the reign of Maria Theresa (1740–80), especially after 1765, when Joseph II. succeeded his father, Francis I., Maria Theresa's husband, as Emperor of Germany, the influence of the clergy was curtailed in every way. Their power of holding councils was abrogated; public education was made a mere government affair; the relation between the religious orders and their generals residing in Rome was dissolved, and the orders placed under the authority of the bishops; numerous festivals were abolished, etc. When Joseph II. became sole regent (1780–90), the reforms were carried still further: the connection between the pope and the Roman-Catholic Church within the Austrian dominions was almost severed, and the functions of the church itself were reduced to a minimum. Many monasteries were suppressed; the Latin language was abolished in the administration of the sacraments; the tithes were turned into the treasury of the state; the priests were placed on an equal footing with other government officials, etc. Oct. 31, 1781, the celebrated edict of toleration was issued. Protestants obtained full citizens' right throughout the Austrian dominions, were admissible to the highest offices, and received freedom of worship, even in the Archduchy of Austria, where a superintendency was organized under the head of an evangelical consistory in Vienna, and a seminary for evangelical theology founded in the same city. Though many of Joseph's reforms were revoked by his immediate successors, and though ultramontane tendencies became more and more visible during the first half of the nineteenth century, the Roman Church in Austria was still kept in a position subordinate to the State, up to 1855. The dangerous political concessions which in 1848 made the Austrian monarchy tremble in its very foundation brought forward the idea to seek a support for the throne, not only in the army and the police, but also and pre-eminently in the Roman Church; and Aug. 18, 1855, Francis Joseph I. signed a concordat with the pope, by which the whole ecclesiastical legislation of Joseph II. was swept away, the Roman Church established in the empire as a state in the state, and its connection with the pope thoroughly cemented. Shortly after, a re-organization of the Protestant churches was promised, and in Hungary this re-organization was promptly carried out. But in the German and Slavic parts of the empire it was long delayed; and when at last it came, in the form of a provisional constitution (April 8, 1861), it proved unsatisfactory.

The partiality shown to the Roman-Catholic Church is too flagrant. Only a Roman priest can keep a valid register of births and deaths. When a Roman-Catholic wishes to embrace Protestantism he must for six months separate himself from all intercourse with Protestants, and devote himself exclusively to the teaching of a Roman-Catholic priest; while a Protestant who wishes to embrace Romanism needs only to go to the nearest priest, and deliver himself up. In Austria Proper the Protestants are not allowed to have churches with music and bells, but only chapels without entrance from the streets, etc. Many of these petty annoyances with which the priest still hopes to fight the pastor, the Protestants have now succeeded in freeing themselves from, but, characteristically enough, only by attacking them one by one, and by going directly to the emperor himself.

AUTHORIZED VERSION OF THE BIBLE. See ENGLISH BIBLE VERSIONS.

AUTO-DA-FÉ, Spanish for *actus fidei*, "act of faith," signified the public enunciation of the judgments of the Inquisition over heretics and non-Christians, and was also called *sermo publicus*, or *generalis de fide*, because connected with a sermon on the Catholic faith. The act commonly took place on a Sunday. At sunrise, the victims, with the hair shaved off, and variously dressed, according to the different degrees of punishment, were led in a solemn procession, with the banners of the Inquisition at the head, to some public place or church. When the secular authorities whose duty it was to be present had sworn to stand by the Inquisition, and execute its orders, the sermon on the faith was delivered, and then the judgments against the dead and the living were pronounced. Next the relapsers, and those who refused to recant, were expelled from the church, and given over to the secular authorities for punishment, and then the procession again began to move. The bones of the dead who were condemned were carried on sleighs to the place of execution. Those who were condemned to death rode on asses, between armed men, and wore coats and caps, called in Spanish *sanbenito*, painted over with devils and flames. Not only the mob and the monks, but also the magistrates, and sometimes even the king and the court, were present at the spectacle. There were, however, differences in the solemnization of auto-da-fés in Southern France, in Spain, in Italy, and in the Portuguese colonies in India. From the middle of the eighteenth century the auto-da-fés disappeared, and the verdicts of the Inquisition were executed in private.

AUTPERTUS, Ambrosius, b. in Southern France early in the eighth century; lived at the Carolingian court as *orator*, but retired to the Monastery of St. Vincent, on the Voltorno, in Southern Italy, and died there in 778 or 779, as abbot. He wrote commentaries on the Psalms, the Song of Songs, and the Apocalypse, of which the last, given in *Bib. Patr. Max.*, tom. XIII., is his principal work.

AVE MARIA, or HAIL, MARY, the angelic salutation, the words with which the angel Gabriel saluted the Virgin (Luke i. 28), as rendered by the Vulgate, and afterwards the name of a peculiar form of prayer authorized by the Roman Church for the invocation of St. Mary. The prayer consists of a scriptural part, — the words of the angel, "Hail, Mary, full of grace; the Lord is with thee;" and the words of Elisabeth, "Blessed art thou among women, and blessed is the fruit of thy womb," — and a precatory part: "Holy Mary, mother of God, pray for us sinners now, and at the hour of our death." The first part occurs in the *Liber Antiphonianus*, attributed to Gregory the Great, but did not become a fixed formula until the end of the eleventh century; and the constitution of Bishop Odo of Paris (1196) is the first instance in which this formula is authorized to be taught together with the formulas of the Creed and the Lord's Prayer. The precatory part was added in the fifteenth century, and was authorized in the breviary of Pius V., in 1568.

AVIGNON, the capital of the department of Vaucluse, situated on the Rhone, formed in the middle ages, together with the adjacent districts, a countship belonging to Provence. Queen Johanna I. of Sicily, born a countess of Provence, sold the countship of Avignon in 1348 to Pope Clement VI. for eighty thousand gülders. In 1662 Louis XIV. seized the city in order to avenge a slight which Pope Alexander VII. had shown his ambassador, but gave it back again in 1663. In 1791 the countship of Avignon, as well as that of Venaissin, which King Philippe had bequeathed to the pope in 1273, were incorporated with France. From 1305 to 1377 the papal residence was changed from Rome to Avignon. Seven popes resided there, — Clement V., John XXII., Benedict XII., Clement VI., Innocent VI., Urban V., and Gregory XI.; and during this period, the so-called "Babylonian Captivity" of the popes, Avignon was one of the gayest and most corrupt cities in the world. Petrarch, who staid there for some time, called it the third Babylon.

AVIS, The Order of, originated from the *nova militia*, an association of knights, which King Alfonso I. of Portugal founded in 1145, to fight against the Moors who still held the southern part of the country. In 1166 Johannes Civita, Abbot of Citeaux, gave this association an ecclesiastical organization, and in 1204 Innocent III. confirmed the rules of the order. Also the name changed. In 1166 the *nova militia* conquered Evora. King Alfonso presented the city to the knights, who now assumed the name of "Brethren of St. Maria of Evora;" and when, in 1211, King Alfonso II. presented the city of Avis to the order, its name was finally fixed as "The Order of Avis." In the thirteenth century the order became a dependent of the Spanish order of Calatrava, but in the beginning of the fifteenth century it once more became independent. In 1789 it was transformed into an order of military merit, and the ecclesiastical vows were abolished, that of chastity having been dropped already earlier.

AVITUS, Alcimus Ecdidius, descended from a distinguished Romano-Gallic family, and died in 525 as Bishop of Vienne, Burgundy. At the conference between the Catholic and Arian theologians in 499, he was the principal representative of the former party, and gained the confidence of the Burgundian king, Gundobald,

which was of so much the greater consequence as the Burgundians were Arians. Later on, Sigismund, the son and successor of Gundobold, was converted to Catholicism by the influence of Avitus; and many, though not all, of his subjects followed his example. Avitus also presided at the synod of Epaon in 517, which regulated the ecclesiastical relations of Burgundy. But, besides being thus very active in many practical affairs, he was also a prolific writer. Eighty of his letters are still extant, addressed to the Frankish and Burgundian kings, to the bishops of Gaul, of Milan, Constantinople, and Jerusalem, etc. Of his poetical productions is extant, *De Mundi Principio*, a large didactic epic in five books. See EBERT: *Gesch. der christl. lat. Litt.* p. 377 sqq. Collected editions of the works of Avitus have been given by Sirmond, in *Max. Bibl.*, T. IX., p. 603, and by Galland: *Bibl. Tat.*, T. X., p. 761; BINDING: *Gesch. des Burgundischenreichs*, Leipzig, 1868, p. 168 sqq.

AWAKENING is the term descriptive of the beginning of conversion as a divine work, because in Scripture parlance the unrepentant sinner is "asleep" (Eph. v. 14). According to the mental and moral condition of the sinner will be the outward form of the awakening, — either sudden or slow, vehement or quiet. It must, however, be acknowledged that a genuine Christian life is quite conceivable without any "awakening" at all; for many grow up in unbroken fellowship with God, and enter into conscious faith, and love and joy, not, it is true, without conviction of their lost condition, and repentance of sins, but without any perceptible beginning of a Christian experience. It is to be borne in mind that the "awakening" in any case is only a beginning; the awakened one is not yet converted, regenerated, only on the way to conversion: hence it is possible for such persons to fall asleep again, as has frequently been the case. This truth explains the wholesale falling-away which usually follows a great revival. The machinery of revivals produces many converts who are awakened, but who never get any farther. But, when God speaks, the soul hears and obeys. Those who are the subjects of his grace walk through life the exponents of righteousness. See REVIVALS, SPENER. [See ROBERT KÜBEL: *Gesammelte Vorträge: über christliche Nüchternheit*, Barmen, 1877.] KLING (Herzog, ed. I.)

AYLMER, John, b. at Norfolk, Eng., 1521; d. in London, June 3, 1594; was educated at Cambridge; became the tutor of Lady Jane Grey, and was made Archdeacon of Stow in 1553. During the reign of Mary he retired to Zürich; by Elizabeth he was made Archdeacon of Lincoln in 1562, and Bishop of London in 1576. He was a firm but somewhat narrow-minded man, and opposed the Puritans with the same harshness as the Romanists. Against Knox he wrote, *An Harborrowe for faithfull and trewe Subjects*, etc., 1559.

AZAZEL. This word is a transliteration of the Hebrew term translated in the authorized version (Lev. xvi. 8 sq.) "scapegoat;" but the correct interpretation is much debated. Some consider *azazel* as the name of a region, "the desert," or of a person, the opposite to Jahveh, either a spirit, a demon, or Satan himself. The last interpretation has met with great favor; but against it may be urged that nowhere else in the Pentateuch is Satan mentioned, and the fact renders it all the more unlikely that he should be mentioned here by a name he never has in the Bible. It is therefore decidedly better to regard *azazel* as impersonal, and interpret Lev. xvi. 8: "and Aaron shall cast lots upon the two goats; one lot for Jahveh, and the other lot for Azazel, i.e., for 'going very far away.'" According to the Talmudic tractate, *Yoma*, the high priest, knew by a sort of telegraphic communication between Jerusalem and the wilderness, — the waving of cloths by set watchers, at regular distances, — whether and when the goat arrived in the wilderness, as was necessary, for the other sacrifices were not to be offered until it arrived there (Lev. xvi. 23, 24). See ATONEMENT, DAY OF. WILHELM VOLCK.

AZYMITES (from *ἀ* negative, and *ζύμη, leaven*), the epithet given to the adherents of the Latin Church by those of the Greek Church, because the former use unleavened bread in the Lord's Supper. In reply the Latins called the Greeks *Fermentarii*. The first one to attack the Latin Church upon this question was Michael Caerularius, Patriarch of Constantinople (1051), accusing her of heresy upon this point. The Latins have made it a grievous sin to use leavened bread in the Eucharist, yet they have not presumed to damn the Greeks: so far from doing so, they declared in the council of Florence (1439), that transubstantiation took place just the same, whether the bread were leavened or not. See CÄRULARIUS, MICHAEL.

B.

BAADER, Franz Xavier, b. in Münich, 1765; d. there May 23, 1841; studied, first medicine, and afterwards mineralogy; travelled in England 1792–96; was appointed, first councillor, and afterwards director, of the mining department in Munich; and became in 1826 professor of philosophy and speculative theology in the university of the same city, in which position he exercised considerable influence. He was a theosophist rather than a theologian; and the aphoristic and paradoxical form in which he presented his mystical speculations often makes it difficult to understand him. But he was an original thinker, of great suggestiveness; and, though a Roman Catholic, he maintained a very independent position with respect to the papacy, which he considered a very equivocal institution, not essential to the church. His collected works, edited by several of his adherents (Hoffmann, Hamberger, Emil von Schaden, Lutterbeck, etc.), appeared in 16 vols. at Leipzig, 1850–60. A writer in the "Encycl. Brit." (9th ed. vol.III.175) calls him "the greatest speculative theologian of modern Catholicism."

BA'AL and BEL. I. Baal, frequently mentioned in the Old Testament as the god of the idolatrous Israelites, as he was of the Canaanites (Phœnicians, Philistines, and Edomites). And, as the Phœnicians naturally carried their religion with them wherever they went, the name of Baal was very widely spread. See Phœnicians.

1. *The name* means "lord," or "possessor," and, when used in a special sense, "head of the wife." This meaning it shares with the other Shemitic divinities, for they all set forth the idea of power, and thus differ in conception from the Aryan divinities; and also in that, apparently, these Shemitic gods were originally one god, who took different names according to the localities in which he was worshipped, and so, in course of time, arose separate divinities.

2. *The use of the name.* — Baal was the commonest name for god among the Phœnicians, and everywhere designated the highest god, or the highest worshipped in any particular place. So, also, it is used as a description, e.g., "Melkart, the Baal of Tyre." In the Old Testament is frequently the plural, "Baalim;" meaning either in general "the idols," or the Baals collectively, which had their especial seats in different localities.

Baal is, without doubt, a sun-god, and a male divinity *par excellence*. He is very frequently called Baal Chamman; and Chamman, "hot," is applied to the sun in Hebrew. So, also, Baalbek was called by the Greeks Heliopolis (city of the sun). It is also noticeable that the Greeks and Romans identified Melkart, the Baal of Tyre, with Herakles (Hercules), the sun-god. At Beth-Shemesh (the sun-temple) was there an altar to Baal: and it does not militate against this identification when Baal and the sun are distinguished as separate divinities (2 Kings xxiii. 5); for Apollo was originally a sun-god, but afterwards was distinguished from the sun.

In the Shemitic divinities the beneficent and the destructive powers were united: so in Baal we find such names as Hannibal, "gracious is Baal," Asdrubal, "Baal helps." On the other hand, Baal is set forth as a destructive god, whose wrath must be placated; and so there were sacrifices of children (Jer. xix. 5, xxxii. 35) to which many classical writers testify, although they call Baal Saturn, or Kronos. No distinction is to be made between Moloch and Baal, as if the one were destructive, while the other was beneficent. See Moloch.

3. *Different Baals.* — *a.* Baal-Berith (*lord of the covenant*), worshipped by the Shechemites, the protector of the "covenant" formed between men (Judg. viii. 33, ix. 4).

b. Baal-Peor (*lord of Peor*), a god of the Moabites or Midianites, so called because worshipped upon Mount Peor (Num. xxiii. 28, xxv. 3). The common interpretation, which insists upon obscene rites in the worship of Baal-Peor, is altogether aside from the plain text. Not the prostitution of female devotees who yielded up their virtue in discharge of a religious duty, but fornication and idolatry, are spoken of.

c. Baal-Zebub (*lord of the fly*). See Beelzebub.

d. Baal-Gad (*lord of fortune*), a place near Hermon (Josh. xi. 17, xii. 7, xiii. 5.)

e. Baal-Meon (*lord of the habitation*), a town where was a temple: in full form, the name is the Temple of Baal-Meon, Beth-Baal-Meon (Josh. xiii. 17), contracted into Baal-Meon (Num. xxxii. 38; 1 Chron. v. 8), and thus the name of a Moabite city (Ezek. xxv. 9), called also Beth-Meon (Jer. xlviii. 23), Beon (Num. xxxii. 3); now *Ma'in*, nine miles south-east of Heshbon. It was assigned to Reuben.

f. Baal-Zephon (Exod. xiv. 2; Num. xxxiii. 7), a camping-ground for the Israelites, on the Red Sea, where there was a Baal imported thither from the north.

g. Baal-Tamar (*lord of the palm*), a place near Gibeah (Judg. xx. 33). The palm, *tamar*, by its height, spread, and perpetual greenness, would be a good symbol of Baal, the fruitful-making sun.

h. and *i.* The Palmyra inscriptions speak of two further forms of Baal, the divinities Aglibol and Malachbel. They are named and pictured together, and represented the sun and the moon; for on one monument Aglibol has a half-moon over her shoulder, while Malachbel is borne up by an eagle, and has a crown of sun-rays. In the name Aglibol we have a mingling of the word for a young steer and Baal, reminding us of the classic tales of Zeus, in the shape of a steer carrying off Europa.

4. *The Baal-Cultus in Israel.* It is unquestionable, that, in the earliest times, the Hebrews called their god Baal. In proof, these names, in

Saul's family compounded with Baal, as Eshbaal (Ishboshesh), and Merib-baal (Mephiboshesh) (1 Chron. viii. 33, 34), may be quoted.

The worship of Baal was known to the Hebrews while in the desert, and many were induced to adopt it by the Moabitish women (Num. xxv.); and this worship, in the time of the Judges, became their besetting sin, so that vigorous, though only partially successful, efforts were made to eradicate it (Judg. ii. 11, 13, iii. 7, vi. 25 sq., x. 6; 1 Sam. vii. 4, xii. 10). Then came the reformation under Saul and David; a relapse followed under Solomon; and at length Ahab, King of Israel, influenced by Jezebel, introduced the worship of the Zidonian Baal, and advanced this idolatrous worship to the exclusion of the Jehovah cultus (1 Kings xvi. 31 sq., xix. 10). And it had so strong a hold upon the affections of the people that it was not until Jehu, by stratagem, put a large number of Baal-worshippers to death, that this hold was loosened; only temporarily, however, for the people returned to it not long after (2 Kings x. 18–28, xvii. 16). In Judah there was likewise inveterate Baal-worship, although not so much favored by the reigning house. Ahaz practised it (2 Kings xvi. 3; 2 Chron. xxviii. 2); Hezekiah repressed it (2 Kings xviii. 4); but Manasseh continued it (2 Kings xxi. 3). He, however, was the last king to do so.

Baal was worshipped by animal sacrifices (1 Kings xviii. 23; 2 Kings x. 24), with incense (Jer. vii. 9, xi. 13, xxxii. 29), and by kissing his images (1 Kings xix. 18). His pillars or images were made of stone or of wood (2 Kings x. 26, 27), and even of silver and gold (Hos. ii. 8, margin). It was usual for Baal to be found in conjunction with Asherah, or Astarte (Phœnician, *Baalath*, cf. the Assyrian-Babylonian pair, Bel and Beltis, or Bil and Bilish), upon heights, either natural or artificial, where were their altars (Judg. vi. 25; 2 Chron. xxxiv. 4; Jer. xix. 5, xxxii. 35). See ASTARTE. Near by stood the sun-images (2 Chron. xxxiv. 4). The attempt to get nearer God by climbing a hill accounts for the practice of offering incense to Baal upon the roofs of houses (Jer. xxxii. 29, cf. 2 Kings xxiii. 12). We read of Baal temples in Samaria (1 Kings xvi. 32; 2 Kings x. 21), and in Jerusalem (2 Kings xi. 18), of Baal priests and prophets, and of bloody rites (1 Kings xviii. 19, 28).

II. BEL (Assyrian, Bil; Greek and Latin, Bel) is called, in the authorized text and on the Assyrian inscriptions, one of the greatest gods of the Babylonians (Isa. xlvi. 1; Jer. l. 2, li. 44), and probably he was the chief. He was called "The Exalted One, the Light of the gods, Father of gods, Lord of lands, Ruler of all" Whether he represented a natural force has not been as yet certainly determined; but it is probable he was a sun-god. Later on he was identified with the god of the planet Jupiter (Marduk), and so called the star Jupiter. But this comparatively recent form of Bel gave rise to the distinction Bel minor, or the younger Bel, and Bel priscus, or the old Bel; and when transferred to Greece and Rome, for their names for the planets are Babylonish in origin, they became Bel Jupiter and Bel Saturn. This planetary interpretation was, however, at first quite secondary; yet a similar difference between cognate divinities has been found in many religions, for it rested upon the conception of a concealed and a revealed god. The highest god was so transcendent, that he was quite invisible; but between him and mortals there was a revealer who shared the divine nature, but was not identical with the supreme god.

LIT. — On the general literature see the list under ASTARTE. Further: Upon Baal-Peor, KAUTZSCH: *Die Aechtheit des moabit. Altertums geprüft*, 1876. Upon Aglibol and Malachbel, DE VOGÜÉ: *Syrie centrale*, 1869. Upon Baal in the Israelitish proper names, NESTLE: *Die israelit. Eigennamen nach ihrer religionsgeschichtl., Bedeutung*, Haarlem, 1876. WOLF BAUDISSIN.

BAALBEK (*bäl'bek*), a city of Cœle-Syria, celebrated for its magnificence in the first centuries of the Christian era, and famous ever since for its ruins. Here Baal as the sun-god was worshipped, and in later times, at all events, Venus; for the immorality of the place was notorious. Baalbek is situated on a plain near the foot of the Anti-Lebanus range, about forty miles northwest of Damascus, and thirty-eight hundred feet above sea-level. It is known in history under the Greek name Heliopolis, "city of the sun;" but Baalbek was the earlier name. Curiously enough in Egypt there was a Heliopolis, which was also called On. Hence the plausible supposition that these two places were of common origin. In proof, the saying of the author of *De Dea Syria*, that in the great temple of Heliopolis an antique idol was worshipped which had been brought from Egypt, is quoted, and also the statement of Macrobius in his *Saturnalia*, that the statue of Jupiter Heliopolitanus came from Egypt. It was only after it was made a Roman colony, under the name *Colonia Julia Augusta Felix Heliopolitana*, that Baalbek became a place of first-class importance. Up to that time it was in obscurity. It cannot be identified satisfactorily with any Bible locality. It is mentioned by Josephus (*Antiq.* xiv. 3, 2), Pliny (*Nat. Hist.* v. 22), and Ptolemy; and coins of the city have been found of almost all the emperors from Nerva to Gallienus.

The magnificent ruins which now arrest the traveller's attention, and excite his wonder, are proof of the lavish expenditure of the emperors of the second and third centuries. We are able, by coins, to reconstruct partly the two temples as they once stood. The Great Temple, one of the wonders of the Old World, designed apparently as a pantheon, and built, it is probable, by Antoninus Pius (A.D. 150), is now almost entirely destroyed. Only six columns yet stand. It was built upon the site of another temple; and in the west wall of its platform are the three famous blocks of stone, placed side by side, and twenty feet from the ground, measuring respectively sixty-four feet, sixty-three feet eight inches, and sixty-three feet, and are thirteen feet in height. In the quarry in the neighborhood there is a stone cut out, but not yet separated from the rock, which is seventy-one feet long, fourteen feet high, and thirteen wide, and weighs probably about fifteen hundred tons. The presence of the three stones mentioned gave the temple the name

Trilithon or "Three-Stone Temple." Slightly to the north of the Great Temple is the Temple of the Sun, which is remarkably well preserved. The columns are forty-five feet high, including the Corinthian capitals, and the circumference of each nineteen feet. The temple is entered through an exquisitely carved doorway. The central stone of the architrave having subsided since 1659, it lately became necessary to prop it, to the detriment of its appearance. At the west end of the *cella* was the raised sanctuary, where the altar stood during the Christian period. Farther east there is a very small but very beautiful circular temple, consisting of a semicircular *cella* surrounded by eight Corinthian columns. It was formerly a Greek chapel, but is now falling to decay.

In the early Christian centuries, Baalbek was one of the most flourishing seats of Pagan worship; and the Christian writers draw strange pictures of the morality of the place. In 297 Gelasinus was martyred there. The story is curious. He was a comic actor; and one day, in the course of a public mockery of Christian rites, he was jestingly baptized. But, when he came forth from the bath, he said solemnly, "I am a Christian, for I have seen in the bath an awful and majestic spectacle; and for Christ's sake I am ready to die." The people, in rage, stoned him; and the magistrate, in order to spare him further suffering, had him beheaded. See Smith and Wace: *Dict. Christ. Biog., s. v.* The Emperor Constantine, according to Sozomen, issued a rescript against the licentious rites of the people, and founded a *basilica* among them; but, on the accession of Julian, the Pagan population broke out into violent persecution, and the city became so notorious for its hostility to Christianity, that Christians were banished thither from Alexandria as a special punishment. Theodosius the Great is said to have turned "the Temple of Balanius, the Trilithon," into a Christian Church (*Encycl. Brit. sub voco*). Later on, bishops of Heliopolis are mentioned. The city was captured by Abre Ubeida on his march from Damascus to Hums. Since then it has declined. It has often changed masters, and war has left its indelible marks. The present unsightly town is a great contrast to the city of the past. Earthquakes have done much to reduce to ruins the magnificent temples reared at such cost.

The ruins of Baalbek have been often described; but one of the best, if not the best, works on the subject is still Wood and Dawkins: *Ruins of Baalbec*, London, 1757. See also Robinson: *Later Biblical Researches*, Boston, 1852, pp. 505–527; Mrs. Burton: *Unexplored Syria*, London; and the Handbooks of Syria by Porter (5th ed.) and Bädeker (2d Ger. ed. 1881).

BAANITES. See Paulicians.

BA'ASHA (*valor*), son of Ahijah, of the tribe of Issachar, third king of Israel, by the slaughter of Nadab and all his family (1 Kings xv. 27), thus unintentionally fulfilling Ahijah's prophecy (1 Kings xiv. 10). Although of common origin, he made a warlike and brave king, but increased the demoralization of his kingdom by persisting in the way of Jeroboam. Jehu prophesied against him, but without effect. While engaged in fortifying Ramah, in order to prevent any intercourse between Judah and Israel, Baasha was attacked by Benhadad, King of Syria, who had been incited by Asa, King of Judah, and compelled to stop building. See Asa. Baasha reigned probably for a long time after this; for in all he ruled twenty-four years (B.C. 955–932), and was buried in Tirzah. Upon his son and successor, Elah, the prophecy of Jehu was fulfilled (1 Kings xvi. 12, 13). RÜETSCHI.

BABA. See Mishna.

BABYLON, the metropolis of the Babylonian Empire, was built on both sides of the Euphrates, on the spot where the present Hillah stands. The records of the Old Testament (Gen. x. 10) ascribe the foundation of Babel, Erech, Accad, and Calneh, to Nimrod the Hamite (Cushite); and this agrees with the inscriptions found in the ruins, according to which Uru (the Chaldæan Ur, Gen. xi. 28), Arku (the present Warka, the biblical Erech), Babilu (the Babel of the Bible), etc., were cities of non-Shemitic origin. The Old Testament (Gen. xi. 9) brings the name Babel in connection with the confusion of tongues, and the dispersion of the race into nations, and derives it from the Hebrew בָּבַל "confusions." The inscriptions, however, give another etymology, explaining Bab-Il as the "gates of El," or simply "God's gates." The existence of the city as the centre of the Chaldæan and a pro-Chaldæan, Accadian civilization, can be traced back to about three thousand years B.C.

The whole city, enlarged and completed by Nabopolassar and Nebuchadnezzar, formed a square with a circumference, according to Ctesias, of three hundred and sixty stadia (about fifty-six miles), or, according to Herodotus, of four hundred and eighty stadia (about seventy-five miles), a difference which perhaps arose from the latter including the suburb Borsippa. A wall enclosed this city, according to Herodotus, two hundred cubits high and fifty cubits broad, so that two chariots, each harnessed with four horses abreast, could easily pass each other between the battlements. It was built of brick and asphaltum, mounted with two hundred and fifty towers, and surrounded by a deep and broad ditch filled with water from the Euphrates. One hundred gates, with posts, leaves, and sills of brass, led into the city. All along the Euphrates high embankments protected the city against inundation; and gates of brass, and flights of steps of masonry, led down to the river. The two parts of the city were connected by a bridge, built by Nebuchadnezzar, resting on stone pillars, and provided with a pathway of cedar-wood and palm-beams, which was removed during night. The whole area was laid out in minor squares by straight streets one hundred and fifty feet broad, and lined with houses of three or four stories; but the interior part seems to have been occupied by gardens and orchards. This "the praise of the whole earth" (Jer. li. 41), "the glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. xiii. 19), was, by its magnitude, splendor, riches, luxury, art, and science, the centre of Western Asia; but it was also a seat of boundless debauchery and vice (Isa. xiv. 11, xlvii. 1; Jer. li. 39; Dan. v. 1 sqq.).

The ruins of the western part of the city are by far not so imposing as those of the eastern

part, consisting of the three huge mounds, — Al-kasr, Tell Amrân, and Babil. According to inscriptions found in the mound, Al-kasr represents the palace built by Nebuchadnezzar. The mound forms a square seven hundred yards in circumference, and consists of loose bricks, tiles, and fragments of stone. Remnants of solid walls, with traces of architectural ornamentation, are met with in the middle of the mound: in the northern part the great lion was found, of black basalt, called by the Arabs the "idol," or the "elephant." At a distance of seven hundred metres south of Al-kasr, rises the hill Tell Amrân, thus called from a chapel or tomb erected on its top in honor of Amrân, the son of Ali. The mound forms an irregular trapeze four hundred metres broad, and its two parallel sides respectively five hundred and three hundred metres long. Of solid wall, there are here no traces. The surface consists of sand and rubbish, but it is evident that the place has been used for a long time as a burial-ground. The mound is generally thought to represent the famous "hanging-gardens," — a construction of terraces four hundred feet long, four hundred feet broad, and so high that it overlooked the towers of the palace. The most imposing part, however, of the ruins is Babil, a mound one hundred and eighty metres long, seventy metres broad, and forty metres high. Walls and other traces of architectural construction are here easily distinguishable; and it can hardly be doubted that this mound represents a Temple of Belus, identical with that temple which is mentioned in an inscription of Tiglath-Pileser IV., one hundred years before Nebuchadnezzar, and was dedicated to Bel Merodach, but different from that which, situated on the western bank of the Euphrates, at Borsippa, generally goes under the name of the "Tower of Babel," and which was dedicated to Bel-Nebo.

On the western bank of the river, are the ruins of the second royal palace, opposite the hills of Tell Amrân, and two miles farther to the north, at the old Borsippa, the much more interesting ruins of the above-mentioned Temple of Bel-Nebo. This temple formed, so to speak, an artificial mountain of brick. The ground upon which it stood was laid out as a square, two stadia on each side, and surrounded with a wall. In the centre of this ground, stood a square building of brick and asphaltum, six hundred feet on each side; and from this basis arose the tower, pyramidally, six hundred feet high. Stairs, with landings and resting-places, led, on the outside of the building, to the uppermost story, which contained a golden altar and a magnificently prepared base for the god, but no statuary. The lowest story, however, contained statuary representing the god sitting on a golden throne, behind a golden altar, on which one thousand pounds of incense were burnt every year, on the day of his festival. An inscription, which exists in two copies, tells that Nebuchadnezzar found this building partly unfinished, partly in decay, but restored and completed it. It seems to date back from an extremely old age; and when local tradition identifies the present mound of ruins, the Birs Nimrod, with the Tower of Babel (Gen. x. 10), most Assyrialogists seem willing to accept the tradition. After the fall of the Babylonian Empire the building gradually fell into decay. Xerxes broke down the uppermost story, and carried away all the ornaments. Alexander the Great thought of restoring the building; and ten thousand laborers were employed for two months in carrying off the accumulated rubbish. But with his death the work stopped. At present the mound of ruins has only half the height the building itself had. The upper stories have tumbled down, and covered the lower with their *débris*. Several indications show that fire has played a part in the destruction.

The city was first conquered by Cyrus in 538 B.C., and then again in 518, after a revolt, by Darius Hystaspis, who filled up the ditch, and lowered the walls to half their original height. Xerxes plundered, not only the Temple of Belus, but also the palaces; and the restoration which Alexander the Great promised was baffled by his death. But the severest blow, the city received from the building of a new royal residence in its neighborhood, — Seleucia. From that moment it began to decay. It became a sort of quarry. Seleucia, Ktesiphon, Kufa, and even Bagdad, were built of bricks taken from Babylon. At present the site of the city is a place of unspeakable desolation, just as the prophets said it should be (Isa. xiii. 19, xiv. 4; Jer. li. 37).

Lit. — Rich: *Memoirs on the Ruins of Babylon*, 1818; Layard: *Babylon and Nineveh*, London, 1853; Loftus: *Chaldæa and Susiana*, London, 1857; Oppert: *Expédition scientifique en Mésopotamie*, 1858–64, with maps and plans. Rawlinson: *Five Great Monarchies*, London, 1862–65, 3 vols.; 2d ed. 1871, 3 vols.; reprinted N. Y., 1881, 3 vols.

BABYLONIA is the name which the Greeks and the Romans gave to the "land of the Chaldæans" (Jer. xxiv. 5, xxv. 12; Ezek. xii. 13), generally called Shinar in the Old Testament (Gen. x. 10, xi. 2, xiv. 1), thereby denoting the region along the lower course of the Euphrates and the Tigris, from the point where they approach each other to their mouth in the Persian Gulf, and from Elam on the east, to Arabia on the west. This region forms a vast plain, consisting of a fat, brown soil of extraordinary fertility; and in olden time the natural productiveness of the land was still further increased by excellent cultivation. Immense hydraulic works were erected in order to regulate the inundations of the two rivers, and utilize their waters. The current of the Euphrates is calm and regular, but that of the Tigris is wild and violent; and here huge embankments, immense reservoirs, and long canals were necessary. Besides agriculture, the teeming population was also successfully engaged in manufactures and commerce. Carpets, woollen and linen fabrics, articles of glass and bronze, etc., were produced; and these products were rapidly exchanged for those of Arabia, Ethiopia, and India. The country was rich. In a later period the Persian Empire drew one-third of its revenues from this province alone.

The inhabitants of this country, the bearers of this civilization, were not a pure race. The population consisted, indeed, of two layers: one, the Accadians, reminding, in many respects, of

the Turco-Tartaric or Uralo-Altaic race; and another, the Chaldæan, belonging surely to the Shemitic race. About the former, the Accadians, the original inhabitants of Shinar, the cuneiform inscriptions give a considerable amount of information, — about their language, which was strongly agglutinative; their literature, hymns, and epics, which the Chaldæans translated and imitated; their science and art, astronomy, and architecture, which the Chaldæans adopted and developed; in short, their whole historical position. They built cities which became centres of government and enterprise. Of four of these cities ruins are still extant; namely, Uru, the Ur of the Chaldæans of the Bible (Gen. xi. 28), situated farthest to the south on the right bank of the Euphrates, in latitude 31° north, and represented by the ruins of Mugheir; Larsam, a little more to the north, on the left bank of the Euphrates, represented by the ruins of Senkereh; Arku, still farther to the north, the present Warka, the biblical Erech (Gen. x 10), the Greek Orchë; and finally Babilu, Babylon, the Babel of the Bible. Other cities, not yet identified by their ruins, are mentioned in the inscriptions and in the Bible, such as Accad, Kutha, Sepharvaim, and Nepur. That these cities were not founded by the Shemites is proved by the non-Shemitic inscriptions found in their ruins; and this agrees with the Bible, which ascribes the foundation of Babel, Erech, Accad, and Calneh to Nimrod the Hamite (Cushite) (Gen. x. 10). In the beginning, and for a long time, these towns were rivals of each other; now one, now another, of them carrying the day. A king from this first period of historical time is spoken of as very powerful. He was the ruler of Ur, and his name is generally read Uruk. A whole series of inscriptions relate to him. Another, named Kudurmabuk, from the same period, was King of Larsam. He is probably identical with the Kudurnanchunti, of whom the inscriptions of Asurbanipal says that he ruled over Babylonia 1635 years before Sennacherib, that is about 2280 years B.C. To an Elamitic, that is purely Turanian dynasty, belonged, probably, also the biblical Chedorlaomer (Gen. xiv.). The union of these minor kingdoms into one great empire took place in the middle of the sixteenth century, and was effected by Hammurabi. He was probably a Cassite from Elam, and King of Babylon; but thence he overran the whole region down to the Persian Gulf, conquered Ur, Larsam, Accad, and Karrak, and styled himself king of Sumir and Accad, and the four nations. He made Babylon the capital of his empire, and increased the magnificence of the worship of Bel, who now became the principal god in the religious system of Babylonia. He also built and restored other temples, palaces, and cities, and dug one of the greatest canals, Hammurabi-nubus-nisi, which passed through the Babylonian territory.

The Shemites reached the country from Arabia, and settled first in and about Ur, but spread rapidly to the north, steadily fighting with the Accadians, but finally gaining the ascendency. Nevertheless, although the Chaldæans gradually became the ruling race, the civilization which they developed they adopted from the Accadians. From them they borrowed, not only the art of writing, the cuneiform alphabet, but the very literature. The Shemite Sargon, King of Agané, who in the seventeenth century B.C. conquered Erech, took great pains to have the sacred books of the Accadians translated. Thus there exists a whole series of lyric and epic poems, both in the vernacular Accadian tongue and in the Shemitic translation. The Chaldæan account of the deluge is a translation from the Accadian. It forms part of a great epic cycle: "The Adventures of Izdhubar," which was to the Babylonians what Homer was to the Greeks, — their Bible; and it was from the Ur of the Chaldees that the Israelites carried away with them those religious traditions on which modern life rests; just as it is from this very same source, but through the Greeks and Romans, that modern civilization has obtained its first scientific and artistic tradition. There also exist very minute astronomical notations in the Accadian language, which show that in this field, too, the Chaldæans were borrowers before they became producers; and a table of laws, the oldest in the world, the moral bearing of whose tenets points as directly to an Uralo-Altaic origin as the agglutinative character of the language in which it is written; for here, as in all Uralo-Altaic laws, a greater importance is ascribed to the mother than to the father in the relation of parentage. The double character of the Babylonian people, arising from the two elements of which it consisted, the Accadian and the Chaldæan, was openly acknowledged by the title which the Babylonian kings assumed after the union of the minor kingdoms, — "King of Sumir and Accad;" Sumir probably being identical with Shinar.

The intimate intercourse between Assyria and Babylonia begins during the reign of Tiglath-Pileser II. (745–728 B.C.). He made two campaigns to Babylonia (745 and 731), and succeeded in subjugating the country; but twice Merodach-Baladan of Beth-Iakin rebelled (721 and 710), and not until he was utterly defeated in the latter year by Sargon could a real union between the two countries be accomplished. Sargon (727–707) assumed the title of "King of Babylonia," and ruled the country personally. So did also Essarhaddon (681–669): he even resided in Babylon, whither he carried Manasseh, King of Judah, as a captive (2 Chron. xxxiii. 11; Ez. iv. 2). Generally, however, the Assyrian kings governed Babylonia by viceroys, and this gave occasion to frequent revolts. Thus Assurbanipal (668–626) made his brother Samulsumukin viceroy of Babylonia; and Samulsumukin rebelled, was defeated, and killed. But under Assurbanipal's successor, Assur-ebil-ili, the revolt succeeded. The Babylonian viceroy, Nabopalasar, in connection with the Median king, Cyaxcaras, attacked Assyria. Nineveh fell in 605, and Babylon became the centre of a great empire under Nabopalasar and his son Nebuchadnezzar (604–561). After the death, however, of Nebuchadnezzar, the power of Babylonia immediately began to decline, and in 538 it was conquered by Cyrus, and made a province of the Persian Empire. See NABOPALASAR, NEBUCHADNEZZAR.

The fall, however, of Assyria and Babylonia,

the passing of the empire from the Shemitic to the Aryan race with Cyrus, was a great gain to mankind. Though the earliest religious, scientific, and artistic traditions of our present civilization were cradled in Babylonia, the Babylonian religion, when fully developed, was, nevertheless, a mean and base idolatry, which intellectually prevented all true insight into natural phenomena, and stopped all scientific and artistic progress at a short goal, while morally it left the passions without rule and guidance, and rather encouraged sensuality and debauchery. The Babylonian gods were originally local deities. Bel and his consort, Belit or Mylitta, were originally the gods of Nipur. Hence they were transplanted to Babel; and, when Babylon became the capital of the empire, Bel became the supreme or central deity of the religious system. Sin, the moon-god, was the god of Ur, one of the oldest centres of Babylonian civilization, and was always held in higher esteem by the Babylonians than Shamas, the sun-god. Anu, the god of the heavens, and his consort, Nana, were worshipped at Erech; Hea, god of the sea and the infernal regions, and his consort, Darkina, at Eridu, etc. When all these cities were gathered into one empire, the gods were gathered into one system; a certain rank was ascribed to each of them, and a genealogy was invented. Mystical and fanciful astronomical, or rather astrological, relations were connected with their names; and a mythology was elaborated, half poetical romance, and half scientific symbolization. But when this mythology lost its hold on its devotees, no philosophy arose to take its place, and after a short career Babylonian civilization became an abomination and a curse. See, for further information, the articles on ASSYRIA, BABYLON, CHALDÆA, CUNEIFORM INSCRIPTIONS, DELUGE, and NINEVEH.

LIT. — GEORGE SMITH: *The History of Babylonia*, edited by Professor A. H. Sayce, London, 1877; *Babylonian Literature*, by Professor SAYCE, London, 1877; and what is given under the articles above referred to.

BACCALAUREUS (*Bachelor*), an academical title first introduced in the University of Paris in the thirteenth century, by Pope Gregory IX., and given to such students as had successfully gone through the first examination, but not yet acquired the rights and rank of an independent master, or *doctor*. The etymology of the word is doubtful; some deriving it from *baccalaurea*, a "laurel-berry," others from *baccalus* and *laurea*, a "laurel-twig," and others again from *baccalarii* (*bas chevalier*), denoting a lower class of knights, whose estates did not allow them to take military service in an independent manner, with a retinue of their own.

BACCANARISTS, an ecclesiastical order, thus called after its founder, Baccanari, who after the temporary dissolution of the Society of the Jesuits, in 1773, by this means attempted to restore the order under a new name and in another form. Though favored by Pope Pius VI., the Baccanarists never prospered. In 1814 they entered the re-established order of the Jesuits. See JESUITS.

BACH, Johann Sebastian, b. at Eisenach, March 21, 1685; d. at Leipzig, July 28, 1750; belonged to a family which through several generations had distinguished itself by musical talent, but lost his parents very early, and had, from his fourteenth year, to provide for his own education. Nevertheless, in 1703 he was appointed court-musician in Weimar; and in 1723, then one of the most celebrated musicians of the time, he was made cantor and director of church music at Leipzig. His celebrity he owed mostly to his skill as an organist and pianist. His compositions, which form the foundation for what, in the history of music, is called the German school, were not thought much of during his lifetime. They consist chiefly of church-music, oratorios, masses, etc., for organ and orchestra, for instruments as well as for the human voice; and after his death the manuscripts were divided among his sons, and remained unnoticed till the time of Mendelssohn. His life has been written by his son, Philipp Emanuel Bach; by J. N. Forkel, 1802; and by Ph. Spitta, 1st vol. 1873.

BACON, Roger, b. at Ilchester, in Somersetshire, in 1214; d. at Oxford 1294. His family were in good circumstances, but were much crippled during the reign of Henry III. He studied at Oxford; took orders (1233), and went to Paris, took there the degree of doctor of theology, and, because of his brilliant talents, was called *doctor mirabilis*. In 1250 he was again at Oxford; and then, acting under the advice of his patron, Robert Grosseteste (Capito), he entered the Franciscan order, — the great mistake of his life. His fame spread rapidly; but the rumor of sorcery spread with it, and in 1257 Bonaventura, the general of his order, forbade his lectures, ordered him to go to Paris, where he passed ten years in imprisonment, until released by Clement IV. in 1268. He returned to Oxford and to study; but at the end of another decade he was in prison again, for his opinions' sake, and there he remained until about 1292. He was released only to die. He closed his literary labors with a compendium of theology.

Bacon was one of the stars of the first magnitude. He had an eminently practical mind, and was much fonder of natural science than of metaphysical subtleties. His misfortune was to have been born some centuries too soon; although in many respects he shared the opinions of his time, and is therefore not altogether entitled to the extravagant praise and glory nowadays showered upon him. His popular reputation rests upon his inventions and useful arts. He not only improved the calendar, and in this connection expressd opinions which Copernicus later justified, but studied perspective, and, according to traditions now discredited (see art. "Roger Bacon," in *Encycl. Brit.* 9th ed.), made burning-glasses, a telescope, and gunpowder. His bondage to the state of knowledge of the time is proven by his leaning toward astrology and alchemy; and this knowledge brought him in great trouble, as it was the custom of the day to attribute unusual skill in chemistry or mechanics to the devil. The true greatness of Bacon appears in his marvellous breadth of learning. He trod the whole circle. And withal he was a devout though by no means a blind Roman Catholic; for, while humbly submitting to the pope, he protested, in the name of religion, against the corruptions of his time, and, when

setting forth the Bible as the highest authority in matters of religion, lamented that it was so little known. He set the practical before him, and made experience the touchstone of truth. His recommendation, especially to missionaries, to study ethnology and geography, is a case in point.

Roger Bacon fell into obloquy while living, and into oblivion when dead. Many centuries elapsed before he was at all recognized at his proper worth, and even to-day there is no complete edition of his works. This is greatly to be lamented, inasmuch as until there is there can be no satisfactory study of him. His principal works are, *Opus Majus*, *Opus Minus*, *Opus Tertium*, three large treatises written in prison, amidst great embarrassments, and forwarded by request, secretly, to Clement IV. The *Opus Majus* was published by Samuel Jebb, London, 1733. The *Opus Tertium* was published by J. S. Brewer, London, 1860. Of less account is *Epistola de secretis operibus artis et naturæ et de nullitate magiæ*, Hamburg, 1618.

Lit. — Victor Cousin: *Fragments Phil. du Moyen Age*, Paris, 1848; Prantl: *Gesch. der Logik*, Leipzig, 1855 (see iii., 120–129 for a severe criticism of Bacon's logical doctrines); J. K. Ingram: *On the Opus Majus of Bacon*, Dublin, 1858; Saisset: *Précurseurs et Disciples de Decartes*, Paris, 1861. But the *best* work is E. Charles: *Roger Bacon, sa Vie, ses Ouvrages, ses Doctrines, d'après des textes inédits*, Paris, 1861. H. Siebert, in his inaugural dissertation at Marburg, 1861, gave a summary of Charles and Brewer. Schneider: *Roger Bacon, Eine Monographie*, Augsburg, 1873. (He protests against the extravagant judgments now passed upon Bacon.) Reuter: *Geschichte der religiösen Aufklärung im Mittelalter*, Berlin, 1877, 2 vols. Vol. 2d, pp. 67–86. See the article by Professor Adamson in the *Encycl. Brit.* 9th ed., and by Frommüller in Herzog and Plitt.

BACON, Francis, b. in London, Jan. 22, 1561; d. at Highgate, April 9, 1626. He was a son of Sir Nicholas Bacon; was educated at Cambridge, and was for a time in the diplomatic service. In 1580 he began his legal career, and passed rapidly through its earlier stages. He sat for a number of years in Parliament. In 1607 he became solicitor-general, and at length was made lord-chancellor. Before the Parliament of 1621 he was accused of taking bribes. Judgment was pronounced against him. He was deposed and degraded. The rest of his life was passed in retirement. Pope unjustly called him "the wisest, brightest, meanest, of mankind."

The philosophy of Bacon is contained chiefly in the various parts of his principal work, *Instauratio Magna*, of which the second book, *Novum Organum*, is the most important. His philosophy is a method rather than a system; but the influence of this method in the development of British thought can hardly be over-estimated. As Luther was the reformer of religion, so Bacon was the reformer of philosophy. Luther had claimed that the Scripture was to be interpreted by private judgment, not by authority. The problem of Bacon was to suggest a method of interpreting nature. The old method afforded no fruits. It "flies from the senses and particulars" to the most general laws, and then applies deduction. This is the "anticipation of nature." To it Bacon opposes the "interpretation of nature." Nature is to be interpreted, not by the use of the deductive syllogism, but by the induction of facts, by a gradual ascent from facts, through intermediate laws called "axioms," to the forms of nature. Before beginning this induction, the inquirer is to free his mind from certain false notions or tendencies which distort the truth. These are called *Idols*, and are of four kinds: Idols of the Tribe, which are common to the race; Idols of the Cave which are peculiar to the individual; Idols of the Market-place, coming from the misuse of language; and Idols of the Theatre, which result from an abuse of authority. The end of induction is the discovery of forms, the ways in which natural phenomena occur, the causes from which they proceed. Nature is not to be interpreted by a search after final causes. "Nature to be commanded must be obeyed." Philosophy will then be fruitful. Faith is shown by works. Philosophy is to be known by fruits.

In the application of this method in the physical and moral world, Bacon himself accomplished but little. His system of morals, if system it may be called, is to be gathered from the seventh and eighth books of his *De Augmentis*, and from his *Essays*. Moral action means action of the human will. The will is governed by reason. Its spur is the passions. The moral object of the will is the good. Bacon, like the ancient moralists, failed to distinguish between the good and the right. He finds fault with the Greek and Roman thinkers for disputing about the chief good. It is a question of religion, not of ethics. His moral doctrine has reference exclusively to this world. Duty is only that which one owes to the community. Duty to God is an affair of religion. The cultivation of the will in the direction of the good is accomplished by the formation of a habit. For this Bacon lays down certain precepts. No general rules can be made for moral action under all circumstances. The characters of men differ as their bodies differ.

Bacon separates distinctly religion and philosophy. The one is not incompatible with the other; for "a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." Bacon has been sometimes regarded as a defender of unbelief, because he opposed the search after final causes in the interpretation of nature. But it is one thing to discourage the search after final causes in science, it is another thing to deny the existence of final causes. "I had rather believe," he says, "all the fables in the Legend and the Talmud and the Alcoran than that this universal frame is without a mind" (*Essay on Atheism*). The object of scientific inquiry should be the "form," not the final cause.

While philosophy is not atheistic, it does not inform religion. Tertullian, Pascal, and Bacon agree in proclaiming the separation of the two domains. Tertullian and Pascal do it to save religion from rationalism: Bacon does it to save philosophy from the "Idols." *Credo quia absurdum* is expressed in the following words: "But that

faith which was accounted to Abraham for righteousness was of such a nature that Sarah laughed at it, who therein was an image of natural reason. The more discordant therefore, and incredible, the divine mystery is, the more honor is shown to God in believing it, and the nobler is the victory of faith" (*De Aug.*, Bk. IX.). Religion comes, therefore, not from the light of nature, but from that of revelation. "First he breathed light upon the face of the matter, or chaos, then he breathed light into the face of man, and still he breatheth and inspireth light into the face of his chosen" (*Essay on Truth*). One may employ reason to separate revealed from natural truth, and to draw inferences from the former; but we must not go to excess by inquiring too curiously into divine mysteries, nor attach the same authority to inferences as to principles. If Bacon was an atheist, as some claim, his writings are certainly not atheistic. He must, in that case, have been a hypocrite in order to be a flatterer, and, if a flatterer, a most foolish one. Yet the inductive method has given natural theology the facts which point most significantly to God.

See Lord Bacon's *Works*, edited by *J. Spedding, R. L. Ellis*, and *D. D. Heath*, London, 1857–59, 2d ed., 1870, 7 vols. Popular edition (selected works), N.Y., 1877, 2 vols. J. Spedding: *Life and Letters of Francis Bacon*, London, 7 vols., 1862–74; Dixon: *Personal History of Lord Bacon*, London, 1861, *Story of Lord Bacon's Life*, London, 1862; K. Fischer: *Francis Bacon und seine Nachfolger*, Leipzig, 1856, 2d ed., 1875, translated into English, 1857. Bacon's *Essays*, with Annotations by Richard Whately, D.D., London, 1856, 5th ed., Boston, 1863. ARCHIBALD ALEXANDER.

BACON, Leonard, D.D., LL.D., b. in Detroit, Mich., Feb. 19, 1802; d. in New Haven, Conn., Dec. 24, 1881. He graduated at Yale College in 1820; studied theology at Andover; became pastor of the First Church in New Haven in 1825; resigned his active work as pastor, and became pastor *emeritus* in 1866; was instructor in Revealed Theology in the Yale Theological School from 1866 to 1871, and lecturer on Church Polity and American Church History from 1871 to his death. He was a leading founder, and one of the first editors, of *The Independent* and of *The New-Englander*. He published the *Life and Select Works of Richard Baxter* (1830), *Thirteen Historical Discourses on the Completion of Two Hundred Years from the Beginning of the First Church in New Haven* (1839), *Essays on Slavery* (1846), *Genesis of the New-England Churches* (1874), and other books. He was a very prolific contributor, upon theological, ecclesiastical, and political topics, to the periodical press. He took a very prominent part in the antislavery reform. In the Congregational denomination he was long honored as an able and influential leader. His extraordinary ability as a public speaker on subjects of social and political reform, and before ecclesiastical bodies, was universally recognized. His conversational powers were equally remarkable. His biography is in course of preparation (1882) by his daughters. GEORGE P. FISHER.

BADER, Johannes, b. in the latter part of the fifteenth century; d. at Landau, August (10–15), 1545; was tutor to Duke Ludwig II. of Zweibrücken, and after 1518 minister at Landau. After the diet of Worms (1521) he became a stanch adherent of the Reformation, which he successfully introduced in the city of Landau and its neighborhood. In 1526 he published his *Gespräch-Büchlein*, which is the first Protestant catechism; and in 1544 appeared his *Katechismus*, in which he gives a fuller exposition of the doctrine of the Lord's Supper, somewhat nearer to the views of Zwingli and Butzer than to those of Luther. He also wrote against the Anabaptists. A curious incident in his life is his defence (*Von der Gans — De Ansere*, Strassburg, 1526), appended to a sermon on the Lord's Supper, against the accusation of having given the Lord's Supper to a goose: one of his communicants bore the name *Gans*, "goose."

BADGERS' SKINS are mentioned in the authorized version (e.g. Exod. xxvi. 14; Ezek. xvi. 10) as one of the coverings of the tabernacle, and as the sandals of a fine lady; but the word, from its analogy to the Arabic for *seal*, is now usually so translated. The badger is very rare in Arabia, if, indeed, it be known.

BAGNOLENSES. See Cathari.

BAHRDT, Karl Friedrich, b. at Bischofswerda, Saxony, Aug. 25, 1741; d. near Halle, April 23, 1792; is a disgusting but striking instance of the vulgar rationalism of the eighteenth century; gifted, but destitute of truth; working hard, but never seriously engaged; always hunting after fame, but steadily sinking deeper and deeper into shame. He began his career in 1761 as a lecturer on biblical exegesis in the University of Leipzig, and preacher to the Church of St. Peter, and in 1766 he was made extraordinary professor in biblical philology. He was at this time orthodox, and gave a transcript of Crugott's *Der Christ in der Einsamkeit*, which, like his sermons, found much favor; but in 1768 he received a secret *consilium abeundi*, on account of scandals in his private life, and thus ended the period of his orthodoxy. From 1768 to 1779 he wandered about as professor of biblical archæology in Erfurt, professor of theology in Giessen, director of a *philanthropicum* at Marschlinz in the Grisons, superintendent-general and first preacher at Dürkheim, etc.; always dismissed from his position, after the lapse of a year or two, on account of public or private scandal, and always appointed again to another position by some mistaken Mæcenas; always rising higher and higher towards the great goal of rationalism, — the moral perfection of the race, — and always sinking lower and lower personally in dissoluteness and filth. His chief work from this period of galloping rationalism is *Neueste Offenbarungen Gottes in Briefen und Erzählungen*, — a kind of expurgated Bible, but which scandalized all people of seriousness and taste, even those who were indifferent to Christianity. In 1779 he arrived at Halle, a fugitive, and found refuge under the rule of Friedrich II. In Halle he lectured on Hebrew grammar, metaphysics, morals, Juvenal, etc., and had at times about nine hundred hearers; but his success drove him into rank infidelity. He discarded every vestige still left in him of positive religion, and wrote a *System der moralischen Religion*. Meanwhile his strength began to give way; and the religious reaction which arose in Prussia after the death

of Friedrich II. overtook him. He determined to take the affair more practically, and opened a wine-shop in the neighborhood of Halle, wrote smutty novels for the circulating libraries, founded a secret society which the police had under surveillance, tried to ridicule the religious edict of 1788 by a farce on the stage, etc. The Prussian Government, however, did not appreciate his practices. He spent a year in the dungeons of Magdeburg; and shortly after his release he fell ill, and died from the use of mercury. None of his works are worth reading; but the essay on him by G. FRANK, in *Raumer's "Historische. Taschenbücher,"* 1866, pp. 203–370, is instructive. See also LEYSER: *K. F. Bahrdt, sein Verhältniss zum Philanthropismus u. zur neueren Pädagogik*, 2d ed., Neustadt, 1870. PAUL TSCHACKERT.

BAILLET, Adrian, b. at Neuville, near Beauvais, June 13, 1649; d. in Paris, Jan. 21, 1706; was educated in the Seminary of Beauvais; took orders in 1676, and obtained a small vicarage; but was in 1680 appointed librarian to Lamoignon, secretary to the Parliament of Paris. Among his many works are: *Les Vies des Saints*, 3 vols., fol., 1701, reprinted in 1704 and 1708; *Vie de Descartes*, 1692; *Jugements des Savants; Histoire de Hollande*, a continuation of Grotius, etc.

BAILLIE, Robert, D.D., b. at Glasgow, in 1599; died there July, 1662; studied theology; was made professor of divinity at Glasgow in 1642, and principal of the University in 1661, and took an active part in all the church controversies of his time. His *Letters and Journals*, edited by Laing, in 3 vols., Edinburgh, 1841–42, and provided with a notice of his writings and a description of his life, are of great historical interest. To him we owe the graphic descriptions of the famous Westminster Assembly of Divines, to which body he was sent as one of the five Scotch clergymen in 1643, and sat in it for three years. See SCHAFF'S *Creeds of Christendom*, vol. I., pp. 727, 746 sq.

BAIRD, Robert, D.D., b. in Fayette County, Pennsylvania, Oct. 6, 1798; d. in New York, March 15, 1863; was educated in the Theological Seminary of Princeton, licensed to preach by the presbytery of New Brunswick in 1822, ordained in 1828, and devoted his life most zealously to the cause of Protestantism, education, and temperance, residing in Europe from 1835 to 1843, and acting, after his return, as corresponding secretary of the Foreign Evangelical Society and the American and Foreign Christian Union. Besides other works, he wrote *Histoire des Sociétés de Tempérance des Etats-Unis d'Amerique*, Paris, 1836, and *Religion in America*, Glasgow, 1842, New York, 1856, both of which were translated into most European languages. Dr. Baird was an accomplished linguist, a pleasant speaker, and full of faith and charity. He was privileged to enter into king's palaces, but he entered as readily the houses of the poor. He exerted himself particularly to spread the gospel in Roman-Catholic countries. His life was written by his son, H. M. Baird, D.D., New York, 1866.

BAJUS (DE BAY), Michel, b. at Melin in Hainaut, 1513; d. at Louvain, Sept. 15, 1589; was educated in the University of Louvain, where he took the degree of doctor in theology in 1550, and remained connected with that institution for his whole life,—first as professor since 1551, and then as chancellor since 1575. That self-contradiction which had secretly developed within the Roman-Catholic Church during the middle ages, the Church vindicating Augustine as the highest theological authority theoretically, while practically it abandoned the fundamental doctrines of his system, and approached Semi-Pelagianism, was by Bajus brought into broad daylight. He clung with sincerity to Augustine's doctrines of sin and grace, and consequently he could not avoid coming into sharp opposition to the ruling tendency of the Church. A bitter controversy arose between him and his colleagues in the university. By the Church the whole affair was cautiously hushed up and smoothed over, treated as a mere matter of the school, on account of the dangerous proximity of the Reformation. But, in spite of all precautions, the question soon revived in the polemics between the Dominicans and the Jesuits (*de auxiliis gratiæ*), and it finally burst forth in full flame in the Jansenist controversy. When, in 1551, four of the Louvain professors went away to the council of Trent, Bajus was directed to step in and fill the vacancy; and when, shortly after, one of them died, he obtained his chair. As soon as the three others came home, they felt that a foreign influence had been at work, and in 1560 they effected a condemnation by the Sorbonne of eighteen propositions extracted from the lectures of Bajus. Bajus complained, and prepared for defence. But the Archbishop of Mechlin, Cardinal Granvelle, at once stopped the controversy, and commanded both parties to keep silent. In 1563, however, Bajus published a series of dogmatical tracts: *De Libero Arbitrio; De Justitia; De Justificatione*, etc.; in 1564 another series followed: *De Meritis Operum; De Prima Hominis Justitia; De Virtutibus Impiorum*, etc.; in 1566 all these tracts were collected in *Opuscula Omnia;* and now his adversaries, the Louvain professors at the head, and the Franciscan monks in the rear, could not be kept quiet any more. In December, 1567, the papal bull (*Ex omnibus afflictionibus*) was issued, and the faculty of Louvain was demanded to subscribe to the condemnation of the seventy-six propositions therein enumerated. The bull was a diplomatical masterpiece. Bajus's name was not mentioned; and in the formula of condemnation a comma was left out,—the famous *Comma Pianum*,—which directly reverses the meaning when placed before or after a certain word. Bajus, however, took the bull in good faith, sent an apology to the pope, showed that some of the propositions were not his, others not his alone, but also Augustine's, etc.; and when a papal brief of May 13, 1569, still sustained the bull, he submitted and subscribed. It was feared, however, that, under a new pope, he would try to have the bull reversed; and under Gregory XIII. (1579) there was consequently issued a confirmation of it, which was to be followed up by a new subscription. Also Bajus's relations to the Reformation through St. Aldegonde, and his views of the episcopal authority, of the papal infallibility, etc., were very liberal, and spread widely in the Netherlands and Northern France. His collected works were published at Cologne, 2 vols., 1696, by QUESNEL and GERBERON. See

DUCHESNE: *Histoire du Bajunisme*, Douay, 1731; F. X. LINSENMANN: *Michael Baius und die Grundlegung des Jansenismus*, Tübingen, 1867.

BAKER, Daniel, b. at Midway, Ga., Aug. 17, 1791; d. at Austin, Dec. 10, 1857; was educated in the Theological Seminary of Princeton, and ordained in 1818; was pastor in Washington, D.C., from 1822 to 1828; travelled then for several years as a revivalist preacher through the Southern States, and settled finally in Texas, where he founded Austin College, whose first president he was. He published *A Plain and Scriptural View of Baptism*, two series of *Revival Sermons*, etc. His son published *Memoirs of Daniel Baker*, Philadelphia, 1859.

BAKING, BREAD. While, as a rule, the indispensable work of baking fell to the women, and at least one virgin princess did not consider it beneath her (2 Sam. xiii. 8), and every house had baking facilities, yet there were public bakers in the cities (Hos. vii. 4, 6); and in Jerusalem they gave the name to a street (Jer. xxxvii. 21). There were also court bakers (Gen. xl. 1; 1 Sam. viii. 13). The best bread was made from wheat, the poorest from barley. The dough was made in wooden troughs, and leavened (Matt. xiii. 33). Unleavened bread was also used, as to-day in Palestine, and made in large paper-thin sheets: it is, however, probable that the loaves of the leavened and much thicker bread were yet thin enough to be "broken;" for we do not read in the Bible of "cutting" bread (Lam. iv. 4; Matt. xxvi. 26). The term "bread" is often used for food or provisions in general.

Baking is a very rapid process in the East. The mode to-day, and presumably the ancient mode was the same, is to press by means of a damp cloth a lump of dough, spread out thin, against the inner sides of a stone or metal jar about three feet high, which had been heated inwardly with wood, or dried grass and flower-stalks: in a minute the piece is baked. Heated stones and ashes (when the bread is put in pans) are also used to spread the cakes upon. But there were and are also regular ovens. The fuel was wood (Isa. xliv. 15); although in times of need camels', cattle's, and even human dung, were used (Ezek. iv. 12, 15). The Hebrews sometimes added oil to the ordinary bread (1 Kings xvii. 12). A cake made of flour twice kneaded, and probably fried in fat, seems to be meant in 2 Sam. xiii. 6, 8, 10. ORELLI.

BA'LAAM (*devourer*) was a Jehovah prophet who lived in Pethor, a city of Northern Mesopotamia, not far from the Euphrates. The interesting episode in his life is related at length in Num. xxii. 5–xxiv. 25: reference is made to him in Num. xxxi. 8, 16; 2 Pet. ii. 15, 16; Jude 11, Rev. ii. 14. The story is briefly this: Balak, King of the Moabites, finding himself unable to oppose Israel in battle, called upon Balaam, who had a great reputation in the East as a sorcerer and prophet, and who withal was a worshipper of the God of the Israelites, to curse them, thinking that the curse of a fellow-worshipper would be more efficacious than that of a heathen. On receiving the invitation, Balaam consulted Jehovah, and being refused permission he declined to go. A second and more imposing deputation of Moab and Midian, with promises of wealth and dignity, excited the cupidity of Balaam, who again consulted Jehovah, and this time was granted permission to go, with the distinct understanding that he was to say the words, and none other, that Jehovah would put into his mouth. He gladly went, dreaming of future glory, apparently not perceiving that the condition of the divine permission rendered such dreaming vain. On the journey the angel of Jehovah opposed his path, and it was then the ass spake; showing herself to be a more willing servant of Jehovah than her master. Balaam and Balak met, and the former told the king very plainly that he had no power to say any thing except what God put into his mouth. Balak was both surprised and increasingly indignant to hear the famous prophet, whom he had been at so much pains to bring to curse Israel, bless them in exalted and inspired words. Never did the divine afflatus act so grandly. For the first two times Balaam kept up the form of the heathen auguries; but the last time, perceiving how the divine mind worked, he abandoned incantations and lonely watchings, and yielded himself up unto Jehovah, and, in a strain of eloquence never excelled, he described the future of Israel. Balak quite naturally dismissed him in anger; and the dishonored, ruined prophet went back towards Pethor, but on his way stopped among the Midianites, and out of sheer desperation, desiring to regain popularity, counselled the seduction of the Israelites unto the worship of Baal-Peor by means of the Moabite and Midianite women, shrewdly judging that idolatry would quickest destroy them. See BAAL. Thus Num. xxiv. 25 and xxxi. 8 are reconciled. In the war which ensued, Balaam was killed; and thus the curtain drops upon a strange life, but one of great instructiveness. Balaam is used in the New Testament as the type of those who love the wages of unrighteousness, and tempt unto sin. Very aptly Hengstenberg compares him to Simon Magus (Acts viii. 9–24).

That there are difficulties connected with the narrative is no reason for rejecting it. It is too strange not to be true, and too fitting to the time to be the product of any other age. Balaam was a bad man, though a true prophet. He had no sincere convictions of the superiority of Jehovah. He followed him because it suited his interests. Thus "a man may be full of the knowledge of God, and yet utterly destitute of the grace of God"

LIT. — G. MOEBIUS: *Historia prophetæ Bileami*, Lips., 1676; HENGSTENBERG: *Geschichte Bileams u. seine Weissagungen*, Berlin, 1842; M. M. KALISCH *Bible Studies*, Part 1, The Prophecies of Balaam, London, 1877. VOLCK.

BALADAN. See MERODACH-BALADAN.

BALDE, Jacob, b. Jan. 4, 1604, at Ensisheim, Alsace; d. Aug. 9, 1668, at Neuburg, in the Bavarian palatinate; was educated in the University of Ingolstadt; entered the order of the Jesuits in 1624; became court-preacher and Bavarian historiographer in Munich, 1640, confessor and court-preacher to the count-palatine, Philipp Wilhelm; and acquired a great fame as a poet, not in his native tongue, — for singularly enough his German poetry is piteously poor, — but in Latin, as an imitator of Horace, Virgil, etc. He wrote odes, satires, and epics, of a romantic, humorous,

and religious character. His *Odæ Partheniæ* to the Virgin were separately published in 1648. His *Urania Victrix* (1657), describing the contest between the Christian soul and the temptation of the five senses, impressed Pope Alexander VII. so much that he sent the author a golden medal. A collected edition of his works appeared at Cologne, 1660, and a more complete one at Munich, 1729. Minor selections have often been made; for instance, by Orelli, 1805. See GEORG WESTERMAYER: *Jacobus Balde, sein Leben u. seine Werke*, München, 1868.

BALDWIN, Thomas, d. at Acre, Nov. 19, 1190; was born at Exeter, in humble circumstances, but received a good education, and was archdeacon of Exeter when he entered the Cistercian monastery of Ford, in Devonshire, whose abbot he afterwards became; was made Bishop of Worcester in 1180, and Archbishop of Canterbury in 1184; crowned Richard I. in 1189, and accompanied him in 1190 to the Holy Land. Some treatises by him (ed. by Tissier, 1662) are in Migne, *Pat. lat.*, cciv. 401 sq.

BALE, John, b. at Cove, Suffolk, Nov. 21, 1495; d. at Canterbury, November, 1563; was educated in the Carmelite monastery of Norwich, and at Jesus College, Cambridge, but embraced the Reformation, and had to seek refuge in Germany; returned under Edward VI. and was made Bishop of Ossory, in Ireland, 1552, but fled to the Continent after the accession of Mary, and lived for some years at Basle; returned under Elizabeth, and was made prebendary of the Church of Canterbury in 1560. His principal work is *Illustrium Majoris Britanniæ Scriptorum Summarium*, first published in 1548, then considerably enlarged in 1557–59; but he also became noted as a writer of *Miracle-plays*, in which he violently attacked the Roman Church. His play *Kynge Johan* has been published by the Camden Society (1838); and the Parker Society has published a selection of his works (1849).

BALL, John, b. at Cassington, near Woodstock, in Oxfordshire, October, 1585; d. Oct. 20, 1640. He was educated at Brazen-nose College and St. Mary's Hall, Oxford, and in 1610 was ordained, and became minister at Whitmore, near Newcastle, where he remained until his death. He was a zealous and faithful Puritan, one of the fathers of Presbyterianism in England, and, as Baxter says, "deserving as high esteem and honor as the best bishop in England." He issued a *Small Catechism containing the Principles of Religion*, which reached an eighteenth impression in 1637; and also a larger Catechism, entitled *A short Treatise, containing all the principal Grounds of Christian Religion*, which reached a tenth impression in 1635. These were published anonymously, and highly esteemed and widely used, and were among those consulted by the Westminster divines. He also published "*A Treatise of Faith*, divided into two parts: the first showing the Nature, and the second the Life of Faith," London, 1631 (3d edition, corrected and enlarged 1657, 4to, pp. 428, with an introduction by Richard Sibbs), an exceedingly valuable and complete discussion. His chief work was published after his death by his friend Simeon Ashe, with an introduction signed by five Westminster divines, entitled *A Treatise of the Covenant of Grace*, London, 1645. This is of great importance as exhibiting that view of the covenants which found expression in the Westminster symbols. According to Thomas Blake, "his purpose was to speak on this subject of the covenant, all that he had to say in all the whole body of divinity. That which he hath left behind gives us a taste of it." In this he anticipated Cocceius and the Dutch Federal Theology, as indeed his view of the covenants is somewhat different from theirs. Simeon Ashe also issued several other works of Ball of a practical and controversial character. C. A. BRIGGS.

BALLANCHE, Pierre Simon, b. in Lyons, Aug. 4, 1776; d. in Paris, Aug. 7, 1847; was an intimate member of that circle which formed around Chateaubriand and Madame Récamier, and belonged to the theocratic school of philosophers which arose in France during the restoration. His *Palingénésie Sociale*, 1830, is an attempt to construct the philosophy of history on the basis of the Christian revelation. The same idea is also set forth in his *Vision d'Hébal*, 1841, and *Essai sur les Institutions*, 1818. See SAINTE BEUVE: *Portraits Contemporains* II.; J. J. AMPÈRE: *Ballanche*, 1848.

BALLE, Nicolai Edinger, b. in the Island of Lolland, Denmark, Oct. 12, 1744; d. in Copenhagen, Oct. 19, 1816; was appointed professor of theology in the University of Copenhagen, 1772, and Bishop of Sealand, 1782, and retired from public life in 1808. He wrote the primer, after which all children in Denmark, from 1794 to 1856, were taught Christianity; but the book was not a good one. Compared with the New Testament, which it professed to summarize in systematic form, it was singularly out of tune, and so was the man himself with respect to the time whose spiritual leader he was set to be. A pietist by heart and education, he was a rationalist by study and intellect; and placed between two generations, — of which the one had been commanded to go to church twice every Sunday, under penalty of a money-fine or bodily punishment; while the other proposed to shut up the churches, and use them as public warehouses, — he misunderstood them both, and only added to the confusion. In Copenhagen he began a course of Bible-readings in his church in order to stem the flood of rationalism; but he had to stop because he could not prevent loafers from playing cards in the pews. Out in the country he employed the force of the police to introduce his primer among the pietistical peasants, and children were actually taken away from their parents in order to be educated in what the government considered the only true Christianity. Personally, however he was a pious, kind-hearted, and well-meaning man. CLEMENS PETERSEN.

BALLERINI, two brothers from Verona, — **Pietro,** b. Sept. 7, 1698, and **Girolamo,** b. Jan. 29, 1702, — who, educated in the school of the Jesuits, and afterwards ordained priests, became celebrated by their joint labors on church-history and canon law. They edited the *Sermones S. Xenonis*, 1739, the *Summa S. Antonini*, 1740, the *Opera Ratherii*, 1756, the *Opera Leonis Magni*, 1755–57, etc. Pietro also took active part in the controversies of his time, and wrote *De Potestate Ecclesiastica Pontificum et Conciliorum*, 1765, and *Liber de Vi*

ac Ratione Primatus Pontificum, 1766. Pietro died in 1769; Girolamo several years afterwards. A complete list of their works is found in MAZZUCHELLI: *Gli Scrittori d'Italia* II., 178-185 up to 1758, and in *Verona Illustrata* II., 169 up to 1771.

BALLOU, Hosea, b. at Richmond, N.H., April 30, 1771; d. at Boston, June 7, 1852; was the son of a poor Baptist minister, and struggled hard for an education; began to preach in 1792, but embraced Universalism and Unitarianism; settled at Dana, Mass., in 1794, but removed in 1802 to Barnard, Vt.; in 1807 to Portsmouth, N H.; in 1815 to Salem, Mass.; and in 1817 to Boston, where he took charge of the Second Universalist Society. He founded the *Universalist Magazine* in 1819, and in 1831 the *Universalist Expositor*. He also wrote *Notes on the Parables*, 1804; *Treatise on the Atonement*, 1805; *The Doctrine of Future Retribution*, 1846, and several volumes of sermons. — **Hosea Ballou, 2d,** nephew of the preceding, b. at Halifax, Vt., Oct. 18, 1796; d. at Somerville, Mass., May 27, 1861; was successively pastor of Stafford, Roxbury, and Medford, and from 1853 president of Tufts College at Medford, Mass. He edited the *Universalist Expositor*, and *Universalist Quarterly*, and wrote *The Ancient History of Universalism*, 1829.

BALM in the Old Testament is supposed to be the resin of the terebinth or turpentine tree, which flows out spontaneously or through cuttings. It is exceedingly odoriferous, and greatly esteemed in the East for its healing properties. Gilead was especially noted for it (Jer. viii. 22, xlvi. 11, cf. Gen. xxxvii. 25). But this is not the genuine balsam. The latter is known as balsam, incense, myrrh, bdellium, according to its different forms. The chief variety (*Amyris Gilead.* L.) is mostly thornless, has large triple leaves, numerous blossoms, and small, roundstone fruit. Myrrh, native to the south coast of Arabia, has short, thorny branches, and small triple leaves.

Josephus and Greek and Roman writers have much to say about balm. The former relates that the Queen of Sheba (1 Kings x. 10) brought from Arabia the first balsam-root to Solomon. On the other hand, Greek and Arabic authors affirm that the genuine balsam does not exist outside of Palestine. Certain it is that the gardens of Jericho produced the finest kind; so that Pompey brought it from there to Rome, and the Romans derived revenue from it. Cleopatra imported it thence into Egypt, and planted it in the famous gardens of Matara, between Bilbeis and Cairo. FR. W. SCHULTZ.

BALMES, Jaime Lucio, an eminent Spanish politico-religious writer, b. at Vich, Catalonia, Aug. 28, 1810; d. there July 9, 1848. His parents were poor; but he was able to get a good education, — first in his native town, and then in the University of Cervera, whither he went in 1826, and where he took the different degrees. He was ordained, and in 1832 became an assistant professor. In 1835 he was made a doctor, in 1837 professor of mathematics. During these years Spain was rent by the strife between Maria Christina and Don Carlos. Balmes watched keenly the struggle, and while engaged in teaching, or [illegible] work, still kept his eye upon the changes of the time. In 1840 he published a catechism, which had a large circulation. In 1842 he became associate editor of the *Civilizacion*, a literary journal, in which he had the coveted opportunity to express his political views. From February, 1844, to Dec. 31, 1846, he carried on the *Pensamiento de la Nacion*, and endeavored to repress the revolutionary spirit of his people, and advocate very strenuously the novel project of a marriage between the queen and the son of Don Carlos as the best way of ending the troubles; and when the queen was otherwise disposed of, he discontinued his journal, although it was lucrative. He still sought, however, the education of his people in what he conceived to be a sound philosophy. He hailed the advent of Pope Pius IX., and wrote a brilliant work (*Pio IX.*, Madrid and Paris, 1847) in his praise: it was the last work he published. His principal works are two: (1) *Filosofia fundamental*, Barcelona, 1846, 4 vols.; translated into French, 1852, 3 vols.; into English, by H. F. Brownson, New York, 1857, 2 vols.; (2) *El Protestantismo comparado con el Catolicismo en sus relaciones con la civilisacion Europea*, Madrid, 1848, 3 vols. 8vo.; English translation from the French by Hanford and Kershaw, *Protestantism and Catholicity compared in their effects on the Civilization of Europe*, London, 1849; American reprint, translation revised, 2d ed., Baltimore, 1851. This latter famous book (see A. DE BLANCHE-RAFFIN: *Jacques Balmes, sa vie et ses ouvrages*, Paris, 1850) is an audacious attempt to show, by a review of modern civilization, in opposition to Guizot, that the influence of Catholicity has been vastly superior to that of Protestantism. The arguments are, of course, in the main, weak; but the book has accomplished its object, — it has retarded the Protestant cause in Spain.

BALSAMON, Theodore, d. towards the end of the twelfth century, deacon and librarian at the Church of St. Sophia, Constantinople; wrote, besides other works which have not been printed, a complete commentary on the Nomocanon and the Syntagma of Photius (1166–77), in which he tries to decide how far the civil laws mentioned in the Nomocanon are authoritative or not. The commentary on the Nomocanon was first printed in Paris in 1615, edited by Christof Justellus, and again in 1620 in *Bibliotheca Juris Canonici* by Voellus and Justellus. The Commentary on the Syntagma is found in Beveridge: *Synodican I.* See MORTREUIL: *Histoire du Droit Byzantin*, Paris, 1846, III.

BALTUS, Jean François, b. at Metz, June 8, 1667; d. at Rheims, March 19, 1743; entered the order of the Jesuits in 1682, and distinguished himself by a number of literary and theological works, of which the most noticeable are, *Reponse à l'Histoire des Oracles de M. Fontenelle*, Strasburg, 1707, in which he maintains against Fontenelle that the ancient oracles were not mere frauds, but utterances under demoniacal influence; and *Défense des Saints Pères accusés de Platonisme*, Paris, 1711, in which he vindicates the originality of the Fathers and their complete independence of the ancient philosophy.

BALUZE, Etienne, b. at Tulle, Limousin, Dec 24, 1630; d. in Paris, July 28, 1718; was edu-

cated in the Jesuit College of Toulouse, and devoted himself from youth to the collection and critical arrangement of historical documents; received the tonsure, and became in 1656 the co-laborer of Peter de Marca, Archbishop of Toulouse, afterwards of Paris, with whom he staid till his death in 1662; enjoyed the patronage of the Archbishop of Auch, and Le Tellier, the chancellor; was librarian to Colbert from 1667 to 1670, and obtained then a chair in canon law at the College Royal in Paris, of which institution he afterwards became director, but was discharged from this office, and even banished from the city in 1710, and not recalled until 1713. The cause of this trouble — very heavy to a man of eighty — was his *Histoire Généalogique de la Maison d'Auvergne*, which he wrote at the request of the Cardinal Bouillon, and which appeared in 1708 without giving offence. But in 1710 the cardinal fell in disgrace and fled the country; and it was now discovered that the book of Baluze might be used in support of claims which the house of Bouillon made on certain possessions in France. The first work of Baluze was his *Antifrizonius*, a criticism of Frizon's *Gallia Purpurata*. Of the works in whose execution he was associated with De Marca the *Dissertationes de Concordia Sacerdotii et Imperii*, 1663, is the most important. Of his editions of older authors, that of Salvian and Vincent of Lerins appeared in 1663; that of Lupus of Ferrières, in 1664; that of Agobard, Amulo, Leidrad, and Florus Diaconus, in 1666, etc. Of his great collections of historical documents the *Capitularia Regum Francorum* appeared in 1677; the *Epistolæ Innocentii* III., in 1682; the *Nova Collectio Conciliorum*, 1683. Of his more independent works the *Vitæ Paparum Avenionensium* appeared in 1693, and his *Miscellaneorum Libri Septem* in 1677, 1679, 1680, 1683, 1700, 1713, and 1715. His last work was an edition of Cyprian, which he left unfinished, but which was completed by Maran.

Lit. — A complete list of the works of Baluze is found in Chiniac's edition of the *Capitularia*, Paris, 1780, I., 62–66. His life, written by himself, is found in Martin's *Bibliotheca Baluziana*, Paris, 1719. See Vitrac: *Éloge de Baluze*, Limoges, 1779.

BAMBAS, Neophytos, d. in Athens, 1855; was born in the Island of Chios; studied in Paris, and worked as professor of philosophy and rhetoric, first in the University of Corfu, then in that of Athens. He wrote manuals of ethics, rhetoric, and grammar; and, in connection with Nicholaides and Lowndes, he translated the Bible into modern Greek.

BAMPTON LECTURES, a series of eight lectures or sermons to be delivered annually at the University of Oxford, "to confirm and establish the Christian faith, and to confute all heretics and schismatics." They were instituted by John Bampton, Canon of Salisbury (b. 1689; d. 1751), who left his estate for that purpose. The lecturer must at least be a master of arts from Oxford or Cambridge. He is chosen by the heads of colleges, and no one can be chosen a second time. The lectures began in 1780, and the volumes containing them form a valuable body of apologetical literature. See Lectures.

BAN denoted, in the civil law of the old German Empire, a declaration of outlawry, and was in the twelfth century adopted by the church as the common name for a declaration of excommunication. See Excommunication.

BANCROFT, Richard, b. at Farnworth, Lancashire, 1544; d. in Lambeth Palace, London, Nov. 2, 1610; was educated in the University of Cambridge, and became Bishop of London in 1597, and Archbishop of Canterbury in 1604. He was a High-Churchman, asserting that the episcopal authority is based upon a divine right, and most violently opposed to the Puritans, whom he often attacked in his sermons. As president of the Convocation, he presented for adoption the Book of Canons now in force, and as archbishop he was "the chief overseer" of the authorized version of the Bible, which he had opposed at the Hampton Court Conference (1604). His literary remains are unimportant.

BANGORIAN CONTROVERSY. See Hoadley, Bishop of Bangor.

BANNEZ, Dominico, b. at Valladolid, 1527; d. at Medina del Campo, 1604; entered the order of the Dominicans in 1544; lectured on theology in Valadolid, Alcala, and Avila; became the confessor of St. Theresa, and contributed, as an ardent disciple of Thomas Aquinas, very much to the condemnation of the works of Molina. Among other works he has also written a commentary on the *Summa Theologica* of St. Thomas.

BANNS (plur. of ban), a public announcement in church, during service, of an intended marriage, seem to have originated very early as a custom in the Christian community, since to it Tertullian repeatedly alludes. In the English Church they became a legal enactment in 1200, when the synod of Westminster decreed that "no marriage shall be contracted without banns thrice published in the church." So also in the Lutheran churches of Europe. The Council of the Lateran, 1215, established them as law for the whole Latin Church.

BANQUET. See Meals.

BAPHOMET ("Baptism of Metis"), a peculiar kind of figures carved in stone or wood, with two faces, one male and one female, and surrounded by serpents. Of their symbolical meaning nothing definite is known, though they played a conspicuous part in the process of the Templars, to whose insignia they belonged. See Von Nell: *Baphometische Actenstücke*, Vienna, 1819.

BAPTISM. (A Pedobaptist View.) *Meaning and Use of Terms.* — Βαπτίζω is a derivative, modifying the meaning of its root, Βάπτω. Βάπτω means: (1) To do a definite act, *to dip*; (2) To effect a definite change of condition, *to dye*; (3) To effect a thorough change of condition by assimilating quality or influence, without color, *to temper, to steep, to imbue*. Thus Βάπτω tempers iron by *water* or *oil*, Sophocles, *Ajax* 651, 653 (Scholium); steeps with *dew*, Dan. iv. 30. v. 21, Septuagint; steeps with *poison*, Strabo, *Geography*, XVI., 1117; imbues with *gall*, Bentley, *Epigrams*, p. 156; imbues with *Cæsarism*, Marcus Aurelius A. *Meditations*, VI., 25; imbues with *integrity*, III., 6; imbues by *thoughts*, V., 17; imbues with *Judaism*, Epictetus, *Enchiridion*, XI., 9. These changes of condition in number and diver-

sity, specialized by the characteristic of the agency, are noticeable, especially because Βάπτω, burdened by two meanings, does not follow out this third meaning, but turns it over for development to its derivative, Βαπτίζω.

1 *Classic Baptism.* — Βαπτίζω means thoroughly to change condition by characteristic assimilating quality or influence, controlling (like its root) any act or method to this end. Thus ships and crews sunk by destructive storm or beak of hostile ship are destructively baptized. An altar ceremonially cleansed by water poured or sprinkled on it is ceremonially baptized. Convivialists drinking intoxicating wine are drunkenly baptized. And a man drinking a soporific draught is baptized, thoroughly changed in condition, conformably with this soporific characteristic. For proof in detail of these positions, see the author's *Classic Baptism.*

2. *Judaic Baptism.* — This is a thorough change of condition from ceremonial defilement to ceremonial purity. Heifer-ashes mixed with spring water had such legal cleansing power. As the touch of a grave defiled the whole body, so a drop of this sprinkled ashes purified the whole body. Josephus, *Jew. Antiq.*, IV., 4; Philo, *De Sacrificantibus;* Cyril of Alex., *In Isaiam*, III., 129; Heb. ix. 13. When long and familiar use drops the defining agency, Βαπτίζω, absorbing its idea, expresses *definite* condition, as in Sirach xxxiv. 30; Judith xii. 7; Mark vii. 4; Luke xi. 38; Heb. ix. 11. In such and such like cases, Βαπτίζω means *to purify ceremonially.* See, for evidence, the author's *Judaic Baptism.*

3. *Baptism of Inspiration.* — This is "one baptism," — a thorough change of spiritual condition, assimilating the soul to the characteristic quality of the divine baptizer. Its elements are repentance and faith: its results are remission and regeneration. It is grounded in the personal baptism of Jesus, covenanting to "fulfil all righteousness" (Matt. iii. 15), and to endure sacrificial death (Mark x. 38). It is effected by the Holy Ghost (Matt. iii. 11). It is received by all who enter into the kingdom of God (John iii. 3; 1 Cor. xii. 13). Its final issue is baptism "into the Name of the Father, and of the Son, and of the Holy Ghost," — subjection, reconciliation, and affiliation with the living God.

(1) The *baptism of John preached* (Matt. iii. 2; Luke iii. 3; Acts xiii. 24) was this "one baptism" in swelling bud; the Holy Ghost and Lamb of God within it, not yet unfolded. (2) The baptism of John *administered* was this "one baptism" in symbol, "making manifest Jesus, the Lamb of God which taketh away the sin of the world" (John i. 29, 31; Matt. iii. 11; Acts xix. 4). (2) The *baptism of Christianity* is John's baptism unfolded, revealing the Lamb of God slain and the Holy Ghost sent (Acts ii. 23, 33, 38, iii. 19, xi. 15–18). (3) The symbol-baptism of Christianity is the perpetuation of the symbolism of the baptism John "preached," and of the "one baptism" of inspiration (John i. 29–33, iii. 22, iv. 2; Acts x. 47).

Βαπτίζω εἰς expresses the ideal (Cremer, *Bib. Theo. Lex.*, s.v.) passing into a spiritual element, εἰς μετάνοιαν, εἰς ἄφεσιν (John), εἰς Χριστόν, εἰς τὸν θάνατον αὐτοῦ (Christianity), by which the baptized are thoroughly changed in condition, being conformed to the characteristic of the element by the power of the Holy Ghost. In Mark i. 9, εἰς is related to ἦλθεν (Matt. iii. 13; Greg. Thaum.: *De Christi Baptismo*).

Βαπτίζω ἐν is never associated with the ideal element of baptism. Acts x. 48 is no exception (see *Codex Sinaiticus*). The phrase expresses locality and agency: it cannot express *passing into:* with ἐν ποταμῷ (Mark i. 5) it means the place where, within the banks of the river, not within the water (*Iliad*, XVIII., 521). No person in the New Testament is shown, by word or fact, to be under water in the administration of baptism. *Sprinkling* being used by inspiration to apply the blood of the type lamb of the flock, and to express the reception of the antitype blood of the Lamb of God (1 Pet. i. 2), we have divine authority to apply the water, symbol of this antitype blood, by sprinkling; and no other essentially diverse way is authorized. For minute detail and evidence, see the author's *Johannic* and *Christian Baptism.*

4. *Patristic Baptism* is claimed to be, and in fact is, the same in nature with the "one baptism" of inspiration. It has the same elements, — repentance, faith, remission, regeneration; the same ground basis, — the redemptive work of the incarnate Son of God; the same divine agent, — the Holy Spirit; the same ultimate end, — reconciliation with God the Father, Son, and Holy Ghost. It departs, in its accomplishment, from inspiration, in that "baptized" water is made co-efficient with the Holy Spirit to this end (Cyprian, see Tertullian, Migne's edition, III., 1082); also in the abandonment of the symbol-baptism of inspiration; and, further, in the introduction of a symbol-burial with Jesus in the rock sepulchre, by covering the baptized in water. This "burial" has been mistaken for the *baptism.* The mistake is as great and absolute as the mistaking of θάπτω for Βαπτίζω. These early Christian writers make καλύπτω, καταβαίνω, καταδύω, and such like words, interchangeable with θάπτω, but never with Βαπτίζω. On the other hand, they make καθαρίζω, ἁγιάζω, λούω, and such like words, equivalent and interchangeable with Βαπτίζω, but never with θάπτω. This symbol-burial is derived from Rom. vi. 4, where there is no confusion of θάπτω and Βαπτίζω. The originators of symbol-*burial* (not symbol-*baptism*) never confounded Paul's "*burial* in the rock" with Paul's "*baptism into the death of Christ*" on the cross. Such supreme error was reserved for to-day. They repudiate it: 1. Because they claim their baptism to be spiritual, a baptism of the soul by the Holy Spirit, and "baptized" water imbued with the Holy Spirit; 2. Because they omit this symbol-burial "almost daily" in baptizing the sick, yet declare *the baptism* "perfect;" 3. Because they abundantly cite "images of baptism" which have no "covering;" 4. Because they declare baptisms by blood, tears, fire, sword, touch, to be glorious and perfect "baptisms" — not *burials*, 5. Because they deny that "simple" water can, by any covering, effect their baptism; 6. Because their baptizing water was "baptized" (purified, sanctified), "that it might be able, by its own baptism," to baptize (take away sin); 7. Because long usage in relations with remission and regeneration had given to Βαπτίζω (not θάπτω) the

meaning, *to cleanse from sin, to regenerate.* These reasons are solidified by the following definition of Basil the Great, *Moralia* III., 736: "What is the purport and power of the (Christian) baptism?" "Thoroughly to change the baptized as to mind, speech, and act, so as to become, conformably with the power bestowed, such as is that of which he was born." There is no "burial" in this definition. Thorough changes of condition, multitudinous in number, diversified in nature, executed by every variety of act, specialized by the baptizing agency, are present everywhere in Classic, Judaic, Inspired, and Patristic baptisms. Minute details and full evidence in the author's *Patristic Baptism.*

LIT. — DANIEL FEATLEY: *The Dippers Dipt, or the Anabaptists Ducked and Plunged over Head and Ears, at a Disputation in Southwark* (1641), London, 1643, 5th ed., 1648, 4to; A. R.: *Dipping is Baptizing, and Baptizing is Dipping*, London, 1644; E. BARBER: *Treatise of Dipping*, London, 1644; WILLIAM WALL: *History of Infant Baptism*, London, 1705, 2 vols. 8vo, 2d ed., 1707, 4to; JOHN GALE (Baptist): *Reflections on Mr. Wall's History of Infant Baptism*, London, 1711, 2d ed., 1720, 8vo (Best edition of both, WILLIAM WALL: *A History of Infant Baptism, together with Mr. Gale's Reflections and Mr. Wall's Defence. New edition, by the Rev. Henry Cotton, D.C.L.*, Oxford, 1836, 4 vols. 8vo); MOSES STUART: *Mode of Christian Baptism Prescribed in the New Testament*, Andover, 1833 (reprinted (1876) Nashville, Tenn., for the Southern Baptist Pub. So.); EDWARD BEECHER: *Baptism, Its Import and Modes*, Andover, 1840, New York, 1849; ROBERT HALLEY: *An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments*, London, 1854, 2 vols. (vol. 1, Baptism, 1844); ALEXANDER CARSON (Baptist): *Baptism in its Mode and Subjects*, London, 1844; ROBERT WILSON: *Infant Baptism: a Scriptural Service, and Dipping Unnecessary to its Right Administration, A Reply to Dr. Carson*, London, 1848; ALEXANDER CAMPBELL (Baptist): *Christian Baptism, with its Antecedents and Consequents*, Bethany, 1848, Cincinnati (1876); THOMAS J. CONANT (Baptist): *Meaning and Use of "Baptizein," Philologically and Historically Investigated*, New York, 1860; JAMES W. DALE: *Inquiry into the Meaning of* Βαπτίζω *Classic Baptism* (1867), *Judaic Baptism* (1871), *Johannic Baptism* (1872), *Christic and Patristic Baptism* (1874), Phila., 4 vols. JAMES W. DALE.

BAPTISM. (The Baptist View.) — The rite ordained by Jesus Christ (Matt. xxviii. 19) for public confession of God, Father, Son, and Holy Spirit, and for initiation into the fellowship of his disciples. Dorner, *Theology*, 1880, § 28.

The Act. — The examples of baptism in the New Testament occur in rivers (Matt. iii. 6; Mark i. 5), or pools (Acts viii. 36; John iii. 23). Jesus himself was baptized in the Jordan (Matt. iii. 16; Mark i. 9). Baptism is referred to as a "burial" (Rom. vi. 4; Col. ii. 12), and by Peter is called the antitype of the flood (1 Pet. iii. 21).

The authorities on philology, on the archæology and history of Christian churches, are unanimous in asserting that the baptism of the New Testament and of the early ages of Christianity was a dipping, a submersion of the candidate in water. All philologists and lexicographers of the Greek language give "immersion," "submersion," or cognate terms, as the constant signification of the noun or verb. The archæologists Augusti, DeRossi, Garucci, Martigny, DeVogué, etc., tell us that the monumental remains in Asia, Africa, and Europe, prove that immersion was the act of baptism. Historians, and those who treat of the early liturgies, unite in the same testimony. See Wall, *Hist. Infant Bapt.* (vol. 1, p. 570), Oxford, 1862; Höfling, *Sacr. d. Taufe* (vol. 1, p. 46). There is not a dissenting voice in all the literature of the Christian church for twelve hundred years. Only in case of great sickness was any other act allowed, and then only as a quasi-baptism.

The many ancient baptisteries now remaining in Asia, Africa, and Europe, were built and used for the purpose of immersion. The Oriental churches, Greek, Russian, Armenian, Nestorian, Coptic, and others, have always practised immersion, and allow nothing else for baptism, Gass, *Symbolik der griechischen Kirche*, 1872, pp. 242, 243. The western churches also preserved the baptism of the New Testament for thirteen hundred years and then gradually introduced pouring or sprinkling, Mabillon, *Museum Ital.* (1724), vol. 1, p. 106; Daniel, *Codex Liturgicus* (1847–53), vol. 1, p. 179 ff.; Wetzer and Welte, *Kirchen-Lex.* Art. "Taufe." Luther sought, against the tendency of the times, to restore immersion (*Opera Lat.* 3: 394; *Werke* 21: 17, 139, 22: 163, 293, etc., Erlangen edit.). The rubric, in Luther's *Taufbüchlein* of 1523 and 1527, to immerse ("*tauche es*," [Daniel, vol. 2, p. 199, note with quotations from Luther's works]) the candidate, was retained in many of the *Agenda* of the Lutheran churches during the sixteenth century, Höfling, *Sacr. d. Taufe* (vol. 1, p. 53, vol. 2, p. 56, 64), just as the rubric "to dip" is still retained in the baptismal service of the English and American Episcopal churches. Calvin was the first to assert that immersion was of no importance; "whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance: churches ought to be left at liberty in this respect to act according to the difference of countries. The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church" (*Instit.*, Bk. IV., ch. 15, sect. 19).

All western churches, except the Baptist, have accepted sprinkling.

The Recipients. — Among the last teachings and precepts of the Saviour to his apostles were these: "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke xxiv. 47, 48). "Go ye and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark xvi. 15, 16). "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20).

According to these words, the apostles were to "preach repentance and remission of sins in his name," to "teach all nations," to "baptize them,"

and to "teach them to observe all things whatsoever" Jesus had commanded them.

The examples given in the New Testament of baptisms by the apostles show us how they understood and obeyed these precepts. They baptized those who "repented" and "received their word" (Acts ii. 38, 41); those who "believed" (Acts viii. 12, 38, ix. 18, x. 47, 48, xvi. 15, 33, xviii. 8, xix. 5).

The mental states the apostles predicate of the baptized are those of believers only. They have died to sin, and been made alive to God to walk in newness of life (Rom. vi. 4); they drink of one spirit (1 Cor. xii. 13); they "are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ Jesus have put on Christ" (Gal. iii. 27); they were "raised to life with Christ through the faith of the operation of God" (Col. ii. 12). And by Peter baptism is said to be, "not the putting-away of the filth of the flesh, but the answer" (earnest seeking, requirement) "of a good conscience toward God" (1 Pet. iii. 21).

The designations of the churches by Paul lead to the same conclusion. The churches are addressed as those who are "sanctified," "called," "holy," who "call upon the name of Christ" (1 Cor. i. 2; 2 Cor. i. 1); "saints, believers" (Eph. i. 1, 22, 23); "once alienated, and enemies in their minds," but "now reconciled" (Col. i. 21); they brought forth a "work of faith, and labor of love, and patience of hope" (1 Thess. i. 1; 2 Thess. i. 1, 3).

But in the second and third century after the apostolic age, the mystic power of regeneration was by many ascribed to baptism. It was imagined that none could be saved without baptism, and gradually the baptism of infants was introduced. The growth of this new custom was very slow. Many of the most eminent Christians of the fourth century did not baptize their infants. Gregory of Nazianzum in Cappadocia (b. A.D. 330), the son of a bishop, and his mother the saintly Nonna, was not baptized till he was converted at thirty years of age. Basil the Great, also of Cappadocia (b. A.D. 329), whose mother was the pious Emmelia, was not baptized till he was converted, when about thirty years old. Chrysostom of Antioch in Syria (b. A.D. 347), whose mother Anthusa was one of the noblest Christian women, was not baptized till he was converted. And the son of the holy Monica, Augustine of Numidia, was not baptized till he was converted at the age of thirty-two. Here were four of the most eminent Christians of the fourth century, who prayed for their infants both before and after their birth, who did not have them baptized. No plausible theory has yet been found to harmonize these facts with the assumed institution of infant-baptism by Christ. To the present time it has been found "difficult, if not impossible, to give a definition of the sacraments in their great leading fundamental aspects, which would at the same time apply to and include the special case of the baptism of infants" (W. Cunningham, *Reformers and Theology of Reformation*, p. 250). This "difficulty, if not impossibility," arises from the contradiction between infant-baptism and the fundamental doctrines of the gospel, — election, regeneration, justification by faith, — as well as from the absence of precept or example for infant-baptism in the New Testament.

Symbolism. — The passages referring to the symbolism of baptism are, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4, comp. vers. 2, 5–11); "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead" (Col. ii. 12); "for as many of you as have been baptized into Christ Jesus have put on Christ" (Gal. iii. 27).

Besides the public confession of God, three in one, Father, Son, and Holy Spirit (Matt. xxviii. 19), baptism is a symbol of "putting on Christ" (Gal. iii. 27, comp. Rom. xiii. 14); of union, through faith, with Christ in his death and resurrection (Rom. vi. 3, 4; 1 Cor. xii. 13; Col. ii. 12); that is, those who were "dead in sins," having received forgiveness, have died with Christ to sin, and have been made "alive by God through Christ" to "walk in newness of life" (Rom. vi. 3–11; Col. ii. 12, 13).

LIT. — VICECOMES: *Observationes Eccl.* Mediolani, 1615, 4 vols. (vol. 1, "De Rit. Bapt."); ROBINSON: *Hist. of Baptism*, London, 1790; AUGUSTI: *Denkwürdigkeiten aus der christlichen Archäologie*, Leipzig, 1817–31, 12 vols. (vol. 7, p. 216 ff.); DE ROSSI: *Roma Sotterranea*, Roma, 1864–67, 2 vols.; GARRUCCI: *Storia della Arte Cristiana*, Prato, 1872–80, 6 vols.; CREMER: *Wörterbuch der N. T. Gräcität*, Gotha, 1872; 3d ed., 1881 sq.; Eng. Trans., *Biblico-Greek Lexicon*, Edinburgh, 2d ed., 1880; MARTIGNY: *Dict. des Antiquités Chrétiennes*, Paris, 1877 (Art. "Baptême," "Baptistère"); LICHTENBERGER: *Encyclopédie des Sciences Relig.*, Paris, 1877 (Art. "Baptême," "Baptistère"); DE VOGUÉ: *Architecture Civile et Relig. du I^er au VII^e Siecle*, Paris, 1877, 2 vols. (vol. 1, pp. 132, 153). H. OSGOOD.

BAPTISM. I. **Considered Biblically.** *The New-Testament Idea.* — We do not find in the New Testament any concise, dogmatic statement in regard to baptism: we have only allusions to the rite, and remarks in connection with descriptions of its performance; and the difficulty in interpreting the former (e.g. John iii. 5; Eph. v. 26; Tit. iii. 5) is increased, because in them baptism manifestly stands as a symbol for the cleansing and quickening power of the word and doctrine.

Inasmuch as Jewish prôselyte-baptism is much later than Christianity, we must search for the prototype of Christian baptism in the lustrations of the Old-Testament economy (Lev. xiv. 7; Num. xxxi. 19 sqq.), in the purifying Jordan-washing (2 Kings v. 10), and in the prophetic expressions, e.g., Isa. i. 16; Zech. xiii. 1; particularly Ezek. xxxvi. 25–30 [and, according to some, in Essenic washings]. Resting upon these passages, John [see JOHN THE BAPTIST] and the disciples of Jesus baptized in the Jordan. The two baptisms were manifestly the same while our Lord was upon the earth; but that after his resurrection our Lord coupled water-baptism with

the baptism of the Holy Spirit, of which John had prophesied (Matt. xxviii. 18-20; Mark xvi. 16), and that the two went together in the early church, is proved from Acts ii. 38, x. 44 sqq., xix. 1 sqq. The outpouring of the Spirit consequent upon the laying-on of the apostles' hands expressed the thought that the blessing of baptism comes from the Lord of the Church; for such an action was an accompaniment to prayer. The Spirit had already been active in the recipient's heart; for it was expressly declared impossible to believe without the Spirit's aid (1 Cor. xii. 13). Baptism is rather the initiatory rite into the Christian Church, the Body of Christ (Acts ii. 41, v. 14). It gives the seal to all previous spiritual experiences, and is the promise of growth with the Body of Christ, of which the baptized is an integral part; for, in the language of Paul, he that had "put on Christ" was not only in a personal, but in an integral relation to him as a member of his Body, so that the Church is *one man* in Christ Jesus (Gal. iii. 27, 28). But we are not in the least justified in drawing the conclusion that baptism is necessary to salvation.

Baptism is a highly symbolical act. The washing of the body symbolizes the *cleansing from sin*, spoken of as forgiveness (Acts ii. 38, cf. xxii. 16, and 1 Cor. vi. 11), as a cleansing by the word (Eph. v. 26), as the restoration of a good conscience (Heb. x. 22, 23). The power, however, to effect these changes, lies not in the water, but in God. It also symbolizes the *burial with Christ* (Rom. vi. 3, 4; Col. ii. 12), by reason of which the recipient is bound to die unto sin. The same idea is brought out in the analogy between baptism and the circumcision of Christ: the "putting-off of the body of the flesh" (Col. ii. 11). It has also been considered by some a symbol of *regeneration* (John iii. 5; Tit. iii. 5). There is no trace of infant-baptism in the New Testament. See Baptism of Infants. All attempts to deduce it from the words of institution, or from such passages as 1 Cor. i. 16, must be given up as arbitrary. Indeed, 1 Cor. vii. 14 ("For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now they are holy,") rules out decisively all such deductions; for, if pedobaptism were taught by Paul, he would have linked the salvation of the children with their baptism, and not with the faith of their parents. At the same time the passage brings out the justifying ground for pedobaptism; viz., the parental faith. — Baptism was administered in running water.

II. **Considered in its Relation to Johannic Baptism.** — The speculative question involved, has greatly interested the theologians. The opinion of antiquity on this point is well summarized by Bellarmine in his *De Sacramento Baptismi*, Lib. I., Cap. XIX.–XXII. (ed. Romæ, 1838, tom. III., pp. 260–269), and amounts to this: (1) The baptism of John was not, like the Christian, a sacrament; for, although there was water, there was no invocation of the Trinity. (2) It had neither the power nor the efficiency of Christian baptism, because it was without the co-operation of the Holy Spirit. (3) In order to be saved, it was necessary for those who were baptized by John to receive Christian baptism.

On the other hand, the Lutheran and Reformed Confessions asserted the perfect identity of the two forms of baptism, principally on the ground that John had preached the fundamental truths of the gospel. So Luther (Erlangen Ausgabe, vol. 19, p. 169); Chemnitz (*Exam. Conc. Trident. de Bapt.* can. 1); Gerhard (*Loci Theolog.*, vol. IX., ed. Cotta, pp. 101–103). Zwingli (tom. III. 234) characteristically says, "They were both alike, the one as little efficacious [i.e., as a mere water-washing] as the other." And Calvin (*Instit.* IV., cap. 15, § 7, 8) saw in the office of the Baptist nothing different from that of the apostles, and so he attributed to John the same baptism. The Socinians and the Arminians took the Roman-Catholic position, which is doubtless correct on scriptural grounds alone, and agrees with the confession of the Baptist (Matt. iii. 11), the statement of Christ himself as to the relation of the same to the kingdom (Matt. xi. 11), and with the apostolic ideas that Christ gave a new spirit to mankind, that it dwells in his Church, and that the object of baptism is the reception into the communion of this spirit.

III. **Considered Practically.** (1) *The Right to Baptize, and Lay Baptism.* — There is no evidence that in apostolic times the right to administer baptism was confined to any particular office. The deacon Philip (Acts viii. 38) and the apostle Paul (1 Cor. i. 14–16) baptized; but the latter does not seem to have considered it part of his duty. Probably the disciples baptized the first converts in a place, and then let them baptize the others. Still it may well have been, that, even in these times, baptism was usually administered by the chief officer of the congregation. Tertullian, while granting in the abstract the right to the laity on the ground that what all received in common might be dispensed by all in common, nevertheless demands, in the interests of ecclesiastical order and unity, that the exercise of this right, except in cases of necessity, be restricted to the ecclesiastics, ordinarily to the bishop (*De Bapt.* 17). To the same effect speaks Jerome (*contra Luciferianos*, 4) Cyprian is the first of the fathers to claim baptism as the absolute prerogative of the bishop as the successor of the apostles and of the bearer of the keys (*Epist.* 73, 7); the *Apostolical Constitutions* also (III. 10) claim baptism for the priestly office exclusively. The early church custom gave to bishops, and then to presbyters and deacons commissioned by them, the right to baptize, but allowed it to the laity only in extreme cases. The schoolmen, particularly Thomas Aquinas, modified this teaching by extending the right to priests. The Roman Church in the *Catechism of the Council of Trent* (or Roman Catechism), P. II., c. II., *qu.* 23, teaches that priests and bishops have equal right in the matter: deacons also can baptize on commission of the bishop, and in case of need anybody, — man or woman, Christians or Jews, orthodox or heretics. Thus the present church is more liberal than some of her founders; for Tertullian denies the right to women, as the *Apostolic Constitutions* (III. 9) do; and it appears from Epiphanius (*Hær.* 42, 4), that it was looked upon as an heretical practice. Augustine believed that baptism by a Jew or a heathen would not, even if valid, be of equal efficacy to baptism

by a Catholic or heretic (*De Bapt.* VII. 53, §§ 101, 102). Self-baptism was not valid. But baptism given in sport, if the proper words be used, is regarded as valid by Rome.

The two Protestant Confessions differ upon the question of lay-baptism. Luther asserted that baptism was necessary to salvation; so he granted to laity the right to baptize in case of need, but inconsistently, that unbaptized infants were not lost, if their failure to be baptized did not arise from either guilt, or contempt of the divine command. The Reformed rejected his doctrine, and restricted the right to the clergy.

(2) *The Subjects of Baptism.* — Church Councils have decided these are: First, only the living. The practice of baptizing the dead had sprung up among the later Montanists. Second, only those who were born. The question is discussed by Augustine, whether infants in the womb were fit subjects of baptism, and answered negatively (*Ep.* 187, cap. 10, § 32 *sqq.*). The scholastic theology allows the baptism of partially born children, even where there is an abnormal presentation; although, in the latter case, Thomas Aquinas taught, that, if the child survived, it should receive the hypothetical baptism spoken of below (*Summa Theologica*, *Pars Tertia*, Q. LXVIII., art. 11). Abortive and abnormal births are not to be baptized. Grown persons who are insane are to be baptized, if they shall ever desire it.

As the general condition of baptism, there must be the unforced decision and the personal desire of the candidate: in the case of infants of Christian parents, the agreement of parents or guardians is accepted instead. It is true that force has been used by Roman missionaries, and has been defended by councils but its use is exceptional, and contrary to the principles of the church. (Roman Catechism, P. II., c. II., *qu.* 37.) All those grown person who followed a "disreputable or godless calling," as, for instance, Pagan actors, artists who maintained Paganism, astrologers, etc., so long as they continued in these occupations, could not be catechumens, much less baptized.

(3) *The Baptismal Formula.* — This is given in its complete form in Matt. xxviii. 19; but since, in the Acts and in the Pauline Epistles, the phrase baptizing "in the name of Christ" occurs, the question naturally arose whether it was allowable to use any shorter formula, — whether to do so was a later apostolic custom. Various opinions have been expressed; but the Roman Catechism expresses the general opinion when it denies sufficiency to any other than the trine formula. The Roman Church formula is, "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti." The Roman Catechism (P. II., c. II., *qu.* 13) thus explains: The minister ("*I* baptize") of the Sacrament, the person to be baptized ("thee"), and the principal efficient cause of baptism, are contained in the formula; for baptism is the work, not of the Son alone, but of the three Persons of the blessed Trinity. By saying "in the name," not "names," we distinctly declare that in the Trinity there is but one nature and Godhead. Similar is the use and the explanation of Evangelical Protestantism. In the Greek Church the formula is, *βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ ὁ δείνα εἰς τὸ ὄνομα τοῦ Πατρὸς* — *Ἀμὴν* — *καὶ τοῦ Υἱοῦ* — *Ἀμὴν* — *καὶ τοῦ ἁγίου Πνεύματος* — *Ἀμὴν* — *νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.* (Let this servant of God N. be baptized in the name of the Father — Amen — and of the Son — Amen — and of the Holy Ghost — Amen — now and ever, world without end. Amen.) In the Syrian liturgy of the Antiochian and Jerusalem churches the same appears with many interpolations. In the Roman Church the priest is instructed to say over a person of whose previous baptism doubt exists, "I do not re-baptize thee; but, if thou hast not been as yet baptized, I baptize thee," etc. (Hypothetical Baptism.)

(4) *Baptism by Immersion, Affusion (Pouring), and Aspersion (Sprinkling).* — In the primitive church, baptism was by immersion except in the case of the sick (clinic baptism), who were baptized by pouring or sprinkling. These latter were often regarded as not properly baptized, either because they had not completed their catechumenate, or the symbolism of the rite was not fully observed, or because of the small amount of water necessarily used. [The 12th Canon of the Council of Neo-Cæsarea (314–325) is: "Whoever has received clinic baptism (through his own fault) cannot become a priest, because he professed his faith under pressure (fear of death), and not from deliberate choice, unless he greatly excel afterwards in zeal and faith, or there is a deficiency of other eligible men." Hefele, *Conciliengeschichte* Vol. I. § 17, 1st ed.] In 816 the Council of Calcuith (*Chelsea* in England) forbade the priests to pour water upon the infants' heads, but ordered to immerse them [Hefele, Vol. IV. § 416]; the Council of Nemours (1284) limited sprinkling to cases of necessity; and Thomas Aquinas (*Summa Theologica* P. III. *qu.* LXVI.; De Baptismo. art. vii.) says, although it may be safer to baptize by immersion, yet sprinkling and pouring are also allowable. The Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion (11th Can. Hefele, Vol VI § 699); but at an earlier date, 1287, the canons of the Council of the Liege bishop John prescribe the way in which the sprinkling of children should be performed. The practice first came into common use at the end of the thirteenth century, and was favored by the growing rarity of adult baptism. It is the present practice of the Roman Church; but in the Greek Church immersion is insisted on as essential. Luther sided with the immersionists, described the baptismal act as an immersion, and derived *Taufe* (German for "baptism") from *tief* ("deep"), because what one baptized, he sank *tief* in the water. Calvin declared the whole question of the mode of baptism a matter of indifference (*Inst.* IV. c. 15, § 19). Baptism in the early church was a triple immersion. Various explanations were given: some referred it to apostolic custom. Thomas Aquinas calls it a sin to immerse only once (l.c. *qu.* LXVI. art. viii.). The Roman ritual enjoins the trine affusion (pouring) on the head, as do the Lutheran *Kirchenordnungen*. Some prescribe the simple dip or pouring; others, expressly the trine pouring or sprinkling. Calvin (l.c.) regards the number of times as of no consequence.

(5) *The Time of Baptism.* — Tertullian main

tained all times were alike; but still very early the church determined upon the period between Easter and Whitsunday, when the so-called "Solemn Baptism" was administered. These times were chosen with especial reference to the catechumens; but, as infant baptism gained in favor, indifference as to the time increased. Complaints were heard, and remedies suggested, in the church councils; e.g., the second Council of Macon, Oct. 23, 1585, in its third canon decreed, on the strength of the statement that only two or three were presented for baptism at Easter, that, except in necessary cases, baptisms must take place on Easter (Hefele, Vol. IV. § 286). Thomas Aquinas lays down the following principles (l. c. *qu.* LXVIII. art. 3), which are adopted in the Roman Catechism (*qu.* 31, 34–36): infants are to be baptized soon after birth, because they are liable to die, and also are at that age incapable of instruction; but adults should not be baptized before they are thoroughly indoctrinated, and can wait for "solemn baptism." If, when they are fully prepared, there is danger in delay, there is no reason to wait until the Easter season. As a matter of fact, one finds in Rome and in cathedrals on Easter eve, no baptisms except occasionally a Jew's. In the Greek Church there is no longer any set time.

(6) *Sponsors* were probably unknown before the existence of infant baptism: with them also came in a special liturgy. Originally the parents themselves took the usual vows; but the council of Mainz (Mayence), 813, can. 55, forbade them; and the Roman Catechism (*qu.* 28) defends the present practice on the singular ground that the difference between the spiritual and the bodily education of the child may be all the sharper emphasized. The Roman Church has detailed with great minuteness the duties of sponsors, and described in varied phrases their position. So close is supposed to be the relationship between the sponsors and those whom they have brought to baptism, that they are not permitted to marry. If they should marry, the church declares the bond dissolved. Nor can the baptizer and baptized marry. Sponsors are mentioned in the fourth century in connection with adults at baptism; and they were necessary, because of the inability of the clergy to keep watch of all who applied for baptism, and see that their walk corresponded with their profession. And even catechumens would need sponsors, if, by sudden sickness, they were deprived of speech or consciousness.

Deacons, deaconesses, widows, consecrated virgins, were favorite classes from which to choose sponsors. Priests, monks, and nuns were forbidden to serve. In the beginning each baptized one had a sponsor of the same sex; but soon several were common, notwithstanding conciliar action. The Roman Catechism (*qu.* 29) allows no more than two of opposite sexes. At Avignon (1337) it was declared that the expensive presents expected of sponsors was the reason why many infants were unbaptized: therefore the council forbade to give more than a white dress and a wax candle.

The choice of sponsors in those Protestant churches where they exist is guided by similar principles, and they discharge similar duties to those in the Roman Church. There are, however, some curiosities in the way of legislation. Thus, in Pomerania, Calvinists were classed with heretics as ineligible to sponsorship. In Saxony there was a fine of a hundred gulden for having more than three sponsors. In Coburg an ordinance was passed in 1626, that, where it was customary to have three sponsors, a bastard should have only one; but where, on the other hand, one was customary, the bastard should have three.

(7) *The Ritual of Baptism.*—In the early church, preparation preceded baptism. This consisted of prayer, instruction, and, above all, in the humiliation of the soul before God, of which fasting was the characteristic expression; and in this fasting and praying the congregation shared: so Justin, *Apol.* I., 61. Tertullian, *De Bapt.*, c. xx., says, "They who are about to enter baptism ought to pray with repeated prayers, fasts, and bendings of the knee, and vigils all the night through, and with confession of all bygone sins." The catechumenate was later divided into classes. 1. The *Rudes;* i.e., those who had been designated as Christians by the sign of the cross; 2. The Catechumens proper, both the *Audientes* (hearers) and *Genuflectentes* (kneelers); 3. The *Competentes* (those prepared for baptism). Persons were received into the catechumenate by prayer and the solemn laying-on of hands. The catechumens of the first class were allowed only to hear the sermons and the Scripture-reading. See CATECHETICS. The ceremony of baptism included: 1. The giving-in of the names of the catechumen (occasionally one dropped the Pagan name, and took one distinctively Christian); 2. The renunciation of the devil, his pomp, and all his angels (the person stood facing the west,—the place of darkness); 3. Exorcism, accompanied by breathing upon the baptismal waters (insufflation); 4. The opening of the ears and the nose by the priest's touching them with his spittal (cf. Mark viii. 23); 5. The anointing with consecrated oil; 6. The devout repetition of the Apostles' Creed and the Lord's Prayer by the officiating priest, followed by a brief explanation of the same, a recitation of the beginnings of the four Gospels, and also of a comparison between the four evangelists and the cherubim of Ezek. i. 10; 7. The responsive recitation by the catechumen of the Creed and the Lord's Prayer.

The baptism itself consisted in (1) [The *entire* disrobing of the catechumen, see Smith and Cheetham, *Dict. Chr. Antiq.*, p. 160]; (2) The threefold immersion; (3) The tasting of a mixture of milk and honey (because the baptized are like new-born children of God), see Tertullian, *De corona* 3; (4) The anointing with oil (*chrism*); (5) The laying-on of the hands (imposition); (6) Dressing in white clothing, which was worn a week, and binding of a piece of white linen around the head (the chrismale), intended to retain the "chrism" upon the head during the week. In the Orient the loins of the neophytes were girded (cf. Luke xii. 35), and the head crowned, as a symbol of the royal priesthood. In the Occident they were given a lighted candle.[1]

[1 Dean Stanley gives the following exceedingly graphic description of a baptism in the patristic age: "There was, as a general rule, but one baptistery in each city, and such baptisteries were apart from the churches. There was but one

The entire baptismal service, with its exorcism, renunciations, and symbolical acts, had an unmistakable reference to the heathen cultus, which the Christians regarded as the work of demons, and implied that the neophyte had finally broken with Paganism. Two very important and most closely connected features in the development of the baptismal liturgy deserve mention: first, a union of the originally sharply distinguished catechumenate and baptismal rites became unavoidable in the case of the sick, who, dying, desired baptism; and second, that children, by reason of original sin, were looked upon as "heathens." To them the united catechumenate and baptismal rites were applied, exactly as if they had been heathens, only, of course, since the infant children could not answer the questions, nor promise to perform the duties of the new relation, the god-parents answered for them. In this way the baptismal service for infants and adults was almost exactly the same. The baptism of infants in the Roman Church is in this mode: (1) The water to be used, having been consecrated with the oil of mystic unction at the festivals of Easter and Pentecost, is put in the font; the sponsor presents the infant to the priest, and answers the set questions; (2) The exorcism, which consists of words and prayers; (3) Salt is put into the child's mouth to indicate that he shall be protected against the corruption of sin, shall experience a relish for good works, and shall be nurtured with the food of divine wisdom; (4) He is signed with the cross upon the forehead, eyes, breast, shoulders, and ears, to indicate that his senses are opened by baptism to comprehend the things of God; (5) His nose and ears are touched with spittal (cf. John ix. 6 sqq.) because baptism enlightens the understanding to the truth; (6) The Devil and his works are renounced by the infant through his sponsor; (7) He is next anointed on the breast with the oil of the catechumens, that he may receive the true faith, and between the shoulders, that he may engage actively in good works; (8) The Christian faith is professed by the sponsors; (9) He is asked whether he wishes to be baptized, and then immediately follows baptism; (10) His head is anointed with chrism in order to mark him as a member of the Body of Christ; (11) The child receives a white cloth (sudariolum), an adult a white robe; (12) A lighted candle is put into his hand, for a Christian must be a light; and finally (13) he receives the name of some saint. See Roman Catechism, *qu.* 62–72. Zwingli and Luther characteristically treated the Roman ritual. the former rejected it, while the latter adopted it. The present Lutheran Church retains it in a much modified form.

IV. **Considered Theologically.** (1) *The Patristic Doctrine of Baptism.* (*a*) *The General Teaching.* — Great emphasis was early laid upon baptism It was the condition of salvation; it gave pardon of sin, and imparted righteousness: so even in the Epistle of Barnabas (cap 11) and the Shepherd of Hermas (I vis. III. cap. 3). The Fathers generally speak of it with rhetorical and allegorical exuberance; and many are the phrases used to set its virtues forth, although at the same time they contributed to its theological development. It was common to call Christ the *Fish* (*ἰχθύς*), because the letters of the Greek word for fish were the initial letters of the phrase "Jesus Christ the Son of God, the Saviour." (*Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ.*) See ALLEGORY. Hence we find Tertullian saying, "But we little fishes, after the example of our *ἰχθυς*, Jesus Christ, are born in water; nor have we safety in any other way than by permanently abiding in the water" (*De Bapt.*, cap I.) Justin Martyr sets opposite to the natural birth by ordinary generation the regeneration by water in baptism (*Apol.* I., cap. 61). Three effects are attributed to baptism: 1. The forgiveness of all existing sins; 2. The impartation of the Holy Spirit and all his gifts and graces; 3 Immortal life. The more sensitive the mind of the church was to the symbolical representation of baptism, and the more indistinct the line between shadow and substance, the more, of course, did the symbolism of the rite, and its reference to the death and resurrection of Christ, favor the rhetorical representations so commonly given of it. But one finds more than rhetoric in the Fathers on this subject. 1. Many strive to distinguish sharper between the sign and the operating power, and to place them in a freer relationship. So Gregory Nazianzen (*Or.* 40, cf. Ullmann, *Gregor von Nazianz*, p. 461). 2. The ethical idea of baptism shows itself in the emphasis laid upon faith as the indispensable condition of the blessing on the rite. So Tertullian (*De Pœnit.*, cap. 6), Gregory of Nyssa (*De Scop. Christi*, p. 299), Gregory of Nazianzum (*Or.* 40, Ullmann, p. 461), and Jerome, who very plainly says (*Enarr.* in Ps. 77), "He who has not received baptism with a full faith has received water, not the Spirit." 3. The Greek Fathers regard baptism as the commencement, and not as the completion, of regeneration. So Origen (*Hom. in Luc. XXI.*). — However correct may have been the views of the leaders of the church, it is certain that the church-members entertained very erroneous notions. They ascribed to baptism a magical efficacy, and particularly the cleansing from sin, entirely irrespective of the religious state of the recipient: indeed, from

time in the year when the rite was administered; namely, between Easter and Pentecost. There was but one personage who could administer it, — the presiding officer of the community, the bishop, as the chief presbyter was called after the first century. There was but one hour for the ceremony. it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery consisted of an inner and an outer chamber. In the outer chamber stood the candidates for baptism, stripped to their shirts; and turning to the west, as the region of sunset, they stretched forth their hands through the dimly-lit chamber, as in a defiant attitude, towards the Evil Spirit of Darkness, and, speaking to him by name, said, 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then they turned, like a regiment, facing right around to the east, and repeated, in a form more or less long, the belief in the Father, the Son, and the Spirit, which has grown up into the so-called Apostles' Creed in the West, and the so-called Nicene Creed in the East. They then advanced into the inner chamber. Before them yawned the deep pool or reservoir, and, standing by, the deacon or deaconess, as the case might be, to arrange that all should be done with decency. The whole troop undressed completely, as if for a bath, and stood up naked before the bishop, who put to each the questions, to which the answer was returned in a loud and distinct voice, as of those who knew what they had undertaken. They then plunged into the water. Both before and after the immersion, their bare limbs were rubbed with oil from head to foot: they were then clothed in white gowns, and received, as token of the kindly feeling of their new brotherhood, the kiss of peace, and a taste of honey and milk; and they expressed their new faith by using for the first time the Lord's Prayer." — *Christian Institutions* (N.Y., 1881), p. 4, 5.]

the beginning of the fourth century the sad custom too widely prevailed of postponing baptism as long as possible, even to the death-hour, so that the recipient might continue his lax life, and by this one act get rid of all the past sins, and enter heaven perfectly pure. The Fathers condemn the custom. Thus Gregory of Nazianzum, in *Or.* 40; and Gregory of Nyzza has a special sermon against it. But other motives for delaying baptism were in operation, — dread of the trials of a professed Christian life, the stern discipline of the church toward the lapsed, the wish to be baptized at some particular time, etc., and, of a higher character, the fear of losing the grace of baptism, and the desire to be better prepared. — Baptism was considered indispensable to salvation; but there were two classes of persons whose will was taken for the deed, — martyrs who died for the faith (later teachers distinguished the Catholics from the heretics), and those catechumens who died suddenly.

Infant baptism came in quite naturally as the consequent of the belief in the necessity of baptism. Justin Martyr's phrase (*I. Apol.*, c. 15), "Many who have been disciples of Christ from childhood," is not indeed to be interpreted as proving the practice in his day, but rather the existence of the catechumenate. On the other hand, the saying of Irenæus, "He came to save all who through him are born again to God, infants, children, boys, youths, and old men" (*Adv. Hær., II.* 22, 4), when compared with III. 17, 1, where he calls baptism "regeneration," does plainly imply it; because, if it were not by their baptism, how could they be regenerated? Tertullian's unfavorable judgment of infant baptism proves its existence and wide spread (*De Bapt.*, 18). Further proof is afforded by Cyprian's Epistle to Fidus (*Ep.*, 64). The argumentative force of Origen's appeal to apostolic tradition on behalf of infant baptism (*Ep. ad Rom.*, lib. V. Opera IV. 565) is greatly weakened by the fact that the church of that time undoubtedly derived not only the doctrine, but the very ritual, of baptism from apostolic times. The grounds for infant baptism were diverse. Origen regarded baptism as cleansing the defilement of birth (*in Luc. Evang. Hom., XV.*), and as pardoning the sins of the children in the pre-existent state (*in Levit. Hom., VIII.*). Other Oriental fathers refer the principal effects of baptism to the after-life; while some maintain that baptism cleansed from original sin. See Gregory Nazianzen, who divides the unbaptized dead into three classes, — those who refused baptism, the severely punished; those who delayed baptism, the lightly punished; unbaptized infants, the unpunished, yet who are excluded from Paradise (*Or.* 40, Ullmann, p. 476), Isidor of Pelusium (Lib. III., *Ep.* 105), and Theodoret (*Hæret. Fabul.*, c. V. 18). In the Latin Church the effect of baptism was held to be rather retroactive: it forgave previous sin, — in infants, original sin.

(*b*) *Augustine's Views.* — The opinions of Augustine, so important in the history of doctrine, are found principally in his writings against the Donatists, particularly in his seven books on baptism (compare Baptism by Heretics), in which he affirms the validity of heretical baptism; and in his writings against the Pelagians, in which he discusses the relation of baptism to original sin. His position is not the same in the two controversies; and we can mark the time of his change by the important letter to Boniface (*Ep.* 98), if it was, as the Benedictines affirm, really written in 408.

His stand-point is the symbolical; for he distinguishes sharply between the sacrament and its contents (*res sacramenti*), and allows that they do not necessarily go together: at the same time he was far from denying that the sacramental grace to the believer was not real, and at a later time advanced to the assertion, that, without baptism and the Lord's Supper, no one could be saved (*De Peccat. Merit. et Remiss.*, I. 24, § 34). Between these two sides of Augustine's teaching, there is no substantial contradiction. His fundamental idea of baptism was derived from his idea of the Catholic Church, which was the body of Christ, in which alone could there be any communion of saints, and therefore out of which there was no salvation. The entrance into the church and incorporation with the body of Christ was effected externally by baptism, internally through the Spirit's working by faith. On both factors rests regeneration (*De Peccat. Merit. et Remiss.*, III. 4, §§ 7, 8). The water of baptism, in its cleansing effect on the body, is the sacrament only: the reality, corresponding to the emblem, is the spiritual sanctification; and its effect, regeneration. Baptism is therefore, in totality, the sacrament of regeneration. Regeneration can only be effected by the Holy Spirit. Its negative side is the renovation from the "corruption of the old man," which consists substantially in the forgiveness of sins (*De Bapt.*, I. 11, § 16), which the Holy Spirit must first of all give, because he can dwell only in a clean heart. Baptism is therefore the "sacrament of the remission of sins" (V. 21, § 29), provided it be administered in the Catholic Church. Augustine first taught that only actual sins were forgiven, but later, also original sin; and this has been claimed to be the great effect of baptism. But forgiving original sin altered the complexion of all other sins. Thus concupiscence in the unbaptized is a sin, in the baptized a sickness; and the approach to cure is daily closer, until in heaven the cure is complete (*De Nupt. et Concup.*, I. 25, § 28; cap. 26, § 29). In his earlier period he taught there could be baptism without conversion, and *vice versa*, and salvation in either case, if the first case was that of a babe, and the second that of a believing catechumen. In his later period he receded from this position, and made baptism absolutely necessary to salvation (*Ep.* 185, cap. 11, § 50), except in the case of martyrs (*De Civit. Dei*, lib. XIII. cap. 7.) — Baptism, however, does not help the unconverted, nor one who has received heretical or schismatical baptism when he might have had the Catholic. See Baptism by Heretics.

From his earlier stand-point, when baptism was not considered as pardoning original sin, nor was the absence of baptism damnatory, Augustine defended infant baptism, on the ground that the infants received first the sacrament of regeneration, and then conversion, if their Christian education was faithful; and maintained that

parents or sponsors assumed the responsibility of the infant's Christian education, and also in such a sense answered the baptismal questions in the place of the child, that, if it should die, their answers would be received as the child's confession before God. From his later stand-point he maintained that there was at the same time a substitutive faith of the *Church*, by which the band of original sin is broken, the Holy Spirit implanted in the unconscious babe, and regeneration wrought before conversion (*Ep.* 98). The idea of the passive receptivity of the child was Augustine's most pregnant contribution to the Church. It is not only the root of the *opus operatum* doctrine of Rome, but rules the present theory of infant-baptism in the Lutheran Church. In regard to unbaptized infants, he says expressly, "It may therefore be correctly affirmed, that such infant as quit the body without being baptized will be involved in condemnation, but of the mildest character" (*De Peccatorum Meritis et Remissione et de Baptismo Parvulorum*, I. 16, § 21).

(2) *The Later Roman Catholic Doctrine.* — Augustine having laid the foundation of the Roman conception of baptism, it only remained for the schoolmen to build upon it, and for the Council of Trent and the Roman Catechism to adopt the theory thus developed without further question. The schoolmen distinguish between the *material* and the *form* of baptism. Thomas Aquinas says it is not the water, but the application of the water, which constitutes baptism (*Summa*, P. III. *qu.* 66, art. 1, Resp.), and similarly the Roman Catechism (P. II. c. ii. *qu.* 6) and Bellarmine (*De Bapt.*, c. 1). The *material* of baptism is the water; because water symbolizes the cleansing from sin, and by its clearness the receptivity of faith to divine light. Again: through the plunging into water is symbolized the resurrection of Christ: at the same time the universal prevalence of water renders possible the universal performance of this necessary rite. It is allowable to mix the water with foreign substances, but not in such quantity as to substantially alter its character. The *form* of baptism lies in the formula. The material and form and their application are the necessaries of baptism: all the rest is intended merely to deepen the impression. Baptism was instituted by Christ; but to the question when, different answers were given. All were agreed, however, that from Christ baptism received its power to impart grace.

In regard to the *effect* of baptism, Augustine's views were embraced and emphasized. Thus they taught that it impresses an indelible character upon the soul, and justifies, or rather, in Protestant speech, regenerates: all sin, original and actual, and all the guilt of sin, is washed away: concupiscence (sensuality) is either entirely removed or greatly lessened (so, in the latter sense, the Tridentine Council, Sess. V. *decreto de peccato orig.*, cap. 5). On the positive side, baptism incorporated the recipient with Christ, and gave all the gifts and graces for the new life. See SACRAMENTS. The last effect was to open heaven. The subjective condition for baptism is, according to Thomas Aquinas, the desire to receive the rite; and the blessing is in proportion to the desire.

But the most important part of Thomas's teaching relates to the character which baptism impresses. He borrowed the idea from Augustine, but carried it out much farther, and made it much more a feature of his system. The external washing is only the emblem of the internal cleansing, which imparts the spiritual character to baptism, and which, in its stead, is the emblem of the last effect of baptism, viz., the renewing grace. The character as such is no new disposition: it is simply a sign stamped upon the soul, by which the soul is indicated as a member of Christ's body. But since the sacraments are not merely emblems of internal gracious effects, but are effectual signs, causes of the same (see SACRAMENTS), so is the character they make itself the active cause, the energetic principle, of the grace; so that it draws the latter after it as its necessary effect. Baptism puts the baptized in such a relation to Christ that they receive directly the stream of his grace. But Thomas's subtle discussion of the character imparted by baptism was without influence upon later Catholicism. The Roman Catechism touches upon this doctrine of baptismal character merely as showing that it renders baptism unrepeatable; and yet it was to the founder of mediæval theology the pivot on which the whole theological development of baptism turned. The schoolmen taught the necessity of baptism to salvation, but they held that the desire might be accepted in place of the actual use of water. Thomas distinguishes three kinds of baptism, — of water, of blood, and of fire; i.e., of the Holy Spirit or penitence (*Qu.* 66, art. 11, 12).

This whole theory needed considerable alteration before it would fit in with infant baptism. Infants could not exercise any faith, nor show any desire after the rite, nor experience any essential change of feeling. Thomas, however, recalled the Augustinian idea, — the babes believe not through their own act, but through the faith of the Church in which they are baptized, namely, by the power of the Holy Spirit, who gives to the Church her unity, and in her makes an equal distribution of spiritual goods, so that infants share in the faith of the Church; but only in potentiality, there was as yet no exertion of spiritual power. The teachings of the later church is thus summarized by Bellarmine. (1) Infants have no actual faith; (2) Nor spiritual manifestations; (3) *They are justified absolutely without faith*, (4) The *habitus*[1] of faith, love, and hope, is imparted to them; (5) They practically believe, partly because baptism is itself an actual confession of faith, and partly because of the vicarious faith of others (*De Bapt.*, c. 11).

(3) *The Protestant Doctrine of Baptism.* (*a*) *The Teaching of the Reformers.* 1. *The Lutherans.* — Three stages in Luther's baptismal teaching can be traced. In the *first* stage Luther followed the Augustinian teaching, and distinguished between the sign and what the sign signified, and in the middle put faith, which realizes in men the meaning of the sign. The sign is the immersion; the meaning, the new birth. Faith makes real this spiritual baptism,

[1 *Habitus* is the condition which includes in itself at the same time a power to act. It may be *infused*, and then it is the condition of all corresponding activity; or *acquired*, and then it is the result of actions already performed.]

whose effects continue all one's life through. In the *second* stage (e.g., *Die babylonische Gefangenschaft*, 1520) Luther considered baptism a sign and seal which God added to his word and promise in order to strengthen and comfort. The chief thing in baptism is the divine promise. He who believes it, and is baptized, will be saved: all salvation depends upon it, only we must exercise our faith after we are baptized. So long as the baptized maintain their faith, they cannot be lost, though they grievously sin. In the *third* stage he taught that to the sign and word were added the command and ordinance of God, according to which the former were given together in such a manner, that the water of baptism is converted into a divine element (Erlangen Ausgabe, vol. 16, p. 63 sqq.). As he says in his Catechism of 1529, "It is the water comprehended in God's command, and connected with God's command." Melanchthon considered baptism a perpetual witness that the forgiveness of sins and the renewing of the Holy Ghost belong especially to the baptized. The operating cause of this condition is faith (*Loci Comm.*, "De Bapt.," Corp. Ref., *XXI.* 853). Butzer distinguishes sharply between the water and the spirit baptism (*Comment. on Matt.* c. 31). Luther's latest opinion does not appear in the Confessions, except in the German original of the Schmalkald Articles. The Augsburg Confession represents Melanchthon's standpoint (*art.* 9). The Reformers contended that the "concupiscence" remaining after the original sin had been pardoned in baptism was really sin.

The Protestant teaching had for its starting-point its objection to the Roman *opus operatum* theory of baptism, and therefore the emphasis it laid upon faith. An objection to this position would seem to lie in infant-baptism. Luther saw this, and had recourse at first to the theory that the child believed through the faith of others (*von der babylonischen Gefangenschaft*); but later Lutherans find in his third stage of development, when the baptismal water was to him not simply water, but connected with Christ's blood, the reply to the objection.

2. The Reformed, because of their principles, had from the beginning a far easier course of theological development into light and truth. Starting with the idea that God has not conditioned salvation upon any external work or ceremony whatsoever, Zwingli attributed no sanctifying power to baptism *per se*, only to faith, and *that* God alone can give. Baptism, therefore, is not necessary to salvation. It can neither give the Holy Spirit, nor cleanse the soul, nor forgive original sin, nor regenerate, nor finally can it strengthen faith. What, then, is baptism? It is an initiatory sign by which one is marked out as a follower of Christ, and obligated to live for God. But baptism cannot help one a particle to this end: faith alone can (Schuler and Schulthess' ed., II., *vom Tauf*).

Calvin held Zwingli's principles, but brought them nearer the Lutheran conception. According to him, baptism is the initiatory sign by which we are received into the communion of the visible church in order that we, implanted in Christ, may belong to the children of God. As the Lord's Supper, so baptism is a confession of our desire to be counted among the people of God; but the condition of the gracious effect of baptism is faith. Like Zwingli, he justified infant baptism by the analogy of circumcision, in place of which it comes. Each only sealed the covenant of grace in which the children already stood by reason of their parents' position and whose privileges they inherited. As further arguments he appealed to Christ's declaration concerning the children, "of such is the kingdom of heaven" (Matt. xix. 14), and also to the reasonably supposed presence of children in the families whom the apostles baptized. To the objection that children could not be regenerated, because they could not know Christ, Calvin replied that only elect infants could be; but in regard to them it was at least supposable that they had a spark of divine light, and upon no other than the condition of regeneration could *any one* enter the kingdom. None of the elect die before they are regenerated, nor are unbaptized elect infants excluded from heaven. Baptism is therefore very far from being necessary to salvation.

[(*b*) *The Representation of Baptism in the Church Creeds.* *Lutheran.* — The Augsburg Confession (1530), Art. IX.: —

"Baptism is necessary to salvation, by [it] the grace of God is offered; and children are to be baptized, who by baptism, being offered to God, are received into God's favor."

Reformed. — The First Helvetic Confession (1536), Art. XXII.: —

"Baptism is, according to the institution of Christ, a laver of regeneration, which the Lord offers and exhibits to his elect in a visible sign, through the ministry of the church. We baptize our children because it would not be right to deprive of the communion of God's people those who are born through us into the people of God, whereto they are through the divine word called, and are, so far as man can judge, members of God's elect.

The Second Helvetic Confession (1566), Cap. XX. (summary): —

Baptism is instituted by Christ. There is only one baptism in the church: it lasts for life, and is a perpetual seal of our adoption. To be baptized in the name of Christ is to be enrolled, initiated, and received into the covenant, into the family and the inheritance of the sons of God, that, cleansed from our sins by the blood of Christ, we may lead a new and innocent life. We are internally regenerated by the Holy Ghost; but we receive publicly the seal of these blessings by baptism, in which the grace of God inwardly and invisibly cleanses the soul, and we confess our faith, and pledge obedience to God. Children of believers should be baptized; for to children belongs the kingdom of God, and they are in covenant with God: why, then, should not the sign of the covenant be given to them?

The French Confession of Faith (1559), Art. XXXV.: —

"Baptism is given us as a pledge of our adoption; for by it we are grafted into the body of Christ, so as to be washed and cleansed by his blood, and then renewed in purity of life by his holy spirit. The gain it symbolizes reaches over our whole lives and to our death, so that we have a lasting witness that Jesus Christ will always be our justification and sanctification. Nevertheless, although it is a sacrament of faith and penitence, yet as God receives little children into the church with their fathers, we say upon the authority of Jesus Christ, that the children of believing parents should be baptized."

The Belgic Confession (1561) revised and

approved by the Synod of Dort (1619), Art. XXXIV. (summary): —

Baptism is the substitute for circumcision: by it we are received into the church of God. As water washeth away the filth of the body when poured upon it, as is seen on the body of the baptized when sprinkled upon him, so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God. Baptism avails us through the whole course of our life. Infants of believers ought to be baptized, and sealed with the sign of the covenant. Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and sacrament of that which Christ hath done for them. Moreover, what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the *circumcision of Christ.*

The Thirty-nine Articles of the Church of England (1571), Art. XXVII.: —

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ."

The Westminster Confession of Faith (1647), Cap. XXVIII.: —

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. By the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."]

(*c*) *Later Protestant Teaching.* — During the fifty years before Schleiermacher, the rationalists and the supernaturalists in Germany alike regarded baptism as only a significant way of admitting one into the church. His vigorous treatment of the subject caused a change in sacramental views generally. (See SACRAMENTS.) He put it down (*Der christliche Glaube*, § 137) as his first proposition that baptism administered in accordance with the original institution confers salvation in reference to the divine grace in regeneration at the same time with the rights of citizenship in the Christian Church; which amounted to saying that salvation was wrought by baptism not immediately, but mediately, inasmuch as by it the reception into the church is completed. He held to infant baptism, because he believed that faith might follow baptism; but in this case the baptism was an incomplete rite, and required the public profession of confirmation as the consequent of instruction in the Christian faith. Infant baptism is therefore proper, but not necessary (*L.c.* § 138).

[The question, What is faith? is vital in this discussion; for all Protestant theologians agree that the connection between the sign and the thing signified is an *internal* one, and made by faith, in opposition to Augustine's view, that they were connected in an *external* way. By baptism one entered into the visible church. But what is this faith? Is it one "which begins and ends in the individual act of faith at work in the person who is baptized? or is it a much wider thing, with a more universal significance?" Neither Luther nor Calvin fairly met the problem; but it may be safely presumed that they would give an affirmative answer to the first or second question respectively. The Lutheran and the Reformed theologians have followed the path marked out by their great teachers. Thus Kahnis of Leipzig says, Baptism is the sacrament of regeneration; but what it imparts is rather the power of regeneration, which is only of efficacy when the faith supposed by baptism is really present. Baptism with regeneration, when saving faith is present, works the forgiveness of sins, sonship to God, membership in the kingdom of God upon earth, and participation in eternal life. Who these genuine members of the kingdom are, God alone knows: as far as man can see, all the baptized are included. As no man can be born more than once, so no one can be re-born twice. Baptism, therefore, is not to be repeated. If one by sin loses the grace of baptism, there remains repentance, by which the lapsed is recovered. Since no one can enter the kingdom of God who is not re-born of water and spirit, it follows that baptism is necessary to salvation; yet not that *only* the baptized are saved, for the Word has saving efficacy, and those who, without fault of their own, fail of baptism, do not for that reason fail of salvation. Infant baptism, accordingly, finds its justification besides, on the scriptural grounds, in the substitution of the faith of the sponsors for the infant's faith, the will of the parents, and the preparation of the Christian family surroundings (*Die Lutherische Dogmatik*, Leipzig, 1868, vol. iii., pp. 479–481). Heinrich Schmid of Erlangen says, "We have in baptism, not merely water, and not common water, but also the word of God. But there is superadded to this a higher efficacy than exists in mere natural water; and it is this, which, by means of the water, effects saving grace." His statements in other respects agree with Kahnis. (*The Doctrinal Theology of the Evangelical Lutheran Church*, p. 554. English Translation by Hay and Jacobs. Philadelphia, 1876.)

The Reformed theologians follow Calvin. They regard baptism as "a sign and seal" of church-membership, as circumcision was in the case of Abraham (comp. Rom iv. 11). Baptism does not produce conversion or regeneration, but presupposes and recognizes it. Children of Christian parents are baptized because of their descent from believing parents: adults are baptized if they profess repentance, and faith in Christ; in other words, because they are converted. Infant baptism is so far incomplete as it lacks Christian instruction and personal conversion: it must therefore be supplemented by instruction, and completed by a personal profession of faith, and union with the church. Among modern teachers, Heinrich Heppe, who presents the typi-

cal German Reformed theology, defines baptism thus: "Baptism is the ordinance instituted by Christ, whereby God seals to the elect their connection with the covenant of grace, and obliges them as participants in the covenant to lead a holy life." "The candidates of baptism are all those who belong to the covenant of grace; i.e., all who confess Christ, and are considered by the Church as belonging thereto. But since the promises extend to the children of believers, these should be baptized, precisely as the Israelitish children were circumcised; on the other hand, the children of those who do not belong to the Church may not be baptized ere they are instructed in the faith, and have been converted" (*Die Dogmatik der evangelisch-reformirten Kirche.* Loc. XXV., *De baptismo*, pp. 443, 5, Elberfeld, 1861). Ebrard says, "Through baptism we are buried in Christ's reconciling death in order to rise with him in his resurrection. Baptism is a visible act to which the Lord has connected an invisible act (regeneration), and the completed, final justification, with the beginning of sanctification, if the recipient is prepared by repentance." Ebrard calls infant baptism a "modified baptism," a virtual contradiction to the original design of baptism, because the infant is not yet regenerated, only ingrafted in the visible Church, and in the midst of mediate and immediate blessing and protecting influences, yet an actual baptism (*Christliche Dogmatik*, Königsberg, 1852, vol. ii., pp. 587, 588, 621). Van Oosterzee thus defines baptism: "Baptism, the means of incorporation into his Church, ordained by Christ himself, is at the same time the sign and seal of the forgiveness of, and purification from, sins promised by the gospel to every believer, and, as such, an ordinance of inestimable value." "It is a holy symbolical act, in the name and by the command of the glorified Lord of the Church, by which every one who receives it in faith is set apart from the unbelieving world, is received into the Christian communion, is assured of the saving promises of the gospel respecting forgiveness of and purifying from sin, and is pledged to a new life in holiness and brotherly love" (*Christian Dogmatics*, English Translation, § 138, vol. 2, pp. 747, 752). The general Reformed doctrine is thus summarized by Hodge: "(1) Baptism is a divine ordinance; (2) It is a means of grace to believers; (3) It is a sign and seal of the covenant of grace; (4) It was intended to be of perpetual obligation, in the sense that all not baptized in infancy are required to submit to baptism as the divinely appointed way of publicly professing their faith in Christ, and their allegiance to him as their God and Saviour; and that all such professors of the true religion are bound to present their children for baptism as the divinely appointed way of consecrating them to God; (5) That God, on his part, promises to grant the benefits signified in baptism to all adults who receive that sacrament in the exercise of faith, and to all infants, who, when they arrive at maturity, remain faithful to the vows made in their name when they were baptized" (*Systematic Theology*, vol. iii., pp. 581, 582). The Reformed theory of baptism rests upon the theory that the church is an ethical unit, and existed before the individual believer. Therefore infant baptism is allowable; for the relation the parents or sponsors bear to the church determines the position of the infant, who by birth comes within the covenant. Those who reject infant baptism reject also this theory of the church: to them it is an organized body of individuals, each of whom has professed to put forth a personal Christian faith. (See BAPTISTS.)

The society of Friends (Quakers) reject water baptism and the Lord's Supper as a participation of bread and wine, and regard such rites as a relapse into the religion of forms and shadows. They believe, however, in the inward substance or invisible grace of the sacraments; viz., the baptism of the Spirit and fire, and the vital communion with Christ by faith.

Baptism with the Holy Ghost and Fire is a figurative expression used (Matt. iii. 11; Luke iii. 16) for the outpouring of the Holy Spirit upon believers, as upon the Day of Pentecost, and at other times in the history of the church.

Baptism for the Dead. The only allusion to this evidently common ceremony occurs in 1 Cor. xv. 29. The simplest explanation is Meyer's: a living Christian was baptized for an unbaptized dead Christian, who, it was believed, was thereby accounted baptized, and was received into bliss. Although discountenanced in the early church, it was kept up by heretics, such as the Cerinthians and Marcionites, and is practised at the present day by the Mormons. Paul's allusion to it is not to be construed as an approval of it.]

Baptism by Heretics, and the Ensuing Controversies. The question of the validity of heretical baptism, which came up very early, was answered outside of Rome in the negative. A controversy on the subject arose in 255 between Cyprian, Bishop of Carthage (210–258), and Stephen, Bishop of Rome (d. 257). Stephen took the Roman view, that the heretics were only fallen Christians, and received them into the church by the mere laying-on of hands. Cyprian took the contrary view, in which Firmilian of Cæsarea (d. 269) coincided. Stephen excluded from church-fellowship those who denied his position. So that when the news of the Carthaginian synod (255), over which Cyprian had presided, reached Rome, Stephen was very angry, and called Cyprian a pseudo-Christian, a pseudo-apostle, and a trickster. Cyprian wrote Stephen a conciliatory letter, but in vain. Another synod was held in Carthage (Sept. 1, 556): the genuineness of heretical baptism was denied with vehemence; the arrogance of Stephen, who set himself up for the "bishop of bishops," was becomingly rebuked. The correspondence with Firmilian revealed the unanimity of opinion in Asia and Africa upon this subject in opposition to Rome. The breach between Cyprian and Stephen was never healed. The latter died a martyr in the Valerian persecution, 257: his successor, Sixtus, was on friendly terms with Cyprian, and both were martyred in 258. The letters of Stephen in this controversy are unhappily lost: those of Cyprian are numbered 69–75. See particularly 72, 73, and 74. As far as can be made out, Stephen defended his position on the ground of the Roman tradition, the independent objectivity of baptism, whose efficacy was conditioned by the faith and disposition of the recipient (*Ep.* 73, 4), and finally

because the heretics baptized in the name of Jesus or of the Trinity (*Ep.* 75, 9). All that was required was that the former heretics should become penitents, because heretical baptism conferred forgiveness of sins and regeneration (75, 8). As it was evident that the Roman view had the practical effect of greatly facilitating the return of heretics (74, 1), Cyprian is at pains to show that the rigorous African practice did not deter them (73, 24). The representatives of the anti-Roman view made the connection between the church and baptism most close. As there was only one church, there could be only one baptism: consequently heretical baptism was no baptism. Again: the efficacy of baptism rests upon the priestly character of the legitimate priesthood; but heretics are without such priests. The treatment of returning heretics corresponded to these ideas. If they had already received Catholic baptism, they were received by the laying-on of hands; if baptized out of the church, they were rebaptized; if they had been Catholic or heretical priests, they were put among the laity. The councils of Nicæa 325 (can. 8 and 19), Laodicæa, 363 (can. 7, 8), Constantinople, 381 (can. 7), and of Trullo, 692 (can. 95), distinguished between heretical baptism as to their validity; while Athanasius, Cyril of Jerusalem, and Basil the Great, rejected such baptism altogether. The controversy broke out again when the Donatists (see title) rejected Catholic baptism, and rebaptized their Catholic converts.

It was left to Augustine to say the last decisive word in this long debate. In his writings against the Donatists, especially in *De Baptismo*, he lays down the foundation principle, that the objectivity of the sacrament renders it efficacious quite independent of the administrator, so long as the disposition of the recipient is right. From this position he proved: 1. Baptism conferred an indelible character; leaving the church did not destroy it; 2. Although out of the church there was no salvation, it did not follow that heretical baptism was null, but that such baptism can be of no profit so long as the man remained outside of the church; 3. The heretic's baptism is therefore on the same footing as that of a mere formalist; and if the latter, on his conversion, is not baptized again, but received by the laying-on of hands, so it should be with the former. Augustine settled the question. Heretical baptism was recognized, and since then the Catholic Church has practically left the matter untouched.

The question came up again when Protestantism began to form its theology. Both Lutherans and Reformed, however, came to the conclusion that every baptism in the name of the Trinity was valid, and efficacious to the believing soul. To the further question, whether baptism may not, in extremity, be administered by a minister not of one's own confession, the Lutherans replied affirmatively, because they made baptism a necessary ordinance; while the Reformed, who took different ground, wavered. The practice to-day is to have a Protestant minister in all cases, and usually the pastor of one's own congregation. See Baptism, IV. (3).

[Lit. — Besides the works mentioned under the Rev. Dr. Dale's article, see G. J. Vossius: *De Baptismo Disputationes* XX., Amsterdam, 1648; Matthies: *Baptismatis Expositio Biblica Historica-Dogmatica*, Berlin, 1831; Wall (Episcopalian): *History of Infant Baptism*, London, 1705, 2 vols.; best ed., with Gale's Reflections and Wall's Defense, Oxford, 1862, 2 vols.; J. G. Walch: *Historia Pædobaptismi*, IV.; *priorum sæculorum*, Jena, 1739; F. Brenner (R. C.): *Geschichtliche Darstellung der Verrichtung der Taufe von Christus bis auf unsere Zeiten*, Bamb., 1818; W. Hoffmann: *Taufe und Wiedertaufe*, 1846; J. W. F. Höfling (Lutheran): *Das Sacrament der Taufe*, Erlangen, 1846–48, 2 vols.; Lenoir: *Essai biblique, historique, et dogmatique sur le Baptême des enfants*, 1856; G. D. Armstrong (Presbyt.): *The Doctrine of Baptisms*, N. York, 1857; the same: *The Sacraments of the New Testament*, N. York, 1880; C. P. Caspari: *Ungedruckte, unbeachtete, u. wenig beachtete Quellen zur Geschichte des Taufsymbols und der Glaubensregel*, Christiania, 1866, 1869, 1875, 3 vols.; the same: *Alte u. neue Quellen zur Geschichte d. Taufsymbols u. d. Glaubensregel*, Christiania, 1879; R. Ingham: *A Handbook of Christian Baptism*, London, 1865; the same: *Christian Baptism: its Subjects*, London, 1871; A. Caspers: *Der Taufbegriff des Neuen Testaments*, Brecklum, 1877; D. B. Ford: *Studies on the Baptismal Question*, New York, 1879; Dean Stanley: *Christian Institutions*, London and N. York, 1881. Very important is the article on *Baptism* in Smith and Cheetham: *Dict. of Christ. Antiq.*, vol. i., pp. 155–173.] georg e. steitz (s. m. jackson).

BAPTISM OF INFANTS. A very large section of Protestant Christendom, especially in the United States, either publicly or privately dissents from the practice of infant baptism. The Baptists, and their sympathizers in Pedobaptist denominations, ground their dissent (1) upon the absence of a command of Christ, or of any account of apostolic procedure which expressly favors the practice; (2) They hold infant baptism to be a violation of the very idea of baptism; since it presupposes conversion, and a credible profession of faith, which cannot be expected from infants.

To these arguments it is replied, (1) The general command to baptize all nations may naturally be interpreted to include the baptism of infants; and the mention of the baptism of the three thousand on the Day of Pentecost (Acts ii. 41), and of five households (Acts x. 48, xvi. 15, 33; 1 Cor. i. 16, xvi. 15, where the presence of children in some is far more probable than their absence in all), joined to the reiterated assertion that the promise of the remission of sins and of the Holy Spirit was to the believers and their *children* (Acts ii. 38, cf. iii. 25), make out a strong probability, to say the least, that infants were baptized by the apostles. (2) Christ's treatment of children whom he blessed, and pronounced to be members of the kingdom of heaven. Why, then, should they not also be fit to bear the sign and seal of such membership? All baptism is in idea an infant baptism, and requires us to begin life anew in a truly childlike spirit, without which no one can enter the kingdom of God. (3) The analogy of circumcision which began with adult Abraham, and then extended to all his male children. Baptism is the initiatory rite of introduction into the Christian Church, and the sign and

seal of the new covenant, as circumcision was the sign and seal of the old covenant (Rom. iv. 11). The blessing of the old covenant was to the seed as well as to the parents; and the blessing of the new covenant cannot be less comprehensive. Infant baptism rests upon the organic relation of Christian parents and children (1 Cor. vii. 14). It is a constant testimony to the living faith of the church, which descends, not as an heirloom, but as a vital force, from parent to child.

No time can be assigned to the beginning of the practice of infant baptism. If it had been an innovation, it would have created a revolution, or at all events provoked a violent protest. But it gained ground gradually from the very beginning, as Christianity took hold of family life and training. Origen speaks of it as apostolic, and was himself baptized in infancy (about 180); but much earlier though less unequivocal testimony is borne by Irenæus (born, probably, between 120 and 130), who was a disciple of Polycarp, one of John's disciples, and who therefore was surely an excellent witness of apostolic usage. He says, "He (Christ) came to save, through means of himself, all who through him are born again (regenerated) to God, *infants*, and children, and boys, and youths, and old men." *Adv. Hær.* ii. 22, 4 (Stieren's edition). The phrase "born again to God" refers plainly to baptism: in Irenæus' usage (cf. i. 21, 1) baptism is "being born again to God," and (iii. 17, 1) baptism is "the power of regeneration unto God." Clemens Alexandrinus (in the second century), in his book *Pædagogus* (*Tutor*), lib. iii. c. 11, speaking of proper designs for seals, mentions the representation of fishing as recalling "the apostle and the *children drawn out of the water:*" the latter phrase refers to baptism. The opponents of the practice make much use of Tertullian (close of the second century). In his *De Baptismo*, c. 18, he counsels delay of baptism, particularly in the case of infants. But, when the passage is investigated, it is found that his motive is not the impropriety, but the inexpediency, of infant baptism, on the ground that it involved the great risk of forfeiting forever the remission of sins in the case of a relapse. The very argument proves not only the existence, but the prevailing practice, of infant baptism. He does not even hint at its being a post-apostolic innovation. Hence his opposition is due to his peculiar theory of the magical effect of baptism in washing away the guilt of past sins, but is by no means anti-Pedobaptist. (For Eng. trans. of the passage see "Ante-Nicene Library," *Tertullian*, vol. i. p. 253; orig. text, *De Baptismo*, c. 18, Oehler's edition, vol. i. p. 638.)

It must be admitted that adult baptism was the rule, infant baptism the exception, in the apostolic age, and continued to be till the church was fairly established in the Roman Empire. Augustine, Gregory Nazianzen, and Chrysostom had Christian mothers, but were not baptized till they were converted in early manhood; and Constantine the Great put off his baptism till his death-bed. Adult baptism always comes first in every missionary church, which begins with preaching the gospel to responsible adults, and then lays hold of the children. Infant baptism has no meaning without Christian family life and the guaranty of Christian education. Hence the church has always insisted on catechetical instruction, and most churches practise confirmation as a subjective supplement to infant baptism. *Compulsory* infant baptism was unknown in the ante-Nicene age: it is a profanation of the sacrament, and one of the evils of the union of Church and State, against which Baptists have a right to protest. PHILIP SCHAFF.

BAPTISTERIES, buildings erected exclusively for the administration of baptism, were not known until the fourth century. In the primitive church, the river or the brook, the lake or the pond, served the purpose. During the persecutions, wells and springs found in the catacombs were used, as may be inferred from the ornaments employed around and above them; but when Christianity became the religion of the state, under Constantine the Great, separate buildings were found necessary, and were erected in the neighborhood of the church, and often connected with it by a covered gallery. These buildings were often very large, so large, indeed, that synods and councils could be held within their walls. The reason was, that they also served as schoolrooms for the catechumens; and as the sacrament of baptism was administered only twice or thrice a year, at Easter and Pentecost and Epiphany, and only at the episcopal church, the cathedral, the *ecclesia baptismalis*, the numbers of catechumens could often be very great. The centre of the whole structure formed the baptismal basin (*piscina*), circular, octagonal, or sometimes, in allusion to Rom. vi. 4, in the form of a grave, of stone (1 Cor. x. 1), and descended into by three steps. Around this basin arose the building, circular or octagonal, and covered with a cupola, which rested either on the walls or on pillars and columns within the walls. Connected with this main building were generally, to the one side a fore-hall, the schoolroom, and to the other side an apsis, with an altar dedicated to John the Baptist, at which the catechumens received the eucharist immediately after baptism. Gradually, however, as infant baptism became the rule in the church, and the sacrament was administered by aspersion instead of by immersion, and the right of administering it was extended to all churches and over the whole year, there was less and less use for any separate buildings. After the ninth century, no more baptisteries were built. The baptismal basin was transformed into the baptismal font; and the font was moved into the church itself, and placed in a separate chapel, or part of the building, generally near the entrance, to the left.

BAPTISTS. (The Regular or Calvinistic Baptists.)—A body of Christians comprising about one-fourth of the Protestants of the United States, and numbering in Great Britain, in 1880, a membership of 282,658; on the continent of Europe, 44,292; in Asia, 42,072; in Africa, 3,603; in Australasia, 7,918.

BELIEF. — The first Confession of the Baptists in England, A.D. 1644, antedated the Westminster Confession. When the Westminster Confession was published, it was found to agree, for substance of doctrine, in most points, with the earlier Baptist Confession; and in 1689 the General Assembly of Baptists, following the example of the Independents (Savoy, 1658), adopted

that Confession, with some omissions and changes. This Confession was also adopted by the Philadelphia Association in the eighteenth century, and is still the statement of doctrine most highly regarded by the Baptists in the United States.

The essential distinction between the belief of Baptists and that of other bodies of Christians is found in their view of the constitution of the visible church. Holding the supreme authority of the Holy Scriptures, and the doctrines of God's choice of his people, of regeneration as the sovereign work of the Holy Spirit, and of justification by faith alone, they believe that the churches mentioned in the New Testament were formed in closest accord with those doctrines; they believe the New Testament gives us examples of, and commands us to receive as candidates for membership in the churches, only those who give credible evidence of their faith in Jesus as their Saviour. Hence the Baptists accept as candidates for baptism only those who are professed believers in Jesus.

They believe immersion in water is the baptism enjoined in the New Testament. In this view they are in accord with the Greek and all Oriental churches, with the practice of the Occidental churches till A.D. 1300, and with the present liturgies of the English and American Episcopal churches. Baptists in America believe, but many Baptists in England do not hold, that baptism is a prerequisite to the Lord's Supper.

Church Government. — Their churches — "bodies of baptized believers, with pastors and deacons, covenanted together for religious worship and religious work" — are independent of all other human control, and supreme in the government of their own affairs. For the increase of love, for consultation, and the furtherance of missions at home and abroad, these churches, by their delegates, unite in councils and associations; but these councils have no power beyond advice, or withdrawing the hand of fellowship from an offender.

Without an authoritative creed, and with no ecclesiastical government beyond that of each church over its own members, the Baptists in the United States maintain a very close agreement in doctrine, which is best represented by the (modified) Westminster Confession.

History. *Baptists in Europe.* — The early Baptists of the continent of Europe held the same evangelical truths, and the same view of the church, as the later Baptists of England and America; but they differed from these latter in many other points. The Baptists appeared first in Switzerland, about A.D. 1523, where they were persecuted by Zwingli and the Romanists. They are found in the following years, 1525–30, with large churches fully organized, in Southern Germany, Tyrol, and in Middle Germany. In all these places persecution made their lives bitter. Moravia promised a home of greater freedom; and thither many Baptists migrated, only to find their hopes deceived.

After 1534 they were numerous in Northern Germany, Holland, Belgium, and the Walloon provinces. They increased, even during Alva's rule in the Low Countries, and developed a wonderful missionary zeal. But from the middle of the seventeenth century their numbers have decreased with their zeal, until, at the present, they comprise a very small portion of the population in Holland.

Baptists in England. — During the reigns of Elizabeth and James, a large number of Baptists fled from Holland and Germany to England. What influence they exerted in spreading their views in England, is not known. We only learn of their presence by the persecutions they endured. The first Baptist churches in England from which we have a statement of their views are those of A.D. 1644. Their principles were adopted by many, and churches rapidly multiplied. Under Cromwell, Baptists were found in the army, in Parliament, and in the Council of State. With the return of Charles II., the Baptists, with all other dissenters, suffered from the strong hand of violence. During the eighteenth century many of their churches shrivelled under the influence of hyper-Calvinism; but a new era of more faithful gospel-preaching, and of zealous missionary work, began in the latter part of the century under the lead of men like Carey and Andrew Fuller, and this has continued to the present time.

Baptists in America. — In America the earliest Baptists were found in the Massachusetts Colony, but were driven out. Some went to Rhode Island, and others to New York and Virginia. In 1770, so far as is known, the Baptists numbered 77 churches with about 5,000 members in the colonies. In 1885 they report 28,953 churches, 16,191 ministers, 2,572,238 total membership.

Missions. — The American Baptist Missionary Union (Boston, Mass.) is the society through which the Baptists of the Northern States carry on their foreign missionary work The Union has in Asia five missions, as follows: Burmah, with 14 stations, 103 missionaries, 522 native preachers, 485 churches, 1,924 baptisms in 1884, 25,607 members, 399 schools, 10,404 pupils; Assam, 7 stations, 19 missionaries, 29 native preachers, 30 churches, 46 baptisms in 1884, 1,731 members, 62 schools, 1,247 pupils; Telugus (India), 12 stations, 40 missionaries, 154 native preachers, 42 churches, 1,556 baptisms in 1884, 26,396 members, 300 schools, 4,898 pupils; China, 6 stations, 27 missionaries, 58 native preachers, 17 churches, 103 baptisms in 1884, 1,411 members, 12 schools, 217 pupils; Japan, 4 stations, 17 missionaries, 25 native preachers, 7 churches, 109 baptisms in 1884, 367 members, 6 schools, 279 pupils; Africa, 8 stations, 22 missionaries. Total, 231 missionaries, 791 native preachers, 588 churches, 3,738 baptisms in 1884, 55,941 members, 785 schools, 17,045 pupils. In Europe, 929 ministers, 572 churches, 6,776 baptisms, 61,550 members. The appropriations of the American Baptist Missionary Union for the year ending March 31, 1885, were $383,288.41.

General summary of all the foreign missions of the Baptists: 231 missionaries, 1,720 native pastors and helpers, 1,160 churches, 10,514 baptisms in 1884, 117,491 members.

The Foreign Mission Board of the Southern Baptist Convention maintains missions in China, Africa, Italy, South America, and Mexico, with 95 missionaries, and native assistants. Income (1885), $86,625.97.

The Home Mission Board of the Southern

Baptist Convention sustains 144 missionaries in the States and Territories. Income (1885), $66,414.47.

The American Baptist Home Missionary Society (New York) sustained in 1884–85, 702 missionaries in the States and Territories, 17 academies for freedmen, with 3,182 pupils. Income (1885), $417,283.40.

The American Baptist Publication Society, Philadelphia, issued during 1883–84, 687,695,902 18mo pages. Its publications number 1,288. Income (1885), $582,957.58.

The educational institutions of the Baptists comprise 7 theological seminaries with 467 students, 29 colleges with 4,358 students, and 75 academies with 9,252 students. The buildings and endowments of all these institutions are valued at $16,066,974.

The periodicals, weekly, monthly, quarterly, sustained by the Baptists in America number 82.

We have not enumerated among the "regular" Baptists the *Disciples*, or *Campbellites*, with 850,000 members; the *Free-Will Baptists*, with 76,706 members; the *Seventh-Day Baptists*, with 8,655 members; the *Tunkers*, or *Dunkers*, with 100,000 members; *Winebrennarians*, with 45,000 members; *Anti-Mission* (*Primitive*, or *Old-School*) *Baptists*, with 40,000 members. See those articles in this ENCYCLOPÆDIA on pp. 644 sq., 836, 2165–2167, 2401–2404, 2538 sq., 2583, respectively.

LIT. — *European Baptists.* — T. J. VAN BRAGHT: *Het Bloedig Tooneel of Martelaers Spiegel der Doopsgesinde*, fol., Amsterdam, 1685; EGLI: *Züricher Wiedertäufer*, Zürich, 1878; WOLNY: *Die Wiedertäufer in Mähren*, Wien, 1850; SCHYN: *Historia Mennonitarum*, 3 vols., Amsterdam, 1743–45; TEN CATE: *Geschiedenis der Doopsgesinden*, Amsterdam, 1839–47.

English Baptists. — TH. CROSBY: *Hist. English Baptists*, Lond., 1738–40, 4 vols.; JOS. IVIMEY: *Hist. English Baptists*, Lond., 1811–23, 3 vols.; EVANS: *Early English Baptists*, Lond., 1862, 2 vols.; Publications of "Hanserd Knollys Soc'y," Lond., 1849–54, 10 vols.

American Baptists. — BACKUS: *Hist. Baptists of New England*, Newton, Mass., 1871, 2 vols.; MORGAN EDWARDS: *Hist. Baptists in Penn. and N. Jersey*, 1772, 1792, 2 vols.; BENEDICT: *General Hist. Bapt. in America*, N. Y., 1850; CRAMP: *Bapt. Hist.*, Phila., n. d.; S. S. CUTTING: *Historical Vindications*, Boston, 1859; FR. WAYLAND: *Principles and Practices of the Baptists*, N. Y., 1857; DAGG: *Church Order*, Charleston, 1858; WM. R. WILLIAMS: *Lectures on Baptist History*, Philadelphia, 1877; *Baptists and the National Centenary*, Phila., 1876; "Baptist Year Books," Philadelphia.

For a list of works by American Baptists to 1864, see Baptist Semi-Centennial Volume, Boston, 1864. H. OSGOOD.

BARAB'BAS (*son of Abba*), the name of a malefactor whom the Jewish mob, at the instigation of the priests, demanded that Pontius Pilate should release instead of Jesus of Nazareth (Matt. xxvii. 16 sq., cf. Acts iii. 14). According to an old tradition, Barabbas' proper name was Jesus. Some manuscripts and many ancient versions have the name Jesus before that of Barabbas. Thus the Armenian version reads: "whom will ye that I release unto you? — Jesus Barabbas, or Jesus which is called Christ?" (Matt. xxvii. 17.) According to Jerome, the Gospel of the Hebrews had the same reading. But the majority of New Testament textual scholars are agreed in rejecting it. Lange and others favor the old view that Barabbas was a pseudo-messiah. Barabbas is a common name in the Talmud.

BARAGA, Friedrich, D. D., a Roman-Catholic missionary, b. in Carniola, a crown land of the Austrian Empire, 1797; d. Jan. 19, 1868. He came to America in 1831, devoted his life to the Indians of the Lake Superior region, and was made Bishop of Sault St. Mary and Marquette. He published a *Grammar of the Olchipwe Language* in 1851, and a *Dictionary* of the same in 1853.

BA'RAK (*lightning*), son of Abinoam, was the fourth judge of Israel. He marched with Deborah against Sisera, chief of the army of Jabin, King of Canaan, and, meeting him by the torrent stream of Kishon, achieved a complete victory, and broke his people's yoke of bondage, which had galled them twenty years. A forty-years' peace followed.

BARBARA, St., suffered martyrdom, according to Baronius, in Nicomedia, under Maximinus (235–238); according to Assemanni, at Heliopolis in Egypt, under Galerius (306). Having been converted, she endeavored to convert her father: but he denounced her; and, as no torture could move her to deny Christ, she was sentenced to death, and decapitated by her own father. Her feast falls on Dec. 4, and in Roman-Catholic countries she is considered a special guaranty against fire, storms, etc.

BARBARIAN in the New Testament (Acts xxviii. 2, 4; Rom. i. 14) means one not a Greek, without referring to civilization: this is in accordance with classic usage. In 1 Cor. xiv. 11 it means one speaking in a foreign, unintelligible tongue. This is its primitive meaning. It by no means implies *savagery*.

BARBAULD, Anna Letitia, b. at Kibworth, Leicestershire, June 20, 1743; married the Rev. Rochemont Barbauld, May, 1774; d. March 9, 1825. She was the daughter of the Rev. John Aikin, D.D., a teacher, and was highly educated. Her husband was a Unitarian, who taught a school and preached in Suffolk. Assisted by her brother in 1773, she published her first volume of "Poems;" and four editions were sold in one year. In the same year appeared "Miscellaneous Pieces in Prose," by J. and A. L. Aikin; in 1775 her "Hymns in Prose," and "Early Lessons" (written for her pupils), and "Devotional Pieces compiled from the Psalms of David." Her later writings are of a general and critical character, including political pamphlets, editions of Akenside, Collins, and of essayists and novelists. Perhaps her best-known hymn begins, "How blest the righteous when he dies!" See *The Works of A. L. Barbauld, with a Memoir*," by Lucy Aikin (her niece), London, 1826, 2 vols.; and the recent *Memoirs* by A. L. Le Breton and G. A. Ellis, 1874.

BARBEYRAC, Jean, b. at Beziers, Languedoc, March 15, 1674; d. at Grœningen, March 3, 1744; fled with his parents into Switzerland, after the revocation of the Edict of Nantes, 1685; was educated at Lausanne and Geneva; studied at the University of Frankfort-on-the-

Oder; became a teacher in the College of the Reformed Congregation at Berlin, 1697; and was in 1710 appointed professor of law and history in the Academy of Lausanne, and in 1716 in the University of Grœningen. He translated several works of Puffendorf and Grotius from Latin into French, and accompanied them with notes and additions, which attracted much attention. Besides a number of other essays, he also wrote a *Traité du Jeu*, 1709, and a *Traité de la Morale des Pères de l'Eglise*, 1728. He was a moderate Calvinist, and refused to sign the Helvetic *Formula Consensus*, which disapproved of the doctrines of Amyraut and the other Saumur theologians.

BARBIER, Josué, a Protestant pastor of Livron, whom the Bishop of Valence allured back into the bosom of the Roman Church by a pension of six hundred livres, and who became noted by his coarse libels against his former co-religionists: *La Ministrographie Huguenote*, 1618; and *Les Miraculeux Effects de la Sacrée Main des Roys de France*, 1621.

BARCKHAUSEN-VOLKMANN CONTROVERSY. In 1712 Paul Volkmann, rector of the Joachimsthal Gymnasium in Berlin, and custos at the Royal Library, published his *Theses Theologicæ*, a complete representation of the Reformed dogmatics, in which he maintained the doctrines of universal grace and conditional election. Thereby he stirred up within the German Reformed Church that question of predestination and grace which has arisen and been debated in every national branch of the Reformed Church. In 1714 Heinrich Barckhausen, a teacher in the same gymnasium, answered by an *Amica Collatio Doctrinæ de Gratia*, which he published under the pseudonyme of *Pacificus Verinus*, and in which he vindicated these doctrines of particular grace and unconditional election. With Volkmann sided Holzfuss, Jablonsky, Jeremias Sterky, etc.; with Barckhausen, Philip Naude, etc. Barckhausen wrote two more pamphlets in the controversy, both anonymous, *Mauritii Neodorpii Calvinus Orthodoxus* and *Abgenöthigte Ehr- und Lehr- Rettung der reformirten Kirchen;* and the controversy began to grow hot, when, in 1719, the Prussian king, Friedrich Wilhelm I., stepped in, and by a royal edict commanded both parties to keep silent.

BARCLAY, Alexander, b. about 1476, probably of Scotch descent; d. at Croydon in 1552; was educated at one of the English universities; travelled much on the Continent, and was made chaplain in the collegiate church at Ottery St. Mary in Devonshire. Afterwards he became a monk in the Benedictine Monastery of Ely; and, after the suppression of the monasteries, he was vicar of Much-Badew in Essex, of Wokey in Somersetshire, and rector of All-Saints in Lombard Street. He is the author of the *Ship of Fooles*, first printed in 1509, partly a translation, partly an imitation, of Sebastian Brandt's *Das Narren Schiff*. A list of his other writings is found in the introduction to Jamieson's edition of the *Ship of Fooles*, Edinburgh, 1874.

BARCLAY, Robert, b. at Gordonstown, Scotland, Dec. 23, 1648; d. Oct. 3, 1690, at Ury; descended from an old Scottish family, and received a very careful education from his father, Col. David Barclay of war celebrity in Germany and Sweden. For his further development he went to Paris; but while there he was won over to the Roman Church by one of his maternal uncles; and it cost his father, who in the mean time had joined the Quakers, much trouble to disentangle all these religious and moral complications. He succeeded, however; and Robert Barclay became the most prominent, indeed the only remarkable, theologian the Quakers have produced. His chief work, *Theologiæ Veræ Christianæ Apologia*, gives a systematic representation of that mystical spiritualism on which Quakerism is based. It was first published in 1676, translated into English in 1678, into German in 1684, and into French in 1702, and called forth a great number of controversial writings by Anton Reiser, Barthold Holzfuss, Ben. Figked, William Baier, etc. Barclay's collected works were published two years after his death, by William Penn. See [Joseph Besse: *Collection of the Sufferings of the People called Quakers, for the Testimony of a Good Conscience*, London, 1753, 2 vols. fol.; S. M. Janney: *History of the Friends*, Philadelphia, 1867, 4 vols.] Weingarten: *Die Revolutionskirchen Englands*, 1868, p. 364–396. HERZOG.

BAR-COCHEBA (*son of the star*), the name assumed by a certain Simeon, who pretended to be the Messiah, and headed an insurrection in Palestine in A.D. 131 or 132, against the Emperor Hadrian. Nothing is known of his origin, or even of his real name. He purposely wrapped himself in mystery the better to play his *rôle*. But he never would have been able to succeed at all, had it not been for the confidence reposed in him by Rabbi Akiba (which see), the most influential and remarkable Jew of his day. He claimed to have been born on the day of the destruction of Jerusalem (because a wide-spread rumor set that time for the birth of the Messiah); claimed also the fulfilment of Balaam's prophecy (Num. xxiv. 17), hence his name; and by his boasts and temerity, his promises and tact, he gathered a large number about him, overcame the Roman general in Judæa, J. Annius Rufus, and took Jerusalem. He had coins struck to celebrate his successes. But his triumph was short-lived. Julius Severus, at Hadrian's order, attacked him, and by prudent stratagems succeeded in penning up the insurgents in Jerusalem, and then took the city, although at heavy loss, and razed it; and on it eventually Aelia Capitolina was built. Barcocheba and his followers fled to Bethar, a stronghold near Jerusalem, and for three years maintained themselves. But in the year 135 Bethar yielded to the Romans. Bar-cocheba fell in the battle, and his head was carried into the Roman camp. Rabbi Akiba and other rabbis, who were accused of inciting the rebellion, were, it is said, flayed alive. The Talmud, recognizing the deception practised, changed the name of the leader into Bar-Coziba (*son of the lie*), and called his coins "rebel money."

It is said Bar-cocheba put to death all Christians who would not join his standard. Indeed, in every respect, in speech and action, he was one of the false Christs our Lord prophesied should arise (Mark xiii. 21, 22), and by his very defects set forth more prominently the virtues of the Perfect One, the Hope of Israel, the Lord's Anointed.

[MÜNTER: *Der jüdische Krieg unter den Kaisern Trajan u. Hadrian;* EWALD: *Geschichte d. Volks Israel*, VII., 373–432; E. SCHÜRER: *Neutestamentliche Zeitgeschichte*, Leipzig, 1874, pp. 350 sqq.] W. PRESSEL.

BARDESANES, a Gnostic heresiarch, who lived at Edessa in Mesopotamia in the latter part of the second century, about 170. He was a disciple of Valentinius, and as none of his writings have come down to us — with the exception of a fragment of his book on fate, which has been preserved by Eusebius, and may be found translated in Cureton's *Spicilegium Syriacum*, London. 1855 — his system can be understood only as a variation of that of his master and of Gnosticism in general. But he seems to have been a great poet; and his hundred and fifty Syriac hymns became so popular, that Ephraim Syrus, when he afterwards wrote his orthodox hymns to take their place, was compelled to use Bardesanes' tunes. See GNOSTICISM.

BAREFOOTED MONKS AND NUNS. See DISCALCEATI.

BARLAAM, b. at Seminara in Calabria, towards the close of the thirteenth century. He was of Greek descent, but educated in the Roman Church, and entered the order of St. Basil. For his further studies, however, he went to Thessalonica, at that period a great seat of learning, and having made himself proficient not only in theology, but also in philosophy and mathematics, he went to Constantinople (1327), where he joined the Greek Church, was made Abbot of St. Salvador, and engaged in a virulent polemic against Rome: *Contra Primatum Papæ*, etc. In 1339 the Emperor Andronicus III. sent him on a diplomatical errand to Pope Benedict XII., at Avignon, to whom he presented himself, well recommended both by Philippe of France and Robert of Sicily. The real purpose of his mission was to procure the support of Western Europe against the Turks; but the ostensible object he labored for was the union between the Greek and Latin churches. Cunningly concealing the thoughts he worked for under the thoughts he spoke about, he delivered two elaborate speeches before the Pope, which belong to the most characteristic documents of the whole series of union-negotiations: but he failed, nevertheless, to produce the right impression; his mission remained without result. After returning to Greece, he began his attacks on the Hesychast or Quietist party among the monks of Mount Athos, which he wound up with a formal accusation of heresy. A synod, presided over by the emperor and the patriarch, was convened in the Church of St. Sophia, in Constantinople, 1341; and the Hesychasts were so ably defended by their leader, Palamas, that Barlaam hurriedly left the city, and betook himself to Italy. Here he returned to the Roman Church, was made Bishop of Gieraci in the Neapolitan, and wrote as virulently against the Greek Church as formerly against the Latin. He died 1348.

LIT. — Most of his works have remained unprinted; but some of them, for instance the above-mentioned speeches, are found in Reynalds's continuation of Baronius's *Annales*, and others in H. Canisius: *Lectiones Antiq.*, IV. A complete list is given by Leo Allatius in his *De Ecclesiæ Occid. et Or. Consensione*, II., 17. Parts of his life are fully described by the Greek historians Catakuzen and Necephorus Gregoras.

BARLETTA, a Dominican monk from the latter part of the fifteenth century; b. at Barletta in the Neapolitan; enjoyed an almost unparalleled popularity as a preacher, especially in the cities of Northern Italy. His sermons, which were first published at Brescia, 1497, and afterwards often, gave rise to the adage, *Nescit prædicare qui nescit barlettare.* They are characterized by a blending of humor and pathos, which, though sometimes approaching buffoonery and affectation, explains the great power of the man.

BAR'NABAS (*son of Prophecy*, or *Exhortation*), a Levite named Joses, of the Island of Cyprus, living in Jerusalem when the church was founded, and one of the first converts. By the Christians he was called *Barnabas*, because of his ability to administer counsel and cheer. He proved the sincerity and depth of his Christian zeal by voluntarily selling his Cyprian property, and laying the money at the apostles' feet (Acts iv. 36, 37). He quickly took a leading position in the early church. Incited, probably, by a friendship previously formed when both were Jews, he used his influence to commend the converted and yet suspected Saul to the Jerusalem Church, and thus publicly indorsed the strange story the apostle told (ix. 27). The fitness of Barnabas to deal wisely with young converts is strikingly illustrated by his commission to inspect the "revival" at Antioch; and the confidence he reposed in Saul is manifested by his journey to Tarsus in search of him. The two men labored together successfully for many months in Antioch (xi. 22–26, xiv. 28). Barnabas and Saul were then sent down to Jerusalem with contributions for the poor saints there (ver. 30, B.C. 44). This is the first joining of the two names. They returned from Jerusalem with John (Mark xii. 25); and, ordered by the Holy Ghost, these three went on a missionary journey. At Perga, John left them, and returned to Jerusalem; but Paul and Barnabas kept on their way (xiii. 2–5, 13). The dignified bearing of Barnabas, and the readier speech of Paul, led to the supposition of the Lystrans, that the former was Zeus (Jupiter), and the latter Hermes (Mercury). On coming back to Antioch, they were involved in a controversy with the Judaizers, and went to the Apostolic Council at Jerusalem (which see), where the matter was settled. An unhappy dissension soon after parted the pair (A.D. 50), and Barnabas is not further mentioned in the Acts (xv.); but from Gal. ii. 13 we learn a little more about him, and see his weakness under the taunts of the Judaizers; and from 1 Cor. ix. 6 we gather that he was still at his missionary labors in the spring of A.D. 57. Legends begin when authentic history ends. Barnabas is brought to Rome and Alexandria. The *Clementine Recognitions* (I., 7) make him preach in Rome during Christ's lifetime. Indeed, according to Clement of Alexandria (*Strom.* II., 20), he was one of the seventy disciples. Not older than the third century is the tradition of the later activity and martyrdom of Barnabas in Cyprus. There is a worthless work by a Cyprian of the fifth century, "Acta et Passio Barnabæ in Cypro" (see APOCRYPHA to the

New Testament), and a eulogy by a Cyprian monk, Alexander, not earlier than the fifth century, which relate his acts. Under the Emperor Zeno (474–491), according to the last-quoted work, the body of Barnabas was found at Cyprus. But the Cyprian Church had already claimed him as its founder in order to rid itself of the supremacy of the Antiochian bishop; and so did the Milan Church, thereby to cut itself off from Rome. These traditions therefore go for little.

In this connection, the question whether Barnabas was an apostle is important, and may be answered by saying he was not, in the strict sense, and yet is so styled (Acts xiv. 14); and in the broader sense of messenger he was amply entitled to the epithet. See APOSTLE.

Writings attributed to Barnabas. — Tertullian and other African writers ascribe the *Epistle to the Hebrews* to him. This may well have been the Roman tradition (Tertullian usually follows it), since in Rome, the epistle, probably, had its first readers. But of more interest is the tradition which sets down to him an *Epistle* in twenty-one chapters, which is contained complete in the Codex Sinaiticus, and of which Bryennios in 1875 discovered a complete Greek manuscript in the Library of the Most Holy Sepulchre at Constantinople; but he has not yet published it. The epistle was accepted as genuine by the old Greek Church, although not as canonical. Clemens Alexandrinus (160–202) cites it, as do Origen and the *Apostolical Constitutions*. Eusebius threw doubt upon its canonicity, but regarded it as authentic; yet it gradually faded out of view. The opinion to-day is, that Barnabas was not the author. The epistle was probably written in Alexandria, at the beginning of the second century, and by a Gentile Christian. In no other writing of that early time is the separation of the Gentile Christians from the patriotic Jews so clearly brought out. The Jewish interpretation of the Bible is declared to be false, and the Old Testament regulations are allegorized. "Two points are especially insisted upon: 1st, Judaism in its outward and fleshly form had never been commended by the Almighty to man; 2d, God's covenant never belonged to the Jews at all." That the author had read Paul is manifest; whether he knew our present Gospels is not so sure: 2 Esd. and Enoch are quoted. The doctrines of Paul are fully and truly reproduced. The epistle has been often published. See GEBHARDT, HARNACK, U. ZAHN: *Patrum Apostolicorum Opera*, Leipzig, 1876.

LIT. — HEFELE: *Das Sendscreiben des Ap. Barnabas*, Tübingen, 1840; NORTON: *Genuineness of the Gospels*, 2d ed., Cambridge, 1846; DONALDSON: *Hist. of Christian Literature and Doctrine*, London, 1864, vol. i., 201–211; CUNNINGHAM: *A Dissertation on the Ep. Bar.*, London, 1877; SAMUEL SHARPE: *Epistle of Barnabas, from the Sinaitic Ms.*, London, 1880.

BARNABITES, a religious order founded at Milan in 1530 by three priests, Zaccharia, Ferrari, and Morigia, acting under the influence of the religious movement at that time passing through Italy. In 1533 the order was confirmed by Clement VII.; and in 1535 it was exempted from the episcopal authority, and placed immediately under the papal chair. Its first name was the Regular Clerks of St. Paul, after the oratory in which its re-unions were held; but, after obtaining the Church of St Barnabas, its members are generally called the Barnabites. To the three monastic vows of poverty, chastity, and obedience, the order adds a fourth, — never to seek any kind of ecclesiastical preferment. Preaching and teaching are its two great aims.

BARNARD, John, b. at Boston, Nov. 6, 1681; d. at Marblehead, Jan. 24, 1770; was educated at Harvard College; accompanied the expedition to Port Royal as chaplain, in 1707; and was appointed minister in 1716, at Marblehead, where he developed a great activity, both for the moral and material welfare of his flock. He published a version of the Psalms, and some sermons, which show an incipient deviation from Calvinism.

BARNES, Albert, b. at Rome, N.Y., Dec. 1, 1798, d. in Philadelphia, Penn., Dec. 24, 1870; has a prominent place in the religious history of America, as an active cause of the separation in the Presbyterian Church, as the leader of the New School party, and as the author of a series of commentaries or *Notes* upon the entire New Testament and upon a few books of the Old, which has had an enormous and merited circulation in America and Great Britain. It is said that more than a million copies of his *Notes* on the New Testament have been sold. Few men equalled Mr. Barnes in presenting in brief compass the results of patient study. Loyalty to truth, fearlessness in its defence, earnestness, decision, and a childlike piety, gave him a commanding position. He was graduated at Hamilton College, New York, in 1820; then took a four-years' course at the Theological Seminary, Princeton, N.J.; and was ordained and installed pastor of the Presbyterian Church at Morristown, N.J., Feb. 8, 1825; thence he was called to the First Presbyterian Church in Philadelphia, and was installed June 25, 1830. In 1867 he resigned, and was elected pastor emeritus. Mr. Barnes was the servant, and at the same time the leader, of his age. He has left a lasting impress upon four movements, which, although he did not originate, he directed. He preached *total abstinence* into wide favor; *the abolition of slavery*, until freedom rendered such preaching an anachronism; the *Sunday-school* cause, and in its behalf compiled his *Notes;* and, finally, the doctrine of *unlimited atonement*, and the distinctive teachings of the New-School Branch of the Presbyterian Church. See PRESBYTERIAN CHURCH. Although circumstances put him forward as the advocate of the New-School Branch, he did not desire the prominence, nor love the strife; yet he defended what he deemed the truth whenever assailed. He was no enthusiast or fanatic, but simply and evidently a truth-loving, earnest, conscientious man of God. And it may be claimed with justice, that, as he was unhappily a cause of the division of his denomination, so he happily was a means of uniting it again. The first volume of his *Notes Explanatory and Practical*, which was on the Gospels, is dated Philadelphia, Aug 25, 1832; and his last volume, which was on the Psalms, February, 1868. Besides these, he published *The Atonement*, Phila., 1859; *Way of Salvation*, Phila., 1863; *Evidences of Christianity in*

the Nineteenth Century, N.Y., 1868; and *Life at Threescore and Ten*, N.Y., 1871.

BARNEVELD. See ARMINIANISM.

BARO or BARON, Pierre, b. at Etampes, 1534; d. in London, April 17, 1599; studied law at Bourges, and began in 1557 to plead in the court of the Parliament of Paris, but retired in 1560 to Geneva, where he studied theology, and was ordained by Calvin himself. In 1572 he left France, and settled in Cambridge, where he was made professor in divinity: but he soon fell out with the rigid Calvinists; and a sermon he preached on the Lambeth Articles gave so much offence, that he was compelled to renounce his chair in the university, and retire to London. Among his works are, *In Ionam Prophetam Prolectiones*, London, 1579; *Summa Trium de Prædestinatione Sententiarum*, 1573, translated in Nichols's "Life of Arminius," I. 9.

BARONIUS, Cæsar, b. at Sora in Naples, Oct. 31, 1538; d. in Rome, June 30, 1607. This most learned and laborious historian of the Roman Church was educated at Veroli; began to study theology and jurisprudence at Naples; moved in 1557 to Rome; entered the Congregation of the Oratory newly founded by Filippo de Neri, was thereby led to the study of church-history in its very sources; began in 1577 preparations for his great work, *Annales Ecclesiastici*, which first appeared in Rome, in 12 vols. folio, 1588–1607; was made librarian to the Vatican, and cardinal in 1596, and came twice — after the death of Clement VIII., and again after that of Leo XI. — very near being elected pope. The *Annales Ecclesiastici* were written in opposition to the "Madgeburg Centuries" of Flacius and other Lutheran historians. They contain no open polemics, however. The great attention which the "Magdeburg Centuries" attracted made it necessary to furnish a positive refutation. Baronius undertook the task, with the help of the Vatican Library, and performed it in a way that makes his Annals still a storehouse of learning. He died at last from sheer exhaustion. The Annals were published at Antwerp, 1610, in XII. Tom. folio, and by Mansi, Lucca, 38 vols., 1738–59, in which Pagi's critical remarks are printed in notes below the text. The latest and best edition was begun by A. Theiner at Bar-le-Duc, in 1864, and finished in 1883, in 37 volumes. The form of the work is that of a chronicle; the facts being gathered together under each year, without any regard to their internal connection. Several writers have tried to continue Baronius's work after his death; but only the labors of Raynaldus, Rome, 9 vols., 1646–63, Laderchi, Rome, 3 vols, 1728–37, and Theiner, Rome, 3 vols., 1856, bringing the chronicle down to the year of 1586, have succeeded in gaining permanency.

LIT. — Lives of Baronius were written by BARNABEUS, Rome, 1641, and ALBERICUS, Rome, 1759, the latter giving also his letters (3 vols.). See DU PIN: *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, XVII., 1; BAUR: *Epochen der kirchlichen Geschichtsschreibung*, p. 72, Tübingen, 1852. H. REUTER.

BARROW, Isaac, b. in London, October, 1630; d. there May 4, 1677; studied at the University of Cambridge; travelled for several years in France, Italy, and the East; was ordained and made professor of Greek in the University of Cambridge immediately after his return in 1660; became professor of mathematics in 1663, but resigned in 1669 in favor of his famous pupil, Newton, and devoted himself exclusively to theology; and in 1672 he was appointed master of Trinity College, Cambridge, and in 1675 was chosen vice-chancellor of the university. A collected edition of his theological works — sermons, a *Treatise on the Pope's Supremacy*, an *Exposition of the Creed*, etc. — appeared in London, 1828, 3 vols., and was reprinted in New York, 1846. A still better edition was published at Cambridge, 1859, 8 vols. His sermons are very elaborate and exhaustive, but ponderous in style.

BARROWE, Henry, a Congregational martyr, hanged April 6, 1593; came of good family; was called to the bar 1576, and for a time led a wild life, but was converted, and in some way was attracted to John Greenwood (see title), by whom he was interested in church reform. Both these men were influenced by Robert Browne (see title) in the direction of Independency. When Greenwood was arrested, Barrowe went to see him, and was illegally arrested Nov. 19, 1586. He was repeatedly examined by the ecclesiastical authorities, and passed the remainder of his life in the Fleet Prison. Together with Greenwood, he composed several books and tracts, and alone wrote an important work entitled *A Brief Discovery of the False Church*, London, 1590. The final trial of Greenwood and Barrowe was at the Old Bailey, March 23, 1593. His alleged offences were, (1) that he had written and published the Queen's Majesty to be unbaptized; (2) That the state was wholly corrupted, so that none that feared God could live at peace therein; and (3) that all the people in the land were infidels. To these charges he answered, that (1) he had defended the Queen's baptism, though popish; (2) He meant by "corruption" the falsity of the estate of the Established Church, and contained "no evil mind toward the state, laws, or judges;" and (3) by the term "infidels" he meant men destitute of the true faith; and, so far from condemning the whole nation, he had "reverend estimation of sundry, and good hope of many hundred thousands in the land," though he utterly disliked the system of church government then in force. They were condemned; and, after two reprieves, they were hanged on April 6. Dr. Dexter, in his *Congregationalism as seen in its Literature*, New York, 1880 (pp. 211–245), gives a minute account of the various examinations Barrowe underwent, and also of the difference between Barrowism and Brownism.

BARRUEL, Augustin, b. 1741; d. Oct. 5, 1820; was professor in the Jesuit College of Toulouse when the order was suppressed; went to Austria and Italy; returned to France in 1774; wrote with more bitterness than weight against the infidelity of the age in *L'Année Littéraire* and *Journal Ecclésiastique;* published the *Helvetiennes*, a more systematic confutation, in 1785; fled in 1792 to England, where he published *Histoire du Clergé de France pendant la Révolution* (1794), *Mémoire sur Jacobinisme* (1797), *L'Evangile et le Clergé* (1800); returned in the latter year to France, and published in 1803 *Du Pape et ses*

Droits, which gave the Ultramontanes occasion to say that he had sold himself to Napoleon.

BARSUMAS, archimandrite, or abbot, of a Syrian monastery; d. 458; was a friend of Eutyches, and defended him at the Robbers' Synod at Ephesus (449), at the head of a thousand rough and turbulent Syrian monks. He took personally part in the riot which caused the death of the aged Flavian, Patriarch of Constantinople; but, when he presented himself at the Council of Chalcedon (451), he was refused admittance. He continued, however, to work for Eutychianism.

BARSUMAS, Bishop of Nisibis 435–489, was, together with his adherents, banished from Edessa on account of Nestorianism; re-organized the fugitive church under Persian protection, and founded at Nisibis a theological school, which became celebrated, both for its exegetical labors in the spirit of Theodore of Mopsuestia, and for its missionaries, who spread Nestorianism over many points of Eastern Asia. In Persia, Nestorianism was for a long time the only form of Christianity tolerated.

BARTH, Christian Gottlob, b. in Stuttgart, July 31, 1799; d. at Calw, Nov. 12, 1862; studied theology at Tübingen, 1817–21; became pastor at Möttlingen in 1824, but retired in 1838 to Calw, and devoted himself entirely to the missionary cause. He founded the missionary society of Würtemberg, and brought it in active co-operation with Basel and all the great missionary societies of the Christian world. He wrote some of the best German missionary hymns. He edited the *Calwer Missionsblatt*, and a great number of works of practical Christianity, mostly designed for children and youths: *Biblische Geschichten; Kirchengeschichte; Jugendblätter*, a monthly; *Handbuch der Bibelerklärung; Kindermissionsblätter;* some of which met with an almost unparalleled success. K. Werner: *G. Barth*, Calw, 1865–69, 3 vols. See the article of H. Gundert in Herzog.

BARTHOLEMÆUS DE MARTYRIBUS, b. in Lisbon, 1514; d. at Viana, 1590; received his surname from the Church *De Martyribus*, in which he was baptized; entered the order of the Dominicans in 1528; was for nearly twenty years a teacher of theology and philosophy; and became in 1558 Archbishop of Braga, but was in 1582 allowed by Pope Gregory XIII. to resign his office, and retire to the convent of Viana. He was an enthusiastic and energetic reformer. As archbishop, he carried through the severest reforms, not only in his palace, but also in his diocese; and in the Council of Trent he spoke of the necessary reforms of the cardinals. He founded the first theological seminary in Portugal, and hospitals for the sick and the poor. He wrote *Compendium Vitæ Spiritualis; Stimulus Pastorum*, etc. His collected works appeared in Rome in 2 vols. fol., 1727, edited by Malachias d'Inguimbert. His life was written by De Sacy, Paris, 1663.

BARTHOLMESS, Christian Jean Guillaume, b. at Geisselbronn, in Alsace, Feb. 26, 1815; d. at Strassburg, Aug. 31, 1856; studied at Pfortzhein and Strassburg; lived for several years as a tutor in a private family in Paris, and was in 1853 appointed professor in the Protestant seminary in Strassburg. He wrote, among other works, *Histoire Critique des Doctrines Religieuses de la Philosophie Moderne*, 2 vols., 1855.

BARTHOLOMEW (*son of Talmai*), one of the twelve apostles (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13), but no account in New Testament is given of his work. Eusebius and Jerome relate that Pantænus, a Christian missionary of the second century, found in India the Gospel of Matthew written in Hebrew, which had been left there by Bartholomew. The apostle is said to have preached in other parts of Asia, and at last to have been flayed alive, and then crucified, head downwards, at Albanopolis in Armenia. His corpse was miraculously conveyed to the island of Lipari, near the northern coast of Sicily, from there to Benevento in Southern Italy, and in A.D. 983 to Rome. St. Bartholomew's Day is celebrated Aug. 24 (25 in Rome). Bartholomew is almost certainly identical with Nathanael. The proof of this: (1) Philip and Nathanael are associated together by John, even as Philip and Bartholomew are in the parallel passages of the Synoptics; (2) Bartholomew is not mentioned in John's list of the twelve (xxi. 2), but Nathanael is; while the Synoptics do not mention Nathanael in their lists, but do Bartholomew. It is therefore likely that he had two names, as so many others did. In John's Gospel our Lord extols Nathanael as "an Israelite indeed, in whom is no guile" (i. 47). K. SCHMIDT.

BARTHOLOMEW'S DAY, The Massacre of St., Aug. 24, 1572. On Aug. 18 the wedding took place in Paris of Henri of Béarn, King of Navarre, the head of the Huguenot party, and Margaret of Valois, a sister to Charles IX., and daughter of Catherine de Medici. On this occasion a great number of Huguenot noblemen had assembled in Paris, and the impression which they made on the court and the populace seems to have been one of mingled hatred and fear. An incident added to the general threatening state of the situation. By a freak of his fickle mind, Charles IX. seemed to have thrown himself into the arms of Admiral Coligny, and prepared to make front against the dowager-queen, his mother, the Duke of Anjou, his brother, and the party of the Guises. In view of this danger, the idea of Catherine, which she had often hinted at to her two sons, and repeatedly intimated to the papal legate and the ambassador of Philip II., — namely, to kill all the Huguenots, — suddenly ripened. At three o'clock in the morning of Aug. 24 Admiral Coligny was murdered in his house, and his body was thrown out of the window. He had been wounded on Friday, Aug. 22, and was sick in bed. Then the tocsin of Saint-Germain-l'Auxerrois was sounded, and the general massacre began. The retinue of the bridegroom, lodged in the Louvre, was slain in the courtyard. All over the city, the houses of the Huguenots were ransacked and pillaged and fired, and the inmates were drawn down into the street to be slaughtered. Those who attempted to flee were pursued, and hunted like game. The king stood himself, and fired from a window in the palace. Between five and six thousand persons were thus killed in Paris; and by royal order the same scenes were enacted in all the great cities of France, — Orleans, Bourges, Troyes, Lyons, Rouen, and Toulouse. In all,

about thirty thousand persons were murdered. As soon as the news was received in Rome, the cannons of St. Angelo were fired, a solemn *Te Deum* was sung, and the Pope struck a medal bearing on the one side his own portrait, and on the other a picture rudely representing the massacre. Roman-Catholic writers defend the Pope on the ground of ignorance; but it took, at all events, some time to make the medals. See COLIGNY, HUGUENOTS.

LIT. — Recent works: HENRY WHITE: *The Massacre of Saint Bartholomew*, N.Y., 1868; HENRY M. BAIRD; *Rise of the Huguenots of France*, N.Y., 1879; H. WUTTKE: *Zur Vorgeschichte der Bartholomäusnacht*, Leip., 1879; HERMANN BAUMGARTEN: *Vor der Bartholomäusnacht*, Strassb., 1882.

BARTHOLOMITES. — I. In 1307 some Basilian monks from Armenia fled from their native country on account of persecutions, and settled in Genoa, where they bought a house, and the next year erected a church dedicated to St. Bartholomew. They were joined by other members of their order; and Clement V. authorized them to celebrate divine service according to their rites. Gradually, however, they left their rules, and became incorporated with other orders. In 1650 Innocent X. suppressed the order altogether. — II. A congregation of secular priests, founded by Bartholomeus Holzhauser in Salzburg (1613–58) for the purpose of preaching and teaching. Innocent XI. confirmed their constitution in 1680; and they spread rapidly in Germany, Switzerland, Hungary, and Poland. The Emperor Leopold, ordered that they should always be preferred to vacant benefices in his hereditary possessions. A peculiarity of their constitution was that they never worked alone, but always two and two together. In spite of the zeal with which the order started into life, it became extinct in the eighteenth century.

BARTOLI, Daniel, b. at Ferrara, 1608; d. in Rome, 1685; entered the Society of Jesus in 1623; was a distinguished preacher and teacher of rhetoric, and wrote, besides other works, the history of his order, *Istoria della Compagnia di Gesu*, in 6 vols. fol., Rome, 1653–73, of which especially the parts containing the history of the society in Asia are replete with curious information. His collected works were published in 12 vols. by Marietti, Turin, 1825.

BARTON, Elizabeth, a servant-girl at an inn at Aldington, Kent, acquired a reputation in the neighborhood as a prophetess; and just as the excitement produced throughout all England by the attempts of Henry VIII. to obtain a divorce from Catherine was at its highest, the "Holy Maid of Kent," as Elizabeth was generally called, had some visions which plainly revealed the divine displeasure at the royal plans. The party of the queen, especially the clergy, was not slow in utilizing this incident. The chapel of Aldington witnessed very strange scenes, and the Holy Maid became an important argument. But in 1533 the king brought Elizabeth and her chief supporters, among whom were five priests, before Parliament. They were examined, and sentenced to death; and Elizabeth was beheaded at Tyburn, April 21, 1534.

BA'RUCH (*blessed*), the son of Neriah, friend and faithful companion of the prophet Jeremiah, whose secretary (amanuensis) he was (Jer. xxxii. 12, xxxvi. 4, 17 sq., 27, 32, xlv. 1 sq.), and whose sufferings he shared. See JEREMIAH. Baruch was accused by the princes, after Nebuchadnezzar's capture of Jerusalem, of influencing Jeremiah in favor of the Chaldæans (Jer. xliii. 3); accordingly he was thrown into prison, whence he was released at Jeremiah's request (Joseph. *Antiq.* x. 9, 1). He accompanied Jeremiah into Egypt (Jer. xliii. 6). Nothing further is known about his fate.

BA'RUCH, Apocalypsis of. See PSEUDEPIGRAPHS OF THE OLD TESTAMENT.

BA'RUCH, Book of. See APOCRYPHA OF THE OLD TESTAMENT.

BARZIL'LAI (*of iron*, i.e., *strong*) of Rogelim, in the land of Gilead, gave timely material aid to King David when he was flying from Absalom; and on David's victorious return he refused the offer of official position the thankful king made him, and recommended his son Chimham in his stead (2 Sam. xvii. 27–29, xix. 33, 37, 40). David remembered the family of Barzillai upon his death-bed (1 Kings ii. 7), and charged Solomon to provide for them.

BASCOM, Henry Bidleman, b. at Hancock, N.Y., May 27, 1796; d. at Louisville, Ky., Sept. 8, 1850; began to preach in 1813; was appointed chaplain to Congress in 1823, president of Madison College, Pennsylvania, 1827, professor of morals in Augusta College, 1832, president of Transylvania University, 1842, and bishop of the Methodist-Episcopal Church South in 1850. He edited the *Quarterly Review* of the Methodist-Episcopal Church from 1846 to 1850; published two volumes of sermons, 1849–50, and lectures on "Infidelity," "Moral Science," etc. His collected works appeared at Nashville, 1856, in four volumes. His life was written by Dr. Henkle, Nashville, 1854.

BASEDOW, Johannes Bernhard, b. in Hamburg, Sept. 11, 1723; d. at Magdeburg July 25, 1790; studied theology at Leipzig; was tutor to a noble family in Holstein, 1749–53; professor at the Academy of Sorö in Denmark, 1753–61, and professor at the gymnasium in Altona, 1761–68. While in Altona, he published a number of theological works, — *Philalethia*, *Theoretisches System der gesunden Vernunft*, *Versuch einer freimüthigen Dogmatik*, etc., — which belong among the flattest and coarsest, but also among the most amusing, specimens of German rationalism. By Rousseau's *Émile* he was drawn away from theology, and in 1768 he set out to become the Columbus of pedagogy; and though in this field, too, he gave ample evidence that he was personally a mere charlatan, he had some good ideas, and gave the first impulse to a most necessary educational reform. The character, however, of flat and coarse rationalism, never left him, and marred his pedagogical system in all its details.

BASEL, Confession of. The Confession of Basel was first formulated by Œcolampadius as part of a speech with which he opened the synod of Basel in September, 1531. After his death it was further elaborated by Myconius, and promulgated Jan. 21, 1534, when all citizens were summoned to meet in the guildhouses, and hear it, and declare whether they were prepared to accept it, and stake honor, property, and body on its

defence. It is simple and moderate, occupying an intermediate position between Luther and Zwingli. The first Helvetic Confession is often called the Second Confession of Basel, because it was written *in*, not *for*, Basel. See SCHAFF: *Creeds of Christendom*, vol. I. 385 sqq.

BASEL, Council of, Aug. 27, 1431–May 7, 1449. The Pope, Martin V., had succeeded in dissolving the Council of Siena (July 2, 1423–March 7, 1424) before it had got fairly to work. In spite of this disappointment, the demand for a new council convened outside of Italy became louder and louder, especially at the courts and in the universities; and political troubles finally determined Martin V. to issue a bull convoking an ecumenical council at Basel. He died shortly after: but his successor, Eugene IV., was compelled to confirm the bull; and Aug. 27, 1431, the council was opened by Johannes Palomar and Johannes of Ragusa. So little confidence, however, had people in the sincerity of the papal government, that only a very small number of prelates accepted the invitation; and it was not until Cardinal Cesarini had arrived, accompanied by Nicolaus Cusanus, and the Roman king, Sigismund, sent a protector in the name of the realm, that the interest became serious and general. The order of business on which the assembly agreed Sept. 26, 1431, was good. The old grouping of the members according to nationality was discarded; and four committees were formed, on matters of faith, political affairs, ecclesiastical reforms, and general business. These committees discussed separately; and the agreement of three of them was necessary to bring a question before a general session, over which Cardinal Cesarini presided, and make it a decree of the council. As soon, however, as the assembly was fairly constituted, and began to work, the papal government felt that it was a power, and a hostile power. The Pope was afraid, and Dec. 18, 1431, he sent a bull to Cardinal Cesarini dissolving the assembly. The Council protested, declaring that the Pope had no power to do such a thing. April 29, 1432, the Pope and his cardinals were invited to come to the council. Sept. 6, when they had not come, a process was instituted against them for contumacy; and the deposition of Eugene IV. would probably have followed very quickly, but for the mediation of the Emperor Sigismund, who had arrived at Basel on Oct. 11.

The three great questions which the Council had to solve were the Bohemian heresy, the ecclesiastical reform, and the reconciliation between the Greek and the Roman churches. Jan. 4, 1433, Procopius, Rokyczana, etc., rode into Basel; and their proud and fierce mien overawed not only the council, but the city itself. By the unexpected affability and blandness of the cardinals, a kind of reconciliation was brought about. The use of the cup in the celebration of the Lord's Supper was granted. With respect to the question of ecclesiastical reform, the cardinals were not so ready to make concessions. But it must not be overlooked, that the measures which the Council proposed June, 1435, were dictated by hatred to the curia, rather than by enthusiasm for the church. The concubinate of the priests, the abuses which prevailed in the monasteries, the abolition of the frivolous dramatic representations in the churches, and other questions of a purely moral bearing, were evidently not treated with the same zeal as those relating to the financial and political position of the Pope and the curia, — the annates, the pallium-money, the tax on the papal confirmation of ecclesiastical promotion, the judicial authority of the Pope, etc. The Pope, the cardinals, and the whole army of officials which lived in Rome on revenues derived in this way, felt their very existence threatened, and offered the most determined resistance. Finally the question of the union of the Greek and Roman Church brought about a complete breach. John Palæologus had addressed himself to both the Pope and to the Council, and both wished to treat the case separately and independently. Political interests of considerable importance were mixed up with the question; and the passions at last grew so hot, that in the session of March 7, 1437, the fathers of the council were prevented from coming to blows only by the interference of the burghers of the city. Cardinal Cesarini and the whole papal party now left the assembly, which from this moment fell under the sway of Cardinal Louis d'Allemand, Archbishop of Arles, — one of Rome's bitterest enemies, — and became more and more democratic and tumultuous.

In July, 1437, the process against Eugene IV. was re-opened. Jan. 24, 1438, he was suspended, and June 25, 1439, he was deposed. Nov. 5, same year, his successor was elected, Felix V., who took up his residence at Lausanne. The difficulty, however, was to enforce these acts. Eugene IV., who designated the Fathers assembled at Basel as a band belonging to Satan, convened a counter-council at Ferrara, at which the Emperor and the Patriarch of Constantinople were present. In France, the synod of Bourges (1438) incorporated the decrees of the Council of Basel with the laws of the kingdom, the so-called pragmatical sanction; but the King himself, Charles VII., still acknowledged Eugene IV. as the true successor of Peter. Germany followed in the same track, though without binding itself by any formal acknowledgment of either the Council of Basel or Eugene IV. Felix V. was not recognized by any but the Swiss, and the Duke of Bavaria. His overtures to Friedrich III. entirely failed. In course of time it became apparent that the contest between the Council and the Pope would be decided by Germany; and Eugene IV. proved to be a better diplomate than the Fathers at Basel. He bribed the chancellor of the empire, Schlick, and the secretary, Æneas Sylvius, and on Feb. 7, 1447, Germany declared for Eugene. Rome was victorious. Felix V. resigned; and, when Eugene IV. shortly after died, the Council recognized his successor Nicolas V., and decreed its own dissolution, April 25, 1449, thereby making it almost evident that a reform of the church in the way of peaceable development was an impossibility.

LIT. — ÆNEAS SYLVIUS: *Comm. de Gest. Concil. Basil.* written in 1440, and first published in 1521, afterward often; MANSI: *Concil. Collectio*, Tom. XXIX.–XXXI.; WESSENBERG: *Die grossen Kirchenversammlungen des 15 und 16 Jahrhundert*, vol. II.; HEFELE: *Concilien-geschichte*, vol. VII. ASCHBACH: *Kaiser Sigmund*, Hamburg, 1845; G. VOIGT: *Pius II.*, Berlin, 1856. G. VOIGT.

BA'SHAN (*the fruitful*), the country of the Rephaim, giants (Gen. xiv. 5), and of Og the Amorite, who opposed Israel, but was defeated and slain (Num. xxi. 33, xxxii. 33).

History. — It was the northern part of the East Jordan country; and it extended from "the border of Gilead" (i.e., the Jabbok) on the south, to Mount Hermon on the north, and from the Arabah, or Jordan Valley, on the west, to Salchah and the borders of the Geshurites and the Maacathites on the east. It was assigned to the half-tribe of Manasseh together with half of Gilead. The cities are described by Moses as "fenced with high walls, gates, and bars" (Deut. iii. 5). The land seems to have been thickly populated and highly cultivated. In Jehu's time Hazael robbed Israel of their East Jordan possessions (2 Kings x. 33); but in Jeroboam II.'s time they were regained (2 Kings xiv. 25). Pul and Tiglath-pileser successively overran the country, and the latter carried its inhabitants, with those of West Jordanic Israel, into captivity (2 Kings xv. 19, 29). From this time, Syrian and Arabian tribes have populated Bashan. In the confusion consequent upon the death of Alexander the Great, Bashan, or, as it is almost always called in Hebrew, *the* Bashan, suffered severely; for its possession was an object of continual contest. "Idumæan princes, Nabathean kings, Arab chiefs, ruled in their turn." It was divided into four provinces, — Gaulanitis (*Jaulan*), Auranitis (*Hauran*), Trachonitis (*Lejah*), and Batanæa (*Bashan*). Augustus gave the three last provinces to Herod the Great about B.C. 20 (Joseph., *Antiq.* xv. 10, 1), and they passed to his son Philip; later Herod Agrippa II. received from Claudius this territory, and Abilene beside (Antiq. xx. 7, 1). A new era opened for the country, when, about the second Christian century, the region of Yemen (South Arabia) being overpeopled, several tribes sent out colonies to the Bashan. These were welcomed by the Romans, because they were orderly and sedentary; and they formed a barrier against robber tribes. It is said that these colonists were Christians. But after the first colonists (Selihides) came others, also Christians (Jefnides or Ghassanides); and the latter dispossessed the former, and for nearly five centuries were the ruling race; but at length, not being properly supported by the Greeks, they succumbed to the horde of Mohammedan Arabs in the year 637. The former prosperity has never returned.

The Land. — Its productiveness was remarkable, and is mentioned frequently in the Old Testament (Ps. xxii. 12, ii. 13; Jer. l. 19). The western part to-day retains its fertility. On the east rise the beautiful Hauran Mountains to a height of six thousand feet. The soil of the western part is chalky; and the evergreen oaks, figs, and pistacio-trees, and the luxuriant grass, continue to attest its richness. In the Hauran the soil is basalt and lava, but equally rich. The climate of the table-land of the Hauran, lying upwards of two thousand feet above sea-level, is very healthy; and in the afternoon the heat is tempered by a refreshing west wind. The semi-transparent wheat is here said to yield eighty-fold, and barley a hundred; but drought or locusts occasionally destroy the crop. Rye, barley, and oats frequently are found growing wild; but they are quite different from the cultivated varieties. No trees grow on the table-land. There are no meadows. The cattle are fed on barley. — [The Hauran in the wider sense is now bounded on the north by the Wady-el-Ajrm, belonging to Damascus, and on the south by the Belka and the steppe of Hamad. Toward the north-east, and beyond the "Meadow Lakes," extends a remarkable district, consisting of a series of extinct craters, in the centre of which is the *Safa*, a long and broad lava range, with the ruins of the "White Castle." To the south and east of this lies the *Harras*, an undulating plain entirely covered with fragments of lava, — a dreary wilderness.] Ancient Bashan had two capital cities, Astaroth or Ashteroth, Karnaim, and Edrei (Gen. xiv. 5; Num. xxi. 33; Deut. i. 4, etc.). Edrei has been identified with Der'at, which is even now well filled and walled (during the Christian period it was the seat of a bishop); and Ashtaroth with Busroh, the Bostra of the Latins.

The Antiquities and Modern Inhabitants. — It is when we contemplate Bashan as a land of ruins, and study these remains, that the unique character of this land comes out. There are houses, not improbably many centuries old, uninhabited, and yet as perfect as when made. There every thing is of stone: doors, gates, windows, stairs, galleries, cupboards, benches, even candlesticks, — all are stone. The reason for this curious state of things is the entire absence of wood. Nor are these buildings all defective in taste. On the contrary, many of the buildings are really fine; e.g., at Kanawat there are many sculptures and beautiful houses, and above all a little (ruined) temple, standing on an eminence in the middle of a small valley, and surrounded by vegetation. But besides it there is a theatre, a tower, and other public and private buildings. Ruins lie scattered in every direction, attesting the present distress and the former grandeur. Many travellers would visit this interesting region, if it were not for the perpetual feuds of the different tribes, which renders travelling unsafe. For several centuries, the Druses have colonized the Hauran Mountains, so that the district is sometimes called the Druse Mountains.

LIT. — PORTER: *Five Years in Damascus*, London, 1855, and *Giant Cities of Bashan, and Syria's Holy Places*, London, 1860; WETZSTEIN: *Reisebericht über den Hauran u. die Trachonen*, Berlin, 1860; BURTON AND DRAKE: *Unexplored Syria*, London, 1872. FR. W. SCHULTZ.

BASIL, a physician, was placed in the episcopal chair of Ancyra by the Eusebian party, 336, and vindicated himself in the see, though his ordination was annulled by the Council of Sardica, 347. He was the head of the Semi-arian party, and defended the views of the party against both the Eudoxians and the Acacians, but was finally deposed by the Arians in 360. His book against Marcellus, as well as another work by him, *De Virginitate*, have been lost.

BASIL, Bishop of Seleucia in Isauria, voted in the Eutychian controversy against Eutyches at the synod of Constantinople (448), but for him, at the Robbers' synod of Ephesus (449), and was, on account of this inconsistency, deposed by the

synod of Chalcedon (451), but was re-instated when he declared that he had voted under compulsion at Ephesus. Forty homilies by him, and a work on St. Thecla (probably spurious), are extant, and have been printed at Heidelberg, 1596 and 1605, and in Paris, 1622.

BASIL THE GREAT, b. at Cæsarea in Cappadocia, about 330, d. there Jan. 1, 379, stands between his older friend, Gregory Nazianzen, and his younger brother, Gregory of Nyssa, as the central leaflet of that Cappadocian triple-clover which marks the final completion and consolidation of the theology of the Greek Church. He grew up at Annesi, an estate belonging to the family, situated on the River Iris in Pontus. Afterwards he studied philosophy and rhetoric under Libanius in Constantinople, and under Himerius in Athens, in company with Gregory Nazianzen and Emperor Julian. The alternative which at that period presented itself to every strong and sincere mind in the higher walks of life, the choice between Greek philosophy, with its æsthetic splendor, with its opportunities for a brilliant career, with its utter insufficiency for a hungering soul, and Christian asceticism, with its daily combats, and a victory which nobody saw, with its perpetual misery, and a peace and power which found only a little private praise, but no public recognition, — this dilemma, on which the Emperor Julian wrecked his life, seems to have solved itself very quickly for Basil. He admired Libanius, and he admired Antonius; but he never seems to have hesitated in choosing the latter. In 357 he left Athens, and staid for some time at Annesi, where his widowed mother and his elder sister, Macrina, lived a life of severe asceticism. At this period he probably received the Christian baptism. He then set out on a visit to the most famous hermits of Syria, Palestine, and Egypt; and on his return home he divided his property among the poor, retired to a wild mountain tract on the Iris, opposite Annesi, formed a little community of hermits, and gave this community its rules of life. The organization of monasticism had already begun in these regions, under the leadership of Eustathius of Sebaste, a friend of Basil; but here, as in so many other points, the latter showed himself a man who held all the instincts of his age living in his own bosom. His rules were so exactly that which was wanted, that eventually they alone reigned throughout the Greek Church. As yet his interest for dogmatic questions seems to have been slumbering. He was present in Constantinople in 360, and heard the debates between Eustathius and Eunomius; but he listened only. Gradually, however, he emerged from that great middle party, to which he originally belonged, the Homoiousians, standing midways between Arianism and Orthodoxy; and it afterwards became his great task to draw this great but somewhat inert mass over to the Orthodox side. In 364 he was called to active participation in the work of the Church, and ordained presbyter of Cæsarea by Bishop Eusebius; and so great was his practical talent, that in a very short time he became the real leader of the whole congregation. After the death of Eusebius (370), he was elected bishop, though not without opposition. The first great task which devolved upon him was the suppression of Arianism. On his procession through Asia Minor, the Emperor Valens enforced Arianism wherever he came. When he arrived in Cappadocia, however, Basil made such an impression upon him, that not only was no violence attempted, but the bishop was allowed to remain unmolested in his office. The second great problem of his life was the reconciliation between the Greek and Roman churches. Many agencies had been at work in producing the breach; and fresh elements of discord were added every day. Just now it was the question of the procession of the Holy Spirit, concerning which Basil wrote one of his principal works, *De Spiritu Sancta Amphilochium.* Nor did he live to see the question settled. At the same time he had his hands full with controversies nearer at home, especially with Eunomius, against whom he wrote his celebrated *Libri adversus Eunomium V.* His position was so difficult, that when, in one of the last years of his life, he went to visit his brother Petrus, in the neighborhood of Neo-cæsarea in Pontus, the residence of Atarbius, the whole city was in commotion on account of his presence.

Lit. — The works of Basil, dogmatical, exegetical, liturgical, ascetic, and a number of very interesting letters, were first printed in Basel, 1532. The best edition is that by J. Garnier, Paris, 1721–30, 3 vols. folio, reprinted by Migne. With respect to his life, see the eulogies by Gregory Nazianzen, Gregory of Nyssa, and Ephraim Syrus; A. Jahn: *Basilius Plotinizans,* Bern, 1838; Dörgens: *Basilius und die classischen Studien,* Leipzig, 1857; Eug. Fialon: *Étude hist. et litt. sur St. Basile,* Paris, 1866; R. F. Smith: *Basil* ("The Fathers for English Readers," S. P. C. K. Soc.), London, 1881. See also Schaff: *Church History,* III. 894.

BASILIANS. What Benedict of Nursia afterwards became for the Western Church, Basil was for the Eastern Church, — the organizer of the monastic life. Monasticism was well known in Asia Minor at the time of Basil; in Pontus and Cappadocia it had been introduced by Eustathius of Sebaste; but in the form of cenobitism it was entirely unknown. This progress in its development it owed entirely to Basil. He understood that most of the graces of Christianity are impossible in a solitary life; for "whose feet wilt thou wash, whom wilt thou serve, how canst thou be the last of all, when thou art alone?" Going out from this principle, he founded in the middle of the fourth century the first monastic community on the Iris in Pontus, opposite his home, Annesi. The rules which he gave this community connected active industry and devotional exercises in regular successions, day and night, — one meal a day, consisting of bread and water; very little sleep during the hours before midnight; prayers and singing, morning, noon, and evening; work in the field during forenoon and afternoon, etc. These rules were further developed and completed by his ascetical writings. The institution prospered; and similar institutions sprang up, in extremely short time, in other places of Pontus and Cappadocia, whence they spread far into Western Europe. After the separation between the Eastern and Western churches, Basil's rules became almost the exclusive regulation of

monastic life in the Eastern Church; so that a "Basilian" simply means a monk of the Greek Church. In the Western Church the rules of Basil were afterwards completely superseded by those of Benedict of Nursia. Nevertheless, Basilian monasteries, acknowledging the supremacy of the Pope, are still lingering in Sicily and in the Slavonian countries.

BASILICA. See ARCHITECTURE, CHRISTIAN.

BASILIDES, a famous Gnostic who lived in Egypt in the first half of the second century (d. between 125 and 130), and to whom we are indebted for the oldest testimony to the Gospel of John. He quoted the passages, "The true light, which enlighteneth every man, was coming into the world," and "My hour is not yet come." See Abbot, *Authorship of the Fourth Gospel*, pp. 83–87. Of his works, and those of his son and pupil Isidorus, only a few extracts have come down to us in the *Philosophoumena* of Hippolytus, VII., 14 sq., and in the disputations between Archelaus of Kaskar and Mani, written in Egypt in the beginning of the fourth century (ZACAGNUS: *Collect. Monument. Veter.*). Of his system there are two contradictory accounts, — one by Irenæus, *Adv. Hær.*, I. 24, and Epiphanius, *Hær.* 21; and another by Hippolytus and Clemens Alexandrinus in his *Stromata*. The former bases the system on a dualistic principle, — even on a very strongly pronounced Persian-looking dualism: the latter describes it as monistic, with a preponderance of Greek, more especially Stoic elements, and with a tint of pantheism. The latter agrees best with the fragments, and is the generally accepted one; though the former corresponds well with the sect such as it lived on in Egypt until the fifth century, with its frivolous morals, its inclination to magic, its Abraxas-symbols, etc. See the article GNOSTICISM, and BAUR: *Die christliche Gnosis*, Tübingen, 1831; JAKOBI: *Basilides*, Berlin, 1832; UHLHORN: *System d. Basilides*, 1855; P. HOFSTEDE DE GROOT: *Basilides*, Leipzig, 1868. See GNOSTICISM.

BASNAGE, Benjamin, b. at Carentan, 1580; d. 1652; pastor at Carentan, Normandy; played a conspicuous part in the synods of Charenton (1631), Alençon (1637), etc., and exercised a considerable influence on the Protestant Church of France. Among other polemical tracts he wrote, *De l'État visible et invisible de l'Église*, La Rochelle, 1612, against the doctrine of a purgatory. — **Jacques Basnage,** b. at Rouen, 1653; d. at the Hague, Dec. 22, 1723; studied theology at Saumur, Geneva, and Sedan; was pastor at Rouen; retired in 1685 to Holland, and was pastor first at Rotterdam, and then, since 1709, at the Hague. He was a powerful preacher, and published, when in 1720 a Protestant rising was feared in France, a most impressive admonition to his co-religionists, *Instruction Pastorale*, to keep quiet, and avoid all disturbances. Still greater fame he acquired as a diplomate. He sat in the conference of Gertruydenberg; and when, in 1716, the Regent of France, the Duke of Orléans, sent Abbé Dubois to Holland to negotiate the triple alliance, he instructed him to seek and follow the advice of Basnage. To the after-world, however, he is principally known as a scholar and an author. His writings are partly historical, partly polemical. He was historiographer of Holland, and wrote, *Annales des Provinces-Unies*, 2 vols. fol., the Hague, 1719–26, an excellent work. But his principal works in this line are: *Histoire de la Religion des Églises Réformées*, Rotterdam, 1690; *Histoire de l'Église depuis J. C. jusqu'à present*, Rotterdam, 1699; *Histoire des Juifs depuis J. C. jusqu'à present*, Rotterdam, 1706. Noticeable among his polemical writings are, *Examen des Méthodes . . . du Clergé de France*, Cologne, 1682; *Réponse à M. l'Évêque de Meaux*, Cologne, 1686; directed against Bossuet. — **Samuel Basnage,** b. at Bayeux, 1638; d. as pastor at Zütphen, 1721; was first pastor at Bayeux, but fled in 1685 to Holland. His *Exercitationes Historico-Criticæ de Rebus Sacris et Ecclesiasticis*, Utrecht (1692), is a spirited criticism of the Annals of Baronius from 35, at which year Casaubon stopped, to 44. He also wrote other historical and moral works. He was the grandson of Benjamin Basnage.

BASTHOLM, Christian, b. in Copenhagen, Nov. 2, 1740; d. there Jan. 25, 1819; was court-preacher, confessor to the king, the most admired orator of his time, and the most striking instance of rationalism in the history of the Danish Church; gifted, versatile, superficial, the rage of the day, and a scarecrow for afterdays. He rose and fell with the times. In 1775 he published a *Sacred Rhetoric*, which was translated into German, and by Joseph II. introduced as a text-book in all Austrian seminaries, and in which he gave very minute advice with respect to the raising of the eyes, the folding of the hands, etc., and especially warned preachers against chewing tobacco, because it might cause them "to spit in their hearers' faces." In 1785 he published a *Liturgical Improvement*, which occasioned an endless and bitter controversy in Denmark, and in which he proposed to make the service elegant, diversified, and interesting, "like concerts and balls." In 1795 he published a *Short Address to Clergymen*, in which he exhorted them to study natural history and political economy, and to preach about poultry-farming, stall-feeding, fruit-raising, etc. In 1805 he retired into private life, studied natual science and stoical philosophy, and died wholly forgotten. CLEMENS PETERSEN.

BATES, William, b. in 1625; d. in 1699; studied at the University of Cambridge, and was appointed chaplain to Charles II., though he was a member of the Conference of Savoy for reviewing the liturgy, and was engaged in the drawing-up of the exceptions to the Book of Common Prayer. He afterwards became minister of St. Dunstan's in the West, but lost the benefice for nonconformity. He wrote, *Select Lives of Illustrious and Pious Persons; Harmony of the Divine Attributes*, etc. His collected works, with a memoir by Farmer, appeared in 4 vols. in London, 1815.

BATH. 1. *Among Hebrews.* — Bathing in the Orient is a necessity, because of the heat and the dust, and the likelihood of skin-diseases, and was almost daily practised by the Jews. It was enjoined by the Mosaic law in certain cases of Levitical uncleanness (Lev. xiv. 8, xv. 5, xvii. 6, xxii. 6; Num. xix. 19; Deut. xxiii. 11), and thus incorporated with religion as among the ancient Egyptians and modern Mohammedans. Bathing was required of the priests; and the high priest at his installation, and particularly upon the

Day of Atonement (which see), was obliged to bathe before each act of expiation (Lev. xvi. 4). The rabbins increased the number to *ten*.

Bathing after mourning, indicative of removing a defilement, is referred to in the case of Ruth (iii. 3) and David (2 Sam. xii. 20); as part of the toilet (Ezek. xxiii. 40); as usual after birth (Ezek. xvi. 4). The Hebrews bathed not only in running water (Lev. xv. 13; 2 Kings v. 10), but also in open basins in the courtyards of private houses (2 Sam. xi. 2), and, in a later day, in public baths introduced under foreign influence (Josephus, *Antiq.* xix. 7, 5). There were bath-rooms in the later temple for the priests' use. Besides, there were hot baths near Tiberias (Josephus, *Antiq.* xviii. 2, 3), near Gadera, and at Callirhoe, east of the Dead Sea (Josephus, *Bell. Jud.* i. 33, 5). In New-Testament times there is mention of the Jerusalem baths, Bethesda and Siloam (John v. 2, ix. 7). According to the Mishna (*Pesach.* ii. 7), Hebrew women sometimes used bran in the bath, or to rub themselves dry with it. Even so the modern Arab, when he cannot get water, uses sand. [In John xiii. 10 there is reference to the practice of bathing.] V. ORELLI.

In every considerable town there was a public bath. The Talmud gives us particulars of their construction and use. There were large bathing-rooms, usually darkened a little, with tubes for conveying the warm water, basins, broad stones to stand upon while cooling off, etc. The water-basins were heated underneath; and inasmuch as there was danger from the water becoming too hot, or from the floor being burned through, it was customary to offer a prayer before stepping in. The bathers, at times women, had bathing-dresses, different kinds of soaps, combs, etc. They inhaled the steam, swallowed a little of the warm water, then had cold water poured over them, or plunged into cold water, drank a mixture of wine, oil, and water, and finally were anointed with oil and perfumes. The bathing-hour was not earlier than ten A.M. A chaste behavior was enjoined. The bath is enthusiastically praised in the Talmud. It is declared that the reason why there were no lepers in Babylon was because the inhabitants bathed in the Euphrates. The greatest rabbins, rather than not bathe, frequented the heathen baths; and when once Rabbi Gamaliel was asked why he went to the bath of Aphrodite, he replied, "The goddess is for the ornament of the bath, but not the bath for the glory of the goddess." HAMBURGER: *Real-Encyclopädie des Judenthums*, Ab. 1 (1874).

2. *Among Christians.* — The public baths, which all classes frequented, and to which the early Christians before their conversion went as a matter of course, were so commonly places of such shamelessness, — both sexes bathed together oftentimes, — that it is no wonder that the faithful church-fathers raised their voices against their abuses. Justice requires it to be said that many of the heathen protested against this shameful corruption, some of the emperors took precautions against it, and in the great public baths of Rome the two sexes did not mingle. Still it is noteworthy, that though there was public censure, e.g., of women, particularly of virgins, who were immodest in the bath, there was no formal, ecclesiastical prohibition of the public baths. On the contrary, the Apostle John, according to Irenæus (*Adv. Hær.*, III. 3, 4), frequented them; so did Tertullian (*Apol.*, c. 42), the rigorous ascetic; and so did Augustine; and he says he went there to calm himself after his excessive grief over his mother's death, because he had heard that the bath drives sorrow out of the heart: and hence the Greeks called it *balaneion*, as if from *ballein anian*, to cast out sorrow, a false though popular etymology (*Confess.*, ix. 12). But, although not forbidden, the use of them was remitted during public calamities, penance, Lent, and for the first week after baptism.

From the time of Constantine it was usual to build baths near the basilicas, partly for the use of the clergy, and partly for other ecclesiastical purposes. In the fiscal accounts of the popes, an entry concerning the repair or the erection of such baths often appears. KRAUS: *Real-Encyclopädie der christlichen Alterthümer*, art. *Bäder*.

BATH'-KOL (*daughter of the voice*, i.e., echo). A Talmudic term for a supposed divine revelation. The true idea of it is, that it was *the echo of a heavenly voice*. Instances of it are given in the Talmud. Not only was it the utterance of a single word, but sometimes of a sentence, as when "Once in a gathering, a Bath-Kol said, 'There is a man among you who is worthy to have the Divine Majesty rest upon him; but the times are not worthy.' All eyes were turned upon the aged Hillel, the holy and modest scholar of Ezra."

The rabbins felt keenly the great difference between their times and those of the prophets. In one place we read, "Our rabbins have related, that, since the death of Haggai, Zechariah, and Malachi, the Holy Ghost has been taken from Israel. Nevertheless, the Bath-Kol remains." But it was not asserted that no Bath-Kol came before the second temple. One rabbi attributes it to Daniel; another, to Hagar, and Manoah and his wife. Indeed, it may be said generally that the mysterious voices heard at different times by the Bible characters were, unless they were prophets, Bath-Kol. The same term may designate the voices mentioned in the Gospels (Matt. iii. 17–xvii. 5; John xii. 28); but the Peshito errs when it refers Acts xii. 22 and Heb. iii. 15 to this source.

The Bath-Kol was (1) The first result of reflection upon the prophecies of the Old Testament, grown up upon the soil of the Old Testament, causing a sense of desertion by the Lord, and a deep longing for the return of the Shechinah; (2) It was designed to prepare the people for the remarkable voices during the last times of the second temple, which, equally with the miracles of Jesus and his apostles, pointed out the Messiah and his kingdom, until the obdurate and devoted city, immediately before its capture and destruction, was dumfounded by the cry which issued from the temple: "Let us go from hence" (Josephus, *War*, VI. 5, 3).

LIT. — MEUSCHEN: *Nov. Test. ex Talmude illustr.*, Leip., 1736, and the older treatises of DANZ (Jena, 1716) and METZLER (Jen., 1673) upon *De vocis filia*. W. PRESSEL.

BAUMGARTEN, Siegmund Jacob, b. at Wollmirstädt, Saxony, March 14, 1706; d. at Halle,

July 4, 1757; studied theology in the University of Halle, and became professor of theology there 1730. He was an excellent teacher, and read generally to three hundred or four hundred hearers. He was also an industrious writer, and published voluminous works on exegesis, hermeneutics, morals, dogmatics, and history. By adopting the formal scheme of the philosophy of Wolff, and applying it to the theological ideas in which he was educated, he came to form a transition from the pietism of Spener and Francke to the modern rationalism. His life was written by his enthusiastic disciple, Semler (2 vols. Halle, 1781, 1782).

BAUMGARTEN-CRUSIUS. Ludwig Friedrich Otto, b. at Merseburg, July 31, 1788; d. at Jena, May 31, 1843; studied theology and philology at Leipzig, and became professor of theology at Jena in 1812. His principal works are *Einleitung in das Studium d. Dogmatik*, Leipzig, 1820; *Lehrbuch d. christ. Dogmengeschichte*, Jena, 1832; *Compendium d. Dogmengeschichte*, Leipzig, 1840, finished by *Hase*, Jena, 1846; *Theologische Auslegung der Johanneischen Schriften*, Jena, 1843–45, 2 vols.

BAUR, Ferdinand Christian, b. at Schmiden, near Cannstatt, June 21, 1792; d. at Tübingen, Dec. 2, 1860. He was educated at the Seminary of Blaubeuren and at the University of Tübingen; became professor of Latin and Greek (1817) in the former, and in 1826 professor of church history at Tübingen. He soon gathered a large audience around his chair, and filled them with admiration by his genius, learning, and enthusiasm as a teacher. A Hegelian himself, he applied Hegel's method of dialectical development, by mediation between two opposites, to church history and the growth of the New Testament, and thus founded the famous "Tübingen School" of theology, which revolutionized the church history of the apostolic and post-apostolic times. He must be ranked alongside of Neander and Gieseler as a church historian of the first rank, independent, original, profound, and scholarly, He had a rare talent for critical combination, and the grasp of a giant in handling historical problems. He was, however, deficient in well-balanced judgment; and so, while tireless in his investigations and bold in his theories, he over-valued tendencies, and under-valued persons and facts. He ruthlessly attacked the optimistic opinion of the apostolic church, and attempted to show, that so far from being peaceful, quiet, loving, and united, it was torn by opposing factions, — the friends of Peter and those of Paul. He thus resolved its rich spiritual life of faith and love into a purely speculative process of conflicting tendencies, a keen rivalry between the Petrine and Pauline parties, and supposed that the war stopped by the compromise the ancient Catholic Church. According to his theory, he regarded the Acts as a document of this compromise, in which the points of opposition are obscured; and, further, he unhesitatingly rejected all those Epistles of the New Testament in which he could not find traces of such a (supposed) conflict. It must be acknowledged, that by his keen, critical analysis he fully brought to light the profound intellectual fermentation of the primitive church, but failed to describe the exact state of the case, because he eliminated the supernatural and miraculous elements. Yet, as an earnest and honest skeptic, he had to confess at last a psychological miracle in the conversion of Paul, and to bow before the greater miracle of the resurrection of Christ, without which the former is an inexplicable enigma. His critical researches and speculations gave a powerful stimulus to New-Testament historical studies, and resulted in vastly increased knowledge. The studies of those times by a critical and impartial method dates from Baur. But while he acknowledged only four Epistles of Paul (Romans, the two Corinthians, Galatians), and the Revelation, to be genuine products of the apostolic age, his followers have been compelled, by the use against them of their own weapons, to yield point after point; so that now they grant the authority and genuineness of ten of Paul's Epistles, and take their stand only at the so-called Pastoral Epistles. Baur owed his success partly to his clear, logical, pointed style. His literary activity was very great. His works fall into three groups; showing a movement from the history of doctrines to biblical criticism, and again from biblical criticism to general church history. To the *first* group belong, *Geschichte des Manichäismus*, 1831; *Geschichte der christlichen Gnosis*, 1835; *Die christliche Lehre von der Versöhnung*, 1838; *Die Lehre von der Dreieinigkeit u. Menschwerdung Gottes*, 1841–43; 3 vols.; *Lehrbuch der christlichen Dogmengeschichte*, 1847, 2d ed., 1858; *Vorlesungen über Dogmengeschichte*, published by his son, 1865–67, 3 vols.; also the three essays upon *Apollonius von Tyana*, 1832, *Sokrates u. Christus*, 1837, and *Seneka u. Paulus*, 1858, collected and edited by E. Zeller, 1875.

To the *second* group belong, *Die sogenannten Pastoralbriefe des Apostels Paulus*, 1835; *Paulus der Apostel Jesu Christi*, 1845; translated, *Paul, His Life and Works*, London, 1873–75; *Kritische Untersuchungen über die kanonischen Evangelien*, 1847; and a great number of minor essays in the *Tübingen Zeitschrift für Theologie*, among which are the famous ones on the "Christ-party in Corinth," 1831, and on the "Gospel of Marcion," 1846.

To the *third* group belong, *Das Christenthum u. die christliche Kirche in den 3 ersten Jahrhunderten*, 1853; translated, *Christianity and the Church in the First Three Centuries*, London, 1878–79, 2 vols.; *Die christliche Kirche vom 4 bis 6 Jahrhundert*, 1859; *Die christliche Kirche des Mittelalters*, 1861; *Kirchengeschichte der neueren Zeit*, 1863; new edition of his *Geschichte der christlichen Kirche*, Tübingen u. Leipzig, 1873–77, 5 vols. Noticeable among his polemical writings are his masterly vindication of Protestantism (*Gegensatz des Katholicismus u. Protestantismus*, 1834, 2d, 1836) against Möhler's *Symbolik*; his *Sendschreiben an Dr. K. Hase*, 1855; and *Die Tübingen Schule u. ihre Stellung zur Gegenwart*, 1859. For the character and bearing of this activity, see the article TÜBINGEN, SCHOOL OF. For biography and criticism, see *Worte der Erinnerung an Ferdinand Christian von Baur*, Tübingen, 1861, which contains Landerer's *Rede* before the University of Tübingen.

BAUSSET, Louis François de, b. at Pondichéry, Dec. 14, 1748; d. in Paris, June 21, 1824; studied in the Seminary of St. Sulpice; was

appointed Bishop of Alais, 1784; emigrated in 1791, but returned in 1792 to Paris, and supported himself, after a short imprisonment, by literary labor. In 1806 he was made canon of St. Denys, and in 1815, after the second return of Louis XVIII., director of the council of the University of Paris, peer of France, and cardinal, 1817. He wrote a *Histoire de Fénelon*, 1808, 3 vols., new ed., 1850, 4 vols., and a *Histoire de Bossuet*, 1815, 4 vols, 2d ed., 1819, of which especially the former met with much success.

BAUTAIN, Louis Eugène Marie, b. at Paris, Feb. 17, 1796; d. there Oct. 18, 1867. He was professor of philosophy at the University of Strassburg, but was suspended in 1825 because of his too liberal views, and in 1828 entered the priesthood, and rose rapidly, notwithstanding his independent ways and words. In 1838 he became professor of philosophy in the University of Strassburg, afterwards vicar-general at Paris and Bordeaux, professor of theology at the Sorbonne, and superior of the house (congregation) of Juilly. He is widely known by his *Art of Extempore Speaking*, which was the product of his experience. His preaching was sober, earnest, and edifying. He was good rather than brilliant, and deserved respect for his piety and virtue. He was the author of many works, mainly of a philosophical nature.

BAVARIA was not fully Christianized until the middle of the eighth century, though Christianity was very early brought from Italy to the Roman colonies along the Danube. In 304 St. Afra suffered martyrdom at Augsburg, belonging to the Roman province of Rhœtia. There must consequently have been a Christian congregation in that place at that time; and at the same time there was a flourishing missionary station at Lorch, belonging to the Roman province of Noricum. Nevertheless, more than one hundred years later on, St. Valentine was driven out of Passau by the Pagans, and St. Severin found heathens making their sacrifices at Kuhl, near Salzburg. Alani, Alemanni, Heruli, etc., moved to and fro in the country, and some of them were Pagans, while others were Arians. Gradually, however, Catholic Christianity gained the ascendency, and at the death of Boniface the Catholic Church was firmly established in the country, having seven Episcopal sees, — Passau, Freising, Würzburg, Regensburg, Augsburg, Eichstädt, and Neuburg, belonging to the archiepiscopal see of Salzburg.

In the beginning, the Reformation made considerable progress throughout the country; but after the Diet of Worms, 1521, the Duke William, under the influence of Dr. Eck, adopted a most hostile line of policy. March 5, 1522, an ordinance was issued forbidding anybody to abandon the faith of his ancestors under the severest penalties; and as conversions continued to take place, and the bishops seemed to be rather lukewarm, Dr. Eck repaired to Rome to procure for the ducal government a greater judicial authority with respect to heretics. The bishops protested, but the power was granted; and from that moment the Dukes of Bavaria became the mainstays of the Roman Church in Germany. Every one who went to hear an evangelical preacher was arrested and fined. The more stubborn were severely punished. In Landsberg nine persons were burnt, and in Munich twenty-nine were drowned, for heresy in 1526. Duke Maximilian I. formed the Catholic League at Munich in 1609; and the peace of Westphalia (1648) made no concessions to the Protestants in Bavaria. In 1549 the Jesuits were called into the country; and they reigned supremely up to the close of the eighteenth century, when the Elector Maximilian Joseph II., or rather, his minister, Montgelas, expelled them. The acquisition of new territories — the margraviates of Baireuth and Anspach, the free cities of Nuremberg, Augsburg, etc., all of which were thoroughly Protestant — made a new line of policy necessary; and by the constitution of 1818, Protestants acquired equal rights with Roman Catholics.

According to the census of 1875, the kingdom had 5,022,390 inhabitants, of whom 3,573,142 were Roman Catholics, 1,392,120 Protestants, 51,335 Jews, and 5,793 belonging to other denominations. The Roman-Catholic Church has two archbishoprics (Munich-Freisingen and Bamberg), and six bishoprics (Augsburg, Passau, Regensburg, Eichstädt, Würzburg, and Spires), and 2,756 parishes. With each cathedral a theological seminary is connected, and there are theological faculties in Munich and Würzburg. The number of monastic institutions is very great; namely, 595, of which 95 for monks, with 1,233 brethren, and 500 for nuns, with 5,031 sisters. In May, 1877, the Old-Catholics numbered 3,716 independent men in thirty-four congregations; but the number was afterwards decreased. The Protestant Church is governed by consistories, under a supreme consistory in Munich. It has a theological faculty in Erlangen, and numbers 1,036 parishes.

BAXTER, Richard, "the chief of English Protestant schoolmen," b. at Rowton, Shropshire, Nov. 12, 1615; d. in London, Dec. 8, 1691. Although too poor in early life to be liberally educated, he was able by great diligence, notwithstanding his feeble health, to acquire extensive learning; and so, while not an accurate scholar, he was able to maintain himself against all comers in that age of vast erudition. Under the Puritan influence of home, he developed toward God; and, after a brief experience of court-ways, he determined to enter the ministry of the Church of England. Accordingly he was ordained by the Bishop of Worcester; and, after two years' faithful and fruitful service, he was called (1640) by a happy providence to Kidderminster, which was destined to be to all time associated with his name. He found the place a desert, and left it a garden. There, with unflagging zeal, he labored for the advancement of the Redeemer's kingdom, and with great success. When he came, it had a bad reputation for ignorance and vice; by the blessing of God he made it a model of all virtue. When the Civil War broke out (1642), Baxter was placed in an awkward position. He was a member of the Presbyterian party in the Church, but not in sympathy with the Revolution: indeed, his avowed object in preaching to the soldiers was to bring them back to the King and Church. For safety's sake he withdrew from Kidderminster to Gloucester, and then to Coventry, where he remained for two years, preach-

ing regularly to the garrison and the citizens. He then (1645) became chaplain to the regiment of Whalley, the cousin of Cromwell. But in February, 1647, he finally left the army, because of a severe illness, and returned to Kidderminster. His thoughts, by his sufferings no less than by his recent experiences (for he had just come from that wonderful army which discussed theology from morning to night), were turned toward the future *rest;* and then it was he outlined his most popular work, *The Saints' Everlasting Rest*, which he published, London, 1650. From 1647 to 1660 he remained quiet; but his pastoral labors were faithful and fruitful, and his publications numerous. Blessed truly was that people to whom he ministered. It is sufficient description of his manner and methods to say he was himself the *reformed pastor* he has described and commended. He welcomed the return of monarchy; and, in order to remove general doubts and fears, he spread far and wide the letters addressed to him by the French pastors, Daillé, Drelincourt, and Raimond Gaches, who gave Charles a certificate of Protestantism. The King showed his gratitude by appointing Baxter one of his chaplains. Upon Sept. 10, 1662, he married Margaret, daughter of Francis Charlton, Esq., of Shropshire, a young lady of wealth and station, many years his junior, who made him a most excellent wife, and with womanly fidelity stood by his side through all his troubles. She died June 14, 1681, and he has recorded his tender appreciation of this noble woman in his *Breviate of the Life of Mrs. Margaret Baxter* (1681). He had need of comfort, inasmuch as the Act of Uniformity that year (1662) drove him, in company with two thousand nonconformist ministers, out of position. A cruel blow to him. In 1661 he had taken part in the Savoy Conference (so called from its being held in the Savoy Palace of the Bishop of London), between the bishops and nonconformist divines, which had for its *nominal* purpose a revision of the Liturgy, and to this body had submitted his *Revised Liturgy*. Besides, the royalist desire to win him back to the Church had been shown by Lord Clarendon's offer of the bishopric of Hereford. Encouraged by the friendly aspect of affairs, he had statedly preached in London. But, after the Uniformity Act, he was compelled to leave all his positions, even his beloved Kidderminster, and to pass laborious and fearful days at Acton, where he was intimate with Sir Matthew Hale, and at Totteridge, near London. His life for the next twenty-five years was a series of sorrows, aggravated by his feeble health. For preaching he was more than once arrested, his library sold, himself put under bonds for good behavior. But nothing could daunt him. He preached whenever he had opportunity, and found in God a pavilion safe from the strife of tongues. He used the press to give wider currency to his wise and tender words; published in 1657 his trumpet *Call to the Unconverted*, of which twenty thousand copies were sold the first year, and which has been translated into most of the literary languages of the world;[1] in 1673, the *Christian Directory*, in 1674, the *Poor Man's Family Book;* in 1683, the *Cure for Melancholy;* in 1685, *A Paraphrase on the New Testament.* This latter work brought him into his greatest trouble. On charge of sedition he was committed to the King's Bench Prison, and tried in May, 1685, before the notorious Chief Justice Jeffreys, who sentenced him to pay five hundred marks ($1,610, a large sum in those days), and until it was paid to lie in prison, and to be bound to his good behavior for seven years. He endured eighteen months' imprisonment; but through the exertions of Lord Powis, a Roman-Catholic nobleman, the fine was remitted; and he was pardoned, and released Nov. 24, 1686. His last days were his best. His evening-time was light. Delivered from fear of persecution after King William III. entered England (1688), thoroughly respected for his courage, and, above all, for his godliness, he preached when he was able, and continued his publications. When he died, Non-conformist England mourned her chief; Protestant England, one of her saints.

Character.— Baxter was one of those rare men who have to die in order truly to live. He was in advance of his day. He was an advocate of Christian union at a time of the fiercest partisanships, of Christian liberality at a time of the stiffest creeds, of Christian philanthropy at a time of the narrowest sympathies. Our enthusiasm for him, our respect for his courage, rises as we contemplate the miserable state of his age and country. Cavaliers, licentious, Roundheads, bigoted —and yet these were the conflicting parties. He could join neither, because his great mind perceived the good points of each side, and the bad as well. He was a born reconciliator, but in his case the middle way was by no means the safest. He was sneered at, insulted, mistrusted, and persecuted by both parties. No one could understand how Churchmanship and Dissent could exist in the same individual. But the understanding denied his age has come to us. On the twenty-eighth day of July, 1875, a statue representing him in a preaching attitude was erected at Kidderminster, and upon it this inscription: "Between the years 1641 and 1660 this town was the scene of the labors of Richard Baxter, renowned equally for his Christian learning and his pastoral fidelity. In a stormy and divided age he advocated unity and comprehension, pointing the way to everlasting rest. Churchmen and Nonconformists united to raise this memorial A.D. 1875." Dean Stanley of Westminster, and Dr. John Stoughton, Independent, of New College, London, representatives of the old opposing parties, made the addresses. Dean Stanley (see pamphlet, London, 1875) very eloquently put Baxter's present position and acknowledged worth, when he said, "It is a proof of his (Baxter's) real greatness and eminence that the nobler memories of his character have survived the distasteful and acrimonious elements with which he was encompassed. The admiration of the best spirits of his own and future times have prevailed over the violence of petty faction,

[1] A clergyman of the Established Church in England bequeathed to Baxter twenty pounds for copies of his *Call*, for gratuitous distribution; but Lord Keeper North decided this legacy was for "superstitious uses" (i.e., according to English law at the time, for the propagation of a faith not approved by the State), and therefore void. — STRONG: *Relations of Civil Law to Church Polity*, N.Y., 1875, p. 97.

and over his own contentious self. Sir Matthew Hale's unfailing regard; Bishop Burnet's grateful acknowledgment; Ussher, when he entreated him to write the *Call to the Unconverted;* Eliot, the Apostle to the Indians, when he translated that book next after the Bible, — all these now turn out to be more correct judges, more proficient seers, than the narrow partisans who saw in him a mere butt for scorn or slander, or a mere combatant of an opposite school."

Writings. *Poetry.* — Baxter was the author of a metrical version of the Psalms, published 1692, and two volumes of poetry. He wrote the hymn beginning, "Lord, it belongs not to my care." He wrote also Latin poetry. His *Poetical Fragments: Heart Imployment with God and Itself: The Concordant Discord of a Broken-healed Heart*, is dated, "London, at the Door of Eternity; Richard Baxter, Aug. 7, 1681." The death of his beloved wife was the occasion of its publication. Baxter invented a plan of making hymns either in long or common metre, by retaining or omitting certain designated words. *Prose.* — Robert Boyle, quoted in *Allibone*, vol. 1, p. 143, enables us to compare him with others when he says, "The works of Lightfoot extend to thirteen volumes; Jeremy Taylor's, to fifteen; Dr. Owen's, to twenty-eight; [but] Baxter's, if printed in a uniform edition, would not be comprised in less than *sixty* volumes." Orme enumerates one hundred and sixty-eight treatises. It must be confessed that he is exceedingly diffuse, and therefore tedious. His *Saints' Everlasting Rest*, and *Call to the Unconverted* are probably known to most persons merely by title; and indeed the former is only readable in an abridgment of an abridgment. His other books cannot be said to be read nowadays at all; although his *Gildas Salvianus, the Reformed Pastor*, and his *Reasons for the Christian Religion*, are excellent, and indeed invaluable. Perhaps as great a service as any he performed was to bring to light that golden sentence of the obscure German, Rupertus Meldenius, "In necessary things, Unity; in doubtful things, Liberty; in all things, Charity." Two testimonies, remarkable in themselves and in their source, deserve quotation (see *Allibone*, vol. 1, p. 143). Dr. Barrow declared "his practical writings were never mended, and his controversial ones seldom confuted;" Bishop Wilkins said, "he cultivated every subject he handled; and, if he had lived in the primitive time, he had been one of the Fathers of the Church. It was enough for one age to produce such a person." He was a preacher, a pastor, a teacher, a theologian (see next section), a master in all fields.

Theology. — His chief work was his *Methodus theologiæ Christianæ* (1681), a Latin work of nine hundred folio pages: to this his *Christian Directory* (1673) was the practical part. In theology Baxter was as independent as he was in church polity. Characteristically he was an eclectic. He held to Calvinism, but not in its extreme form. He sought to find a common resting-place for Calvinist and Arminian, Episcopalian and Presbyterian, Protestant and Romanist, — a platform upon which they could all stand. He taught that all who from their hearts confessed that Christ was Lord belonged to the true catholic Church, which is composed of the believers in every Christian denomination. It is difficult, as Orme confesses, to get a clear notion of what he really believes, because his works contain few definitions, and are, besides, so diffuse. But, speaking generally, he taught, that *common grace* was given to all, which, however, needed *special grace* to render it effectual to salvation; that *election* and *reprobation* are not equally to be ascribed to God, who elects, but is not chargeable with the sin which causes the reprobation; that *Christ died* for all, therefore the widest invitation can be given, but not equally for all. He taught the Calvinistic theology upon the *perseverance of the saints* and the *will*. Those who sympathized with him have been called Baxterians.

Lit. — His numerous controversial and theological writings have never been reprinted, and are now very scarce. His *Practical Works* have been published in 23 vols., edited by Rev. William Orme, London, 1830. Another edition appeared in 4 vols., London, 1854. *Select Practical Writings*, with a life of the author, by Leonard Bacon, 2 vols., New Haven, 1844. The best source of information about Baxter is his autobiography down to 1684, which was published by Matthew Sylvester in 1696 under the title *Reliquiæ Baxterianæ; or, Mr. Richard Baxter's Narrative of the Most Memorable Passages of his Life and Times.* The Rev. Dr. Edmund Calamy, who was Matthew Sylvester's assistant at Blackfriars, issued an abridgment of it in 1702, and continued his life down to his death, and added as a second volume an account of other ejected ministers. In the second edition (1713) of his *Continuation* of the account, he refutes a number of accusations made against Baxter. Neander wrote a sketch entitled *Richard Baxter, ein Mann der wahrhaft rechten Mitte, welche das Evangelium allein zu offenbaren u. zu verleihen vermag*, Berlin, 1833; V. Gerlach: *Richard Baxter nach seinem Leben u. Wirken*, Berlin, 1836. A *Life* is prefixed to the complete edition of *The Saints' Everlasting Rest*, N.Y., 1855. Also Dean Boyle (late vicar of Kidderminster): *Richard Baxter*, London and New York, 1884. SAMUEL M. JACKSON.

BAXTERIANS. See Baxter, Richard, Theology.

BAYLE, Pierre, b. Nov. 18, 1647, at Carlat, in the department of Ariége, France; d. Dec. 28, 1706; belonged to a Protestant family, but was converted to Romanism while studying at the Jesuit college in Toulouse, 1669. His Romanism lasted only seventeen months, however. He abjured, and fled to Switzerland, where he lived several years at Geneva as a private tutor. He afterwards removed to Rouen, thence to Paris, and was in 1675 appointed professor of philosophy in the Academy of Sedan. When the academy was suppressed by royal order in 1681, he received a chair in philosophy in Rotterdam; but from this position he was discharged in 1693, after which time he lived as a private citizen, engaged in literary occupation. It was Jurieu who procured his first appointment in Sedan, and it was also Jurieu who procured his final dismissal in Rotterdam. His *Letters sur les Comètes*, 1682, ridiculing the superstition which the court of 1680 had called forth, but also touching, though very cautiously, on the belief in miracles, was the first cause of irritation between them. Shortly after, followed

Critique Générale de l'Histoire du Calvinisme, par M. Maimbourg, which Jurieu attacked, But the cause of the final breach and of Bayle's dismissal was a pamphlet, *Avis Important aux Refugiés*, 1690, which Jurieu ascribed to Bayle, but which Bayle denied to have written. In 1695 appeared the first volume of his *Dictionnaire Critique*, which has exercised considerable influence on European civilization, and is still a book of living value, famous for its curious learning, marred by its skepticism; 4th ed., Amsterdam, 1720, 4 vols. folio; best ed., Paris, 1820–24, 16 vols. 8vo. Also his *Nouvelles de la République des Lettres*, which he founded in 1684, and continued to 1687, was an important phenomenon in the literary life of the time.

LIT. — His *Œuvres Diverses*, 4 vols. folio, were edited by DES MAIZEAUX, The Hague, 1727–31; his letters, 3 vols., appeared at Rotterdam, 1714; his life was written by LA MONNOYE, Amsterdam, 1716, and by L. FEUERBACH, Augsburg, 1838. His dictionary has been translated into English; best ed., London, 1734–37, 5 vols. folio.

BAYLEY, James Roosevelt, D.D., Roman-Catholic Archbishop of Baltimore, U.S.A.; b. in New-York City, Aug. 23, 1814; d. in Baltimore, Oct. 3, 1877. His aunt, Mother Seton, was the founder of the order of Sisters of Charity in America; but he was originally a Protestant, a graduate of Trinity College, Hartford, Conn., and for a time an Episcopal minister. After his change, he studied theology in Paris and Rome, and was ordained a priest in 1842. Returning to America, he was professor of belles-lettres in St. John's College, Fordham, and then its president for one year (1845–46). In 1853 the bishopric of Newark, N.J., was conferred upon him, and in 1872 the high dignity of Archbishop of Baltimore, and Primate of America.

BAYLY, Lewis, Bishop of Bangor in Wales; b. at Caermarthen, about 1565; educated at Oxford; became minister of Evesham in Worcestershire in 1611; consecrated as bishop in 1616; d. 1632. He will always be remembered as the author of *The Practice of Piety, directing a Christian how to walk that he may please God*, one of the most popular religious works ever written. It reached its fifty-first edition in 1714. It is also noteworthy as one of the two volumes which constituted the dowry of Bunyan's wife, the other being Arthur Dent's *Plain Man's Pathway to Heaven*.

BDELL'IUM is a transparent, powerfully and pleasantly odoriferous, wax-like resin, from a sort of palm which was native to Arabia, India, Media, Babylonia, and Bactriana. This explanation of a debated word is more satisfactory than that favored by many rabbins, and even by Gesenius, — *pearl*. The word "bdellium" occurs only twice in the Bible, — once as a product of the land of Havilah (Gen. ii. 12), and again as a description of the appearance of manna (Num. xi. 7). It must, therefore, have been familiar to the Jews; but it is questionable whether pearls were. It is likely, therefore, to have been a gummy-resinous substance; and the circumstance that madelcon, one of the names for bdellium, which surely is such a substance, is linguistically one with bedolah (bdellium), is a strong proof of the correctness of the interpretation. Lassen (*Ind. Althumskunde*) considers it moscus, others crystal, or beryl. See SPRENGER: *Die alte Geogr. Arab.* § 59. RÜETSCHI.

BEARD, The. The Jews, like the present Orientals, were proud of their beards; therefore they let them grow; while the Egyptians cut them off, but on high festival days wore false beards, — private individuals, a beard scarcely two inches long; a king, one of considerable length, square at the bottom. The figures of gods were distinguished by their beards turning up at the end. The Jews also retained the hair on the sides of the face between the ear and the eye, and this had a religious meaning (Jer. ix. 26, xxv. 23, xlix. 32). In these verses "uttermost corners" should be *shaven cheeks*. Incidental mention of barbers is made in Ezek. v. 1. It was an unbearable insult for any one to cut off or mutilate another's beard (2 Sam. x. 4 sq.; Isa. vii. 20); but in times of deep sorrow the beard and the hair of the head were plucked out (Ez. ix. 3; Isa. xv. 2, l. 6; Jer. xli. 5), or allowed to be unkempt (2 Sam. xix. 24), or covered, like the lepers', in sign one must not speak (Ezek. xxiv. 17, 22).

The practice of the Christian clergy in ancient times in respect of wearing beards was in conformity with the general custom. Long hair and baldness by shaving being alike in ill repute as unseemly peculiarities, the clergy were required to observe a becoming moderation between either extreme. In the later Roman Church, the clergy always shave the beard, and often the head, at least in part. See particularly the interesting article on *Beards* in *Encycl. Brit.*, Vol. III., and books upon Eastern customs.

BEARD, Richard, D.D., an eminent divine of the Cumberland Presbyterian Church; b. in Sumner County, Tenn., Nov. 27, 1799; d. at Lebanon, Tenn., Nov. 6, 1880. He was licensed, and began preaching in 1820. After several years, he became a professor, first in Cumberland College, Princeton, Ky., and then in Sharon College, Sharon, Miss. From 1842 to 1854 he was president of Cumberland College; but, when the Cumberland Presbyterian Church established a chair of systematic theology in Cumberland University at Lebanon, Tenn., 1854, he was so evidently *the* man for the position, that it came naturally to him. He was repeatedly made moderator of the General Assembly. The position he occupied in the esteem of his brethren was the best proof of his exalted character. Besides numerous and valuable contributions to the periodical literature of his church, he issued two works of permanent importance, — his *Lectures on Theology*, Nashville, 1870, 3 vols.; and *Why am I a Cumberland Presbyterian?* Nashville, 1874.

BEATIFIC VISION, or the direct and unhindered vision of God. It is part of the reserved blessedness of the redeemed (1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 3, 4). Our conception of its nature must necessarily be very vague, but our belief in its existence is founded upon Scripture and reason. The only question concerns its time. This has been much disputed. The Greek Church and many Protestants, especially Lutherans and Calvinists, put the vision after the judgment day. So Dr. Hodge, *Systematic Theology*, vol. iii., p. 860. But the Council of Florence (1439) condemned this view in the following

words: "We determine that the souls of those who have remained pure and spotless after baptism, and of those whose sins after baptism have been pardoned, either in this life or the next, are immediately received into heaven, and behold plainly the Triune God as he is." To the same intent speaks the Constitution of Benedict XII. (1334–42) in the previous century. So the Council of Trent, in the decree concerning the "Invocation, Veneration, and Relics of Saints," speaks of the saints as enjoying "eternal happiness" in heaven (Sess. xxiv. Dec. 3, 1563. See Schaff's *Creeds*, vol. ii., p. 200). It is, however, reasonable to suppose that this glorious sight, this wondrous knowledge, is first revealed in heaven, and that only intimations of it are known in the intermediate state. Of it Dr. Hodge says, "The incomprehensible blessedness of heaven shall arise from the vision of God. The vision is beatific. It beatifies: it transforms the soul into the divine image, transfusing into it the divine life, so that it is filled with the fulness of God. This vision of God is in the face of Jesus Christ, in whom dwells the plenitude of the divine glory bodily. God is seen in fashion as a man, and it is this manifestation of God in the person of Christ that is inconceivably and intolerably ravishing" (*Systematic Theology*, as above). The question of Bernard of Cluny is asked again: —

"Say, O dear country of my heart! shall these thy joys be mine?
Shall I, in that my precious home, behold the light divine?
God's o'erflowing gift obtain?—
Or is my hope, my faith, in vain?"

BEATIFICATION, a lower degree of, and a preliminary step to, canonization, declaring a person blessed after death, though not deciding whether he is a saint or not, and granting to him certain religious honors short of worship. Originally beatification was a simple episcopal prerogative, and the ceremony could be performed in any church; but Urban VIII. reserved the right for the papal see, and Alexander VII. forbade the ceremony to be performed in any other place but the basilica of the Vatican. See CANONIZATION.

BEATON, David, b. in 1494; a younger son of John Beaton of Balfour, in the county of Fife; d. at St. Andrews, May 29, 1546; was educated at the universities of St. Andrews and Glasgow; studied canon law in Paris, and was made Abbot of Arbroath in 1523, lord privy seal in 1528, Bishop of St. Andrews in 1537, cardinal in 1538, Chancellor of Scotland, and legate *a latere*, in 1543. In the political contest between the French and English party, he sided with the former, and fought with energy and courage for the independence of Scotland against the plans of Henry VIII. In the religious contest between the Romanists and the Reformers, he took as decidedly the part of the hierarchy, and did not scruple to use intrigue and force when argument and persuasion failed. The persecution of George Wishart is an instance: he was seized, imprisoned in the Castle of St. Andrews, tried in the cathedral before the cardinal and a court of priests, sentenced to death, and burnt, without the aid of the civil power. But a nemesis soon overtook the cardinal. A conspiracy was formed against him by a number of the Reform party, and he was murdered one morning in his bedchamber. See CHARLES ROGERS: *Life of George Wishart*, Edinburgh, 1876.

BEATTIE, James, b. at Laurencekirk, Scotland, Oct. 25, 1735; d. at Aberdeen, Aug. 18, 1803; studied at Marishal College, Aberdeen, and became professor of philosophy at that institution in 1760. He wrote an *Essay on Truth* against Hume, which was very successful (1770), also *Dissertations Moral and Critical* (1783); *Evidences of the Christian Religion* (1786), etc.; and some poetry, especially *The Minstrel* (1774), a poem of much merit, by which he is best known. His life was written by Sir William Forbes, 3 vols., 1807.

BEAUSOBRE, Isaac de, b. at Niort, in the department of Deux-Sèvres, France, March 8, 1659; d. in Berlin, June 6, 1738; descended from a Protestant family; studied theology at Saumur; was made pastor at Châtillon-sur-Indre in 1683; fled to Holland in 1685; became chaplain to the Princess of Anhalt in 1686, and pastor of the French congregation in Berlin in 1695. Together with Lenfant he gave a French translation of the New Testament, which appeared at Amsterdam, 1718. He also wrote *Histoire de Manichée et du manichéisme*, 2 vols., Amsterdam, 1734; *Histoire de la Réformation*, 4 vols., 1785–86, and other works.

BEBENBURG, Lupold, d 1363 as Bishop of Bamberg; descended from a noble Frankish family; studied canon law at Bologna, and placed himself, in the controversy between Ludwig the Bavarian and the Pope, on the side of the former. His *De Juribus Regni et Imperii Romanorum*, first printed at Strassburg (1508), edited by Jakob Wimpfeling, is remarkable, also, on account of its method,—discussing the subject by means of historical facts rather than abstract ideas and Aristotelian politics.

BEC, Abbey of, situated in the diocese of Rouen, was founded in 1040 by St. Herluin, and became, while Lanfranc and Anselm were teachers in its school, one of the most famous centres of learning. Among its pupils were Pope Alexander II., Guitmond, Yves de Chartres, Gilbert and Miles Crespin (who wrote the lives of its first abbots), and Robert de Thoringy, who commenced its chronicle, which was afterwards continued by anonymous writers. About 1100 the abbey was exempted from the episcopal authority.

BECAN, Martin, b. in Flanders, 1550; d. in Vienna, April 23, 1624; entered the Society of Jesus; taught philosophy and theology in the colleges of his order; became confessor to the emperor, Ferdinand II., and distinguished himself by the fury with which he labored against the Reformation. In his *Controversia Anglicana de Potestate Regis et Pontificis*, Mentz, 1612, he defended the morality of assassinating a heretic king, and in his *Quæstiones de Fide Hæreticis Servanda*, Mentz, 1609, he declared that no promise or oath given to a heretic was binding. Rome condemned the former proposition, but not the latter.

BECCARELLI. See QUIETISTS.

BECCUS. See JOHN X. OF CONSTANTINOPLE.

BECK, Johann Tobias, b. at Balingen in Würtemberg, Feb. 22, 1804; d. at Tübingen, Dec. 28,

1878. The facts of his outward life are few: he studied at Tübingen from 1822 to 1826; left the university to become pastor of Waldtheim; in 1829 he rose to be "Stadt-Pfarrer" (city pastor) of Mergentheim; but in 1836 he left the pastorate, and entered the professorate, first as professor extraordinary at Basel, and then as professor ordinary at Tübingen from 1843 till his death. Baur and he were for many years fellow professors, but they belonged to different schools; and in more senses than one, Beck lived after Baur died; for, in opposition to Baur, he led his pupils into the study of the Bible upon simple, positive principles. He had little respect for the learned but sceptical and really shallow theories of the higher critics. The very titles of his books show how intense was his ardor for positive Bible-Christianity. He was the best modern representative of the Wurtemberg School of Bengel and Oetinger. By plain, homely ways, by a kind heart, and manly independence, he won respect, confidence, and affection. He wrote, *Einleitung in das System der christlichen Lehre*, Stuttgart 1838, 2d ed. 1870; *Die Geburt des christlichen Lebens*, Basel, 1839; *Die christliche Lehrwissenschaft nach der biblischen Urkunden*, Bnd. I., Stuttgart, 1841; *Die christl. Menschenliebe*, Basel, 1842; *Umriss d. bibl. Seelenlehre*, Stuttgart, 1843, 3d ed., 1877 (Eng. trans. *Biblical Psychology*, Edinb., 1877); *Leitfaden d. christl. Glaubenslehre*, 1862, 2d ed., 1869; *Christl. Liebeslehre*, 1872; *Pastorallehren d. N. T.*, 1880 (Eng. trans., *Pastoral Theology*, Edinb. 1882); *Christl. Ethik*, 1882–83, 3 vols.; commentaries upon Timothy (1879), Revelation (1883), Romans (1884, 2 vols.); *Briefe*, 1885.

BECKET, Thomas, Archbishop of Canterbury; b. in London, Dec. 21, 1118; d. in Canterbury, Dec. 29, 1170. The writing of his name À Becket, as if he were of noble birth, is inaccurate, and now discarded.

Life. — His father, Gilbert Becket, was from Rouen; his mother, Roesa or Matilda, from Caen. But, though thus Norman in parentage, he was a thorough Englishman, full of national and local patriotism. His father, a baron of the city of London, gave his son an excellent education, with the canons of Merton Abbey, in London schools, and afterwards in Paris. There is no proof that he ever went to Oxford. His father's friend, Richer of Laigle, — one of the great barons of England, — took an interest in the boy; and, in his castle of Pevensey, Becket was introduced to the sports of hunting and hawking, in which he became such a proficient. On his return from Paris, he was employed under the sheriffs of London, and so made acquainted with political business. But preferment was to be expected in the case of so brilliant a scholar; and when common friends from the other side of the Channel had recommended him to the notice of Theobald, Archbishop of Canterbury, who, however, was probably already acquainted with Becket's father, he was immediately taken into his service (1142), sent to Bologna and Auxerre to study civil and canon law, and quickly made archdeacon of the see, and Provost of Beverley. While in this double capacity, Becket showed his loyalty to the Church, and his political tact, by cleverly solving the difficulty connected with the succession to the crown of England. Securing it to Henry, while not sacrificing papal interests, he made two secret journeys to Rome, and thwarted an effort to win over the Pope to the side of Eustace, the son of Stephen. When Henry II. came to the throne, he made Becket his chancellor (1155), on the recommendation of Theobald; and the ecclesiastic was immediately forgotten in the statesman. The key to the mystery of Becket's character, his apparent fickleness, is his complete devotion to the office he held, involving a constant study how best to magnify it. Accordingly, when a chancellor, he served his king with the utmost fidelity. He surrounded himself with the outward state befitting so exalted a station, because he had the wit to see that it would give him the more power. While chancellor, he headed the chivalry of England in the war of Toulouse, and there certainly acted little like an ecclesiastic; for he joined in their bloody work. But to him belongs the chief credit of bringing England back from utter lawlessness to as strict an administration of the law as the state of England in the twelfth century allowed. Sufficient emphasis has not been laid upon this fact. He was one of the greatest chancellors England ever had. It was an evil day for him and for his fame when he accepted the Archbishopric of Canterbury. He left an office he was fitted for, for one he was not; and he was, alas! one of those men who show their strong side in prosperity, and their weak in adversity. But being elected in 1162, by the Chapter of Canterbury, on the King's command, archbishop, he gave up his pomp and worldliness, and began at once a life of austerities, and at the same time appeared as the champion of the Church against the State; so that he contended with Henry, his patron and friend. Yet this was not fickleness, but principle: he was loyal to his master. Once it was the King, now it was the Pope: once it was the State, now it was the Church. But because Becket was really an arrogant churchman, and opposed to popular progress, his career from our standpoint is discreditable. He fought against the Constitutions of Clarendon, Jan. 25, 1164, which subjected clerks (clergy) guilty of crime to the ordinary civil tribunals, put ecclesiastical dignities at the royal disposal, prevented all appeals to Rome, and made Henry the virtual head of the Church. To these, however, under pressure, he set his seal; but as he had been led to suppose the King would have been satisfied with a merely verbal assent, — a very different thing in the morality of his age, — when compelled to affix his seal, he felt himself entrapped, and guilty of a great sin. The Pope absolved him, and he proceeded to anathematize the Constitutions with energy. In so doing he had great popular sympathy. To be sure, the Constitutions were not novelties; yet they appeared so in the novel form of statutes. They were really most beneficent, helpful in raising England out of barbarism into civilization; and Henry was right in urging them. But, as they undoubtedly detracted from the papal and ecclesiastical power, Becket from his stand-point was also right. The battle thereafter waged incessantly between king and prelate, disastrously for the latter. An assembly of the people was held at Northampton. Becket was cited to appear before it to answer the suit of John the Marshal,

who had charged him with injustice, and had the case removed from the archbishop's to the king's court. Thus to himself the Clarendon Constitutions, which sanctioned such proceedings, were applied; but it surely was unworthy of the king, after having gotten him in his power on one pretext, to raise a charge of malfeasance in office so long a time after his connection with the chancellorship had ceased. This was a mean trick. Becket denied the authority of the council over him, appealed to the Pope, refused to make any explanation, fled in disguise, and after hiding in England, at last, with two companions, crossed the Channel from Sandwich to Gravelines, Nov. 2, 1164. He hastened to Sens, where the Pope (Alexander III.) then was, whither, also, the King's legates were bending their steps. The Pope favored, Louis VII. of France kindly received him, and he retired to the Cistercian monastery of Contigny, where he passed the next two years. The Pope acted cautiously in the matter, because Henry had shown a disposition to favor the anti-pope, Pascal III. But, when the Archbishop of York officiated at the coronation of Henry's son without the Pope's permission, the latter took decided measures, and threatened excommunication if the King did not make peace with Becket. This he did July 22, 1170, at Freteval in Vendome. The first act of the reinstated archbishop was to excommunicate all his enemies, — the Archbishop of York, and the bishops who had taken part in the coronation, or who favored the Clarendon Constitutions. Becket returned to England, and was warmly received. His friends were many. The excommunicated prelates fled to Normandy, where Henry was: their arrival created a great sensation. The King is said to have exclaimed, "By God's eyes! if all are excommunicated who were concerned in the coronation, I am excommunicated also. Is this varlet that I loaded with kindness, that came first to court to me on a lame mule, to insult me and my children, and to take my crown from me? What cowards have I about me, that no one will deliver me from this low-born priest!" Four of Henry's knights — Reginald Fitzurse, Hugh de Morville, William de Tracy, and Richard de Breton — really or affectedly understood the King's words literally; and, making a hasty journey to Canterbury, they murdered him coolly, brutally, in Canterbury Cathedral. Becket made no attempt at resistance: indeed, he courted martyrdom.

Death and Consequences. — The murder of Becket has been considered merely a deserved fate, a piece of rude yet even-handed justice; and by others a veritable martyrdom. But Becket was far from being a saint. He was abusive in his speech, haughty in his manner, arrogant in his claims: yet, however deeply he had insulted his sovereign, he was no traitor; and, because this was the ostensible ground for the murder, the act was foul, cowardly, only excusable from the turbulence of the time. — On the very night of the murder, the miracles which made the shrine of Thomas Becket so famous began. People from all parts of England made pilgrimages to his tomb: one such is immortalized in Chaucer's *Canterbury Tales*. He was called "saint" long before he was formally canonized, which was two years afterwards. The news of the murder greatly affected Henry, and he took rigorous and indeed humiliating measures to remove the popular impression that he was directly responsible for it. One of the most remarkable scenes in history was enacted in Canterbury Cathedral when Henry II. of England, dressed in a hair shirt, laid his head upon Thomas's tomb, and was whipped by the monks and clergy present. But he stooped to conquer. He was a more powerful king after this penance.

Character. — Thomas Becket is a fine study. He came at a time when the country was ripe for progress; and, while chancellor, he hastened the good work; but in his later years he tried to stem the tide. The interest of his life for most persons begins when he leaves the pomp of the chancellor for the asceticism of the archbishop. It was of deliberate purpose that he entered into opposition to the King. He dreamed of showing a devotion to the Catholic Church equal to that of his great predecessor Anselm; but alas! he had not the same genius, self-control, and tact. Anselm and Henry I. contended for supremacy, but the friendship between them was not broken. Becket contended so hotly, that he was in open feud with his sovereign. Becket was the first Ultramontane of his day, bent upon the upholding of papal privileges, more eager than the Pope about them. Curiously enough, he disappointed his two patrons, Theobald (because as chancellor he seemed to forget the Church), and Henry (because as archbishop he seemed to forget the State). Yet, in serving these two causes so faithfully, he was not inconsistent with that guiding principle already mentioned, — to be faithful to his master. But this principle surely led to great changes of outward conduct, and hence to insinuations of hypocrisy. Unfortunately, the archiepiscopal throne was not fitted to him; and hence he discharged its duties in a strained fashion, like a man who conscientiously is acting consciously a part. It is also important, in weighing his character as archbishop, to bear in mind that Thomas died for the rights of his own church, — for the right of the Archbishop of Canterbury, and none other, to crown the King of England, but that the struggle began upon quite a different point, viz., the question of the exemption of the clergy from temporal jurisdiction.

LIT. — Original sources, the letters and contemporary biographies of Becket are printed in *Materials for the History of Thomas Becket, Archbishop of Canterbury*, edited by JAMES CRAIGIE ROBERTSON, Canon of Canterbury; published, under the direction of the Master of the Rolls, 1875 sqq., 5th vol. 1881. This publication supersedes the ill-arranged collection of Dr. J. A. GILES in 8 vols., Oxford, 1845–46.

Biographies. — J. A. GILES: *The Life and Letters of Thomas à Becket*, London, 1846, 2 vols.; F. F. BUSS: *Der heil. Thomas und sein Kampf für die Freiheit der Kirche*, Mainz, 1856; MORRIS: *Life and Martyrdom of St. Thomas Becket*, London, 1859; J. C. ROBERTSON: *Becket, Archbishop of Canterbury: a Biography*, London, 1859 (contains list of sources).

Sketches. — J. A. FROUDE: *Life and Times of Thomas Becket*, London and New York, 1878.

(Originally published in four articles in the *Nineteenth Century*, the series was criticised by Mr. Freeman, in the *Contemporary Review* of that year, on the ground of gross inaccuracy. This attack gave rise to a notable exchange of articles between the distinguished historians.) See also in *The Remains of Rev. R. H. Froude*, Derby, 1839, 4 vols.; Dean HOOK: *Lives of the Archbishops of Canterbury*, London, 1860 sqq.; Lord CAMPBELL: *Lives of the Chancellors of England*, London, 1846, 7 vols.; Dean STANLEY: *Historical Memorials of Canterbury*, 6th ed., London, 1872; H. REUTER: *Alexander III.*, Leipzig, 1860-64, 3 vols., and the general church histories which touch upon the period. SAMUEL M. JACKSON.

BEDE, or Baeda, The Venerable (*Beda Venerabilis*), b. 674; d. May 26, 735; was from his seventh year educated in the Monastery of Wearmouth; moved afterwards to that of Jarrow, where he was ordained deacon in his nineteenth, and presbyter in his thirtieth, year, and remained there for the rest of his life, dividing his time between devotional exercises and studies, teaching, and writing. What we know of his life we owe to notices scattered throughout his own works, especially *Hist. Eccl.*, V. 24, and to a letter on his death by one of his pupils, Cuthbert. What the later *vitæ* contain is nothing but worthless fancies. See GEHLE: *Disputatio de Ven. Bed.*, Leyden, 1838; K. WERNER: *Beda d. Ehrwürdige*, Vienna, 1875; and the prefaces and introductions to the editions of Bede's works by Stevenson and Giles. A popular account is given in the series, *Fathers for English Readers*, by G. F. Browne, London, [1879].

The works of Bede range over the whole field of knowledge occupied at his time, — exegesis, grammar, metrics, physics, astronomy, chronology, history, and biography. At the end of his *Hist. Eccl.* he gives himself a list of his works; but much has become lost, much has been replaced by spurious matter, and much is still left in manuscript. The earlier editions of his collected works — Paris, 1544; Basle, 1563; Cologne, 1612 — are completely uncritical; and even the latest, by Giles, London, 1843 (12 vols. 8vo), and in *Patrol. Cursus*, Paris, 1850 (xc–xcv), are unsatisfactory. Of his *Ecclesiastical History*, however, there are good editions by Smith (1722), Stevenson (1838), Moberly (1869). On their time all these works exercised a great influence. They were copied over and over again: they were found in every library of Europe. Bede, the humble monk, living in seclusion in a small English cloister, was indeed the teacher of the whole civilized world.

That group of Bede's works which has the least interest comprises his poems, of which the *Liber Epigrammatum* is lost, and the *Liber Hymnorum* spurious, so that the *Vita Cudberti* and a few minor poems are the only specimens left; his books *De Orthographia*, *De Metrica Arte*, in which he attempts to prove the superiority of the metaphorical language of the Bible over that of the Greeks; and *De Natura Rerum*, a compendium of astronomy and geography, establishing a reconciliation of the cosmogony of the Bible with that of the classical mythology. Much more interest has the second group, the exegetical; though, of the twenty-five which Bede himself mentions, the commentaries on Isaiah, Daniel, the minor prophets, Ezra and Nehemiah, are lost; and those on the Kings, Job, Genesis, the Pentateuch, and the Acts, are spurious. In these commentaries the allegorical explanation has completely superseded the grammatica-historical, and one of the chief demands of the method is a full quotation of the views of the Fathers.

Those works which have contributed most to Bede's fame are his historical writings, more especially his *Historia Ecclesiastica Gentis Britonum*. It was finished in 731, and gives the political and ecclesiastical history of England, from Julius Cæsar down to the date of its completion. The introduction, treating the period before the conversion of the Anglo-Saxons, is a mere compilation from Orosius, Gildas, Prosper Æquit., the *Vita S. Germani*, etc.; but the real body of the work, treating the period from 596 to 731, is an independent and conscientious study of documents and other historical sources, and has made Bede the father of ecclesiastical history in the English language. It was translated from Latin into Saxon by King Alfred. Another work, *De Ratione Temporum*, is a complete chronology, to which is added the *De Ætatibus Seculi Six*, an outline of the world's history, inspired by Augustine (*Sermo* 259 *in oct. pasch.*). The martyrologies ascribed to Bede are probably spurious.

BEDELL, William, b. Christmas, 1571, at Black-Notley, Essex, Eng.; d. Feb. 7, 1642. He was a scholar, and afterwards a fellow of Emmanuel College, Cambridge. His first charge was at St. Edmund's-Bury, Suffolk; but after five years' service he went to Venice (1607) as chaplain to Sir Henry Wotton, where he made the acquaintance of Father Paolo Sarpi, who intrusted to his care the manuscript of his *History of the Council of Trent*. In 1610 he returned to St. Edmund's-Bury, and there married Mrs. Leah Maw, the widow of the recorder of the town, who "had five small children, and but a small estate." In 1616, since "the very great (Bury) congregation found a great defect in his voice," he removed to Great Horningshearth, and in 1627 he was appointed "Provost of the College of the Holy and Undivided Trinity, near Dublin, in Ireland." Here he was very efficient. Without his knowledge, he was made, in 1629, bishop of the united dioceses of Kilmore and Ardagh; but, consistently with his views on episcopal plurality, he gave up the latter see (1633). His position was quite trying, owing to opposition; but among the people he enjoyed great esteem, and he reformed many abuses. He also had the Old Testament translated into Irish (it was not published until 1685). When the Irish rebellion of Oct. 23, 1641, broke out, his home was a refuge for the neighboring English; but he was kept there a sort of prisoner by the insurgents, until Christmas, when Edmund O'Reilly arrested him, and conveyed the whole family to Loughwater Castle, where, however, they were well treated. After the Christmas holidays, he was released, and went to live with the Rev. Dennis Sheridan, and there he died. He wrote a large treatise on the questions, "Where was our religion before Luther?" and, "What became of our ancestors who died in Popery?" *His Life, with the Letters between*

Waddesworth and Bedell, was published by Bishop Burnet, London, 1685; by Dr. W. J. Monck Mason, London, 1843; best his *Life, by his Son*, edited by T. W. Jones, Camden Society, 1872.

BEECHER, Lyman, b. at New Haven, Oct. 12, 1775; d. at Brooklyn, Jan. 10, 1863; was educated at Yale College; ordained pastor of East Hampton, L.I., in Sept. 5, 1799; removed in 1810 to Litchfield, Conn., and thence, in 1826, to Boston; was chosen president, and professor of theology of Lane Theological Seminary, Cincinnati, in 1832; returned in 1852 to Boston, and spent the last days of his life in Brooklyn. He was pre-eminent as a preacher for an uncommon union of imagination, fervor, and logic. At the same time he was a profound student of theology, of which he was professor for twenty years. Yet his results were never presented in scholastic and technical forms, but in the language of real life. He developed a theology *to be preached* for the conversion and sanctification of men, and for the regeneration of human society. His theological system is most fully developed in his *Views of Theology*, the *Faith once delivered to the Saints*, and his *Reply to a Review of it*, and in *The Bible a Code of Laws*. In the great theological and ecclesiastical controversy that shook New England, and divided the Presbyterian Church, he took a prominent part. [He was a man of originality and great force of character, foremost and fervid in denouncing duelling, intemperance, and every form of immorality. His *Six Sermons on Intemperance* exerted a world-wide influence. His ministry was eminently blessed to the conversion of souls, and has been continued by his children, of whom Edward, Charles, Henry Ward, Thomas K., Catharine, Harriet (Mrs. Stowe), have attained great prominence in their respective lines of work.] His *Autobiography and Correspondence*, edited by Charles Beecher, appeared in 2 vols., in New York, 1864–65, and his *Works*, in 3 vols., Boston, 1852. EDWARD BEECHER.

BEE-CULTURE AMONG THE HEBREWS. There are and have always been many wild bees in Palestine, which hive in crevices of rocks, old trees, and the like (Deut. xxxii. 13; Judg. xiv. 8; 1 Sam. xiv. 25 sqq.; cf. Herod, 5, 14). Because their sting is painful and dangerous, hostile armies are compared to them (Deut. i. 44; Ps. cxviii. 12; Isa. vii. 18; cf. Homer's *Iliad*, 2, 87 sqq.). There were also domestic bees, which were handled by the bee-keepers, and obeyed the customary hissing and whistling (cf. the Commentaries on Isa. v. 26; Zech. x. 8). According to Philo, some of the Essenes devoted themselves to bee-culture (Mang. ed., II. p. 633, Bohn's trans. vol. iv. p. 220); and this industry is also mentioned in the Talmud. Honey is frequently mentioned in the Bible as a favorite article of food (2 Sam. xvii. 29; Ps. xix. 11; Prov. xxiv. 13, xxv. 16 sqq.; Cant. v. 1; Ezek. xvi. 13; Luke xxiv. 42). "Flowing with milk and honey" was the phrase descriptive of a rich land (Exod. iii. 8; Isa. vii. 15; Jer. xi. 5; Ezek. xx. 6); also "a land of oil, olive, and honey" (Deut. viii. 8; 2 Kings xviii. 32). We find honey introduced in similes (Prov. v. 3, xviii. 24; Cant. iv. 11); and *Deborah*, which means "bee," was a favorite female name. דְּבַשׁ, *d'vash*, usually rendered "honey," occasionally means rather "debs;" i.e., the sirup made of boiled grape-must, and which is an important article of commerce in the East (Gen. xliii. 11; Ezek. xxvii. 17.) Honey might not be used in meat-offerings (Lev. ii. 11 sq.), not because bees were unclean, for a tithe of honey was on one occasion paid to the priests (2 Chron. xxxi. 5), but either because it so quickly soured, or else because it emitted an offensive odor when burnt. See LENGERKE: *Canaan;* [THOMSON: *Land and Book;* KITTO: *Physical History of Palestine;* ROBINSON: *Later Biblical Researches*, TRISTRAM: *Land of Israel*]. RÜETSCHI.

BEEL'ZEBUB (properly, in all the New-Testament passages,—Matt. x. 25, xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19,—*Beelzebul*), the name of the prince of the demons; i.e., of Satan, and means "the Baal, master of the house." Our Lord, in Matt. x. 25, plays upon the word. But we are justified in tracing Beelzebul to the much older name Baal Zebub, which is found in the Old Testament as that of an idol.

1. Baal Zebub was honored in Ekron, where he had a temple and an oracle (2 Kings i. 3). The name means "lord of flies." In classical mythology, there was a god who protected from flies. It is related that Hercules banished the flies from Olympus by erecting a shrine to Zeus Apomuios (*Averter of flies*); and the Romans called Hercules *Apomuios*. A similar deity is mentioned in different places; the excuse for such worship being the plague flies cause in those warm countries.

The name "lord of flies" compels us to consider him the god of the sender of, as well as the protector from, flies; and, further, as Baal Zebub is identical with the sun-god, we may conjecture his name came from the fact that flies are most numerous in midsummer, when the sun is warmest. And that he had an oracle is to be explained by a substitution of effect for cause. Flies come obedient to certain atmospheric conditions; and so the god was considered to have caused these conditions, and so at length his control would be extended to other events, and accordingly he was consulted. See BAAL. [More probably because flies were believed, at all events by the Babylonians, to reveal the future. See Lenormant, *La Divination*, p. 95.]

2. Beelzebul was early identified with Baal Zebub; and, as was so often the case, turned into a bad demon, in accordance with the later Jewish ideas. Since Lightfoot (*Horæ Heb. in loco*), it has been common to say that the name of the demon Beelzebul was purposely made out of Beelzebub, in order to express contempt and horror; i.e., "lord of dung," instead of "lord of flies." But, inasmuch as such a name for Satan does not occur outside of the New Testament, it is better to seek its derivation in the old Ekronic worship, which might, in the New-Testament times, have still existed. Beelzebul may therefore be looked upon as precisely the same name as Beelzebub, except that the last syllable was softened, and therefore as having the same meaning. But why did such a god become the head of the demons? Because the fly is an unclean and annoying thing; and so the connection of Baal with the flies showed that he was in a sense the most unclean god, and therefore worthy of the greatest contempt. The rabbins, according to Selden, said,

that, while flies came in clouds about the heathen sacrifices, they never approached the Hebrew. See Literature, under BAAL. WOLF BAUDISSIN.

BE'ER (*well*). 1. Name of a station of the Israelites upon the desert, to the north of Moab (Num. xxi. 16, 18); perhaps identical with Beer-elim, "the well of the heroes" (Isa. xv. 8). 2. The place in Judah to which Jotham fled from Abimelech (Judg. ix. 21).

BEE'ROTH (*the wells*), one of the four Hivite cities to make a treaty with Joshua (Josh. ix. 17), now called el-Bireh; the first resting-place upon the route from Jerusalem to Nablûs, and therefore not unlikely, as tradition says, the place where Mary discovered that the child Jesus was not "in the company" (Luke ii. 44).

BE'ER-SHE'BA (*well of seven* or *of the oath*) was situated at the entrance of the desert, and at the extreme limit of the land of Judah; hence the expression "all Israel from Dan to Beer-sheba." It is named thirty-three times in the Bible, only in the Old Testament. It has been a centre of religious interest from the earliest times. There Abraham lived (Gen. xxi. 33): indeed, by his transaction with Abimelech (25–33) the name was given. From there went Abraham to sacrifice Isaac (xxii. 1, cf. 19). Isaac lived there (xxvi. 33). After the conquest it formed part of Judah. Elijah fled thither (1 Kings xix. 3). It was a seat of idolatrous worship (Amos v. 5, viii. 14). In the time of Eusebius and Jerome it was a large village or town fortified by the Romans. It was, in the middle ages, the seat of a bishopric attached to Jerusalem. It then faded out of notice, but in the fourteenth century was rediscovered, but as a ruin. To-day it bears the name *Bir-el-Seba*, interpreted by the Arabs, "the well of the lion," and has two large, fine wells, surrounded by troughs used for watering flocks and herds, — so patriarchal is the manner of life of the surrounding nomads.

BEGHARDS and BEGUINES. In the latter part of the twelfth century, associations of women were formed in several cities of the Netherlands, living together in a common house, and leading a pious life, under the superintendence of a *magistra*, and according to certain simple rules, but making no vows. Such women were called *Beghinæ* or *Beguttæ*. The origin of these associations was owing to that tending towards a life of contemplation, seclusion, and self-sacrifice, which prevailed throughout the twelfth and thirteenth century; but no doubt the crusades also played a part, depriving many wives of their husbands, and preventing many virgins from marrying. The origin of the name is very doubtful, some deriving it from Lambert le Bègue, a priest who lived at Liege about 1180, and is said to have been the founder of these associations; others, from an Alsatian word, *beggen*, "to beg;" others, again, from St. Begga, the daughter of Pepin of Landen, and the supposed patron saint of the associations. The form *Begutte* was originally a nickname, probably derived from the term *Bei Gott*, much used by the members.

In the beginning of the thirteenth century similar associations of men were formed: one existed at Louvain, in 1220. The members of these associations were called *Begini*, or *Beghardi*. In 1300 such an association was formed at Antwerp, for the purpose of taking care of the poor, nursing the sick, and burying the dead. Its members were often called *Alexians*, after their patron saint Alexius; or *Cellitæ*, from *cella*, "a grave." The people also called them Lollards, from *lollen* "to sing" or "to pray."

As these associations came in connection with the mendicant orders, and their members began to wander through the countries begging, heresies crept in; and from the middle of the thirteenth, and more especially in the fourteenth century, the name *Beghard* became synonymous with heretic; in Germany, with the "Brethren of the Free Spirit;" in France and Italy, with the "Fraticelli." Popes and bishops persecuted them. In France and the regions along the Rhine they were often burnt. At the Council of Vienna (1311) Clement V. issued two bulls suppressing both the Beghards and the Beguines. John XXII., however, confined the effect of the bulls to the heretical members of the associations: the Beguines he protected, both in the Netherlands and in Italy. Nevertheless, in the fifteenth century, the associations came into ill repute everywhere, on account of the frivolous lives their members led; and their numbers decreased. At present there are only a few *beguinagiæ* left in Belgium, and they are nearly empty.

LIT. — MOSHEIM: *De Beghardis et Beguianabus*, Leipzig, 1790; HALLMANN: *Die Geschichte des Ursprungs der belgischen Beghinen*, Berlin, 1843; CHR. SCHMIDT: *Die Strassburger Beguinenhäuser im Mittelalter, in Alsatia*, 1859.

BEKKER, Balthasar, b. in West Friesland, March 30, 1634; d. there June 11, 1698; was pastor at Franecker, and afterwards, since 1679, in Amsterdam, but was dismissed 1692. Already his *De vaste Spysen der Volmaakten* ("Strong Food for the Perfect"), 1676, gave offence, and roused a suspicion of Socinianism. In 1680 followed *Ondersoek van de Betekenige der Kometen*, ridiculing the superstitious fears which the comet of that year called forth, and made a still greater sensation and greater scandal. But finally his *De betoverde Weereld* (1691), in which he denied the existence of sorcery, magic, possessions by the Devil, and of the Devil himself, caused the consistory of Amsterdam to institute a formal process against him, and he was deposed.

BEL. See BAAL.

BEL AND DRAGON. See APOCRYPHA, Old Testament.

BELGIC CONFESSION, The, was written in French in 1561 by Guido de Brès (1523–67), aided by Adrien de Saravia (professor of theology in Leyden, afterwards in Cambridge, where he died 1613), H. Modetus (for some time chaplain of William of Orange), and G. Wingen. It was revised by Francis Junius of Bourges (1545–1602), a student of Calvin's, pastor of a Walloon congregation at Antwerp, and afterwards professor of theology at Leyden, who abridged the sixteenth article, and sent a copy to Geneva and other churches for approval. It was probably printed in 1562, or at all events in 1566, and afterwards translated into Dutch, German, and Latin. It was presented to Philip II. in 1562, with the vain hope of securing toleration. It was formally adopted by synods at Antwerp (1566), Wesel (1568), Emden (1571), Dort

(1574), Middleburg (1581), again by the great synod of Dort, April 29, 1619. But inasmuch as the Arminians had demanded partial changes, and the text had become corrupt, the synod of Dort submitted the French, Latin, and Dutch texts to a careful revision. Since that time the Belgic Confession, together with the Heidelberg Catechism, has been the recognized symbol of the Reformed Churches in Holland and Belgium, and of the Reformed (Dutch) Church in America.

The Belgic Confession contains thirty-seven articles, and follows the order of the Gallican Confession, but is less polemical and full and elaborate, especially on the Trinity, the Incarnation, the Church, and the Sacraments. It is, upon the whole, the best symbolical statement of the Calvinistic system of doctrine, with the exception of the Westminster Confession.

The French text must be considered as the original. Of the first edition of 1561 or 1562 no copies are known. The synod of Antwerp, in September, 1580, ordered a precise parchment copy of the revised text of Junius to be made for its archives, which copy had to be signed by every new minister. This manuscript has always been regarded in the Belgic churches as the authentic document. The first Latin translation was made from Junius' text by Beza, or under his direction, for the *Harmonia Confessionum*, Geneva, 1581. The same passed into the first edition of the *Corpus et Syntagma Confessionum*, Geneva, 1612. A second Latin translation was prepared by Festus Hommius for the synod of Dort, 1618, revised and approved 1619; and from it was made the excellent English translation in use in the Reformed (Dutch) Church in America. It appeared in Greek 1623, 1653, and 1660, at Utrecht.

Lit. — H. Grotius: *Annales et Hist. de rebus Belgicis*, Amstel., 1658; Gerh. Brandt: *Historie der Reformatie in en omtrent de Nederlanden*, Amst., 1671–74, 4 vols. (English translation by Chamberlayne, London, 1720–23, 4 vols.); Ypey en Dermout: *Geschiedenissen der Nederlandsche Hervormde Kerk.*, Breda, 1819–27, 4 vols.; Schaff: *Creeds of Christendom*, vol. I. pp. 502–508, vol. III. pp. 383–436.

BELGIUM. The introduction of Christianity in those territories which in 1830 were formed into the kingdom of Belgium, is obscure: at the time of Constantine, however, several episcopal sees had been established here. The salient points in the history of the Belgic Church before the Reformation are: the brilliant part which the Belgic knights played in the first crusades; the rise of such sects as the Beghards and Beguines, the Lollards, and the *Fratres Communis Vitæ*, Brethren of the Common Life (see titles); and the appearance of Ruysbroeck and Erasmus. The first trace of an open sympathy with Luther was found in an Augustine monastery in Antwerp, whose prior, Jacob Spreng, was carried a prisoner to Brussels in 1521, and compelled to retract. In 1522 the whole monastery was broken up; and in 1523 two of its monks, Henri Voes and Jean Esch, were burnt in Brussels. But in spite of very harsh edicts, — Worms, 1521, Malines, 1526, Brussels, 1529, 1531, etc., — preventing the introduction and sale of Protestant writings, pursuing and punishing Protestant preachers, etc., the Reformation spread, especially among the lower and middle classes. Marguerite of Savoy was not a fanatic, and Maria of Hungary was even suspected of favoring the movement. The excesses, however, of the Anabaptists, and the extravagances of the Brethren of the Free Spirit, hurt the Protestant cause even in the eyes of its friends, and justified the government in applying more effective means of resistance. By an ordinance of April 20, 1550, Charles V. introduced the Spanish Inquisition in the provinces; and, although the opposition was so unanimous and decided that the name of the institution had to be altered, the institution itself was actually established and put in operation by Philip II. Nevertheless, the Belgic Confession (see title) was published in 1562, sent to Philip II. in 1563, and accepted by the synod of Antwerp 1566. In 1567 the Duke of Alva arrived, and the immediate result was absolute suppression on the one side, open rebellion on the other. Alva's successor, however, Alexander of Parma, succeeded by the treaty of Arras (May 17, 1579) in separating the southern provinces from the northern, and in reconciling them with Spain; and from this moment Belgium became the scene of a most violent Roman-Catholic re-action. When Joseph II. published his edict of toleration, Oct. 13, 1781, the whole people arose, inflamed by the Jesuits and the priests, and a revolution was about to break out again, but this time against, and not for, religious freedom. Again, in 1815, when the southern and northern provinces had been united into one kingdom, the Roman Catholics of Belgium, fearing the contact with Protestant Holland, used every kind of intrigue, from the most insidious seductions in the royal cabinets, to the grossest play upon popular passions in the streets, in order to bring about a separation. In 1830 they succeeded.

According to the census of 1846, the last which paid any regard to the difference of confession, there were, out of 4,337,196 inhabitants, only 10,323 non-catholics. Since that time, the population has increased to 5,403,006; but the proportion between the various confessions has not changed. There are hardly more than 10,000 Protestants and 1,000 Jews in the country. At the head of the Roman-Catholic Church stands the Archbishop of Malines, and by his side five bishops, — of Liège, Namur, Tournay, Ghent, and Bruges. But the archbishop is only an administrative centre. The bishops stand immediately under the Pope, and their power is very great. They have the right of all ecclesiastical appointments in their dioceses, and all officials are *ad nutum amavibiles*. The church has six theological seminaries and a theological faculty in the University of Louvain: in the three other universities — Ghent, Liège, and Brussels — there are no theological faculties. The Protestants are organized into ten congregations, with fourteen ministers, and governed by a synod, which assembles every year. According to the constitution of 1830, the Church is wholly independent of the State. Every denomination has the right of public worship, but education has been until lately completely controlled by the Roman-Catholic priests and the Jesuits. The emancipation of

the school has for several years been the burning question of Belgian politics, the cause of cabinet crises, and riots in the streets; and the victory of the liberal party is by no means assured, although recently great strides have been taken in this direction.

BE'LIAL (*worthlessness*), correct form Beliar, is given once in the New Testament (2 Cor. vi. 15) as the name of Satan (the Peshito has "Satan"). But in the Old Testament, Belial never has this meaning: there it is an appellation, "worthlessness," "destructiveness," almost always in connection with a word setting forth the person or thing whose worthlessness or wickedness is spoken of; as, "man of Belial," most frequently, "son of Belial," "men of Belial," "daughter of Belial," further, "thoughts of Belial," etc.; and the adjunct is occasionally omitted, as in 2 Sam. xxiii. 6; Job xxxiv. 18; Nah. i. 15; when the word means the "bad," the "destroyer," the "wicked." The etymology of the word is *b'lee*, "without," and *yah-al*, "profit," either from *yah-al*, "to get on in the world" (only in the Hiphil, "useful"), or, better, from *ahlah*, to "ascend: therefore it means, to be "worthless." Although thus originally not a proper name, but an appellation, in the later Jewish and Christian literature it passed over into a name for Satan, not as the "worthless," but as the "destroyer." WOLF BAUDISSIN.

BELKNAP, Jeremy, b. at Boston, June 4, 1744; d. there, June 20, 1798; was educated in Harvard College, and ordained pastor of the Congregational society of Dover, N.H., 1767, and removed in 1787 to Boston. He was one of the founders of the Massachusetts Historical Society, and wrote, beside a number of sermons and *Dissertations upon the Character and Resurrection of Christ*, 1795, a *History of New Hampshire*, 3 vols., 1784–92, and *American Biography*, 2 vols., 1794–98.

BELLAMY, Joseph, was born in New Cheshire, Conn., Feb. 20, 1719. He died at Bethlem [Bethlehem], Conn., March 6, 1790, in the seventy-second year of his age, and the fiftieth of his ministry in that place.

In his boyhood he was remarkable for his love of study, and his proficiency in it. When only sixteen years of age, he was graduated at Yale College. His religious zeal, his taste and temperament, were signs of his call to enter the ministerial office. In part he pursued his theological studies with Jonathan Edwards at Northampton, Mass. When he was about the age of eighteen years, he was approbated as a preacher by the New Haven Association; and on the 2d of April, 1740, soon after he had entered his twenty-first year, he was ordained as pastor of the church at Bethlem. Between 1740 and 1744 "the great awakening" was in progress throughout New England. Young Bellamy threw his whole soul into this work; itinerated as an evangelist among the churches; in two years preached four hundred and fifty-eight times in two hundred and thirteen places. Many thought him to be, on the whole, equal to Whitefield in his power over a thoughtful audience. The sources of his power lay in his majestic presence, his expressive voice, his vivid imagination, his deep and earnest feeling, his dramatic style of thought and speech, his logical as well as rhetorical skill, his clear apprehension of divine truth, his pungent appeals to the conscience of his hearers, his fervid and honest piety. The impression that he was domineering arose, in part, from his commanding manner. The impression that he was harsh and rough arose, in part, from the fact that he was frank and outspoken. He was a *character*, and the faults commonly ascribed to him were a natural result of his marked individuality. He struggled against them. In despite of them he retained a well-nigh unbounded influence over those who knew him. In ecclesiastical councils his words were prized as eminently judicious. His judgment was honored by such literary men as presidents Burr, Davies, Finley, Wheelock; such ministers as Rodgers, Blair, Brainerd, Davenport, Tennent. He and Hopkins and Edwards were united in a triumvirate. In 1754 he was called, not unanimously, to become the pastor of the first, then the only, Presbyterian church in New-York City. The Consociation refused to dismiss him. The call was afterwards renewed, and again declined.

He is said to have been the first American pastor who established a "school of the prophets" in his own house (*Bibliotheca Sacra*, vol. XXXVIII. pp. 372, 373). As a theological teacher he was noted for his skill in detecting sophistry, his thorough acquaintance with the distinctive principles of Calvinism, the pithy and sententious criticisms which he passed upon his pupils. Among these pupils were Dr. Jonathan Edwards, Dr. John Smalley, Dr. Samuel Spring of Newburyport, Dr. Ephraim Judson, Dr. Levi Hart, Dr. Joseph Eckley of the Old South Church, Boston. Upon men like these the depth and earnestness of his religious character made a profound impression. Pupils who were not candidates for the ministry were also sent to him. Among these was Aaron Burr, the future Vice-President of the United States, and the son of Bellamy's life-long friend Aaron Burr, president of Nassau Hall. The pupils who were committed to his care remembered him with gratitude for his wit, which was pregnant with wisdom. A volume of laconics might have been collected from his conversations with them.

The published writings of Bellamy fail to give an adequate idea of his eloquence in the pulpit. They develop, however, his keen insight into human nature, his skill in unravelling the intricacies of spurious religion, his fidelity to his conscience, his zeal for the purity of the Church. They are mainly devoted to the defence of Calvinism against Antinomianism on the one hand, and Arminianism on the other; also to the delineation of true piety as distinguished from fanaticism on the one hand, and latitudinarianism on the other. Some of his writings were reprinted in Great Britain, and received high commendation from such men as Andrew Fuller and John Ryland. Through the influence of Dr. John Erskine and the Earl of Buchan, two of Bellamy's warm admirers in Scotland, he received in 1768 the degree of Doctor of Divinity from the University of Aberdeen. Some of his writings have passed through several editions, and in 1811 were collected and republished in New York. The edition consists of three octavo volumes (pp. 540, 544, 546), and is prefaced by

Dr. Noah Benedict's sermon, and an appendix to the same, delivered at the funeral of Bellamy. A highly emphatic recommendation is prefixed to the edition by Drs. Rodgers and Miller of New York, Dr. Trumbull of North Haven, Dr. Morse of Charlestown, Dr. Backus of Bethlehem, Dr. Wilson of Philadelphia, Dr. Griffin, and Professors Woods and Stuart of Andover, the Rev. Asahel Hooker of Goshen, Conn., and the Rev. James Richards of Newark. In 1850 another edition of Bellamy's collected works was published in Boston by the Doctrinal Tract and Book Society. It consists of two octavo volumes (pp. 613, 731), and is introduced with a memoir by Rev. Tryon Edwards, D.D. See also Sprague's *Annals*, vol. i. EDWARDS A. PARK.

BELLARMINE, Robert François Romulus, b. at Montepulciano, Tuscany, Oct. 4, 1542; d. in Rome, Sept. 17, 1621; a nephew of Pope Marcellus II.; entered the Society of Jesus in 1560; went in 1569 to Louvain, where he studied under Bajus; returned in 1576 to Rome, and was made professor of controversional theology in the *Collegium Romanum;* became rector of this institution in 1592, cardinal in 1599, and Archbishop of Capua in 1602. His principal work, the result of his labor in the *Collegium Romanum*, is his *Disputationes de Controversiis Christianæ Fidei*, Rome, 1581–93. It occupies in the field of dogmatics the same place as the *Annales* of Baronius in the field of history; and, like that work, it is a fruit of those great exertions which the Roman Church made in the latter part of the sixteenth century to define and defend itself against the Reformation. Vol. I. treats of the word of God, of Christ, and of the Pope; vol. II., of councils and the church; vol. III., of the sacraments; and vol. IV., of grace and free-will, and justification by good works. But it was especially his views of the temporal power of the Pope which gave offence. This power, he considers, is indirect, — the Pope cannot depose a king in the same simple manner as he can a bishop, — but it is nevertheless absolute; and in a conflict between the Pope and a king, or a body of national laws, etc., the latter ought to give way. Several times he had occasion to apply these views to real life, developing and defending them. Against Paolo Sarpi, the spokesman of the senate of Venice in its controversy with Paul V., he wrote three tracts in Italian and Latin; against James I. of England he wrote two, ridiculing with elegant irony the Latin of the royal theologian; against William Barclay he wrote, *Tractatus de Potestate Summi Pontificis in Rebus Temporalibus;* but this book was forbidden in France, and caused great exasperation in the Gallican Church. Bellarmine's views have been revived, however, in the nineteenth century, by Pius IX., and seem at present to form the foundation for the papal policy.

Lit. — The best edition of Bellarmine's collected works is that of Cologne, 7 vols. fol., 1620. The *Disputationes* were reprinted at Rome, 1832–40, in 4 vols. 4to. His life was written by Jacob Fuligatti, Rome, 1624, Daniel Bartoli, Rome, 1677, and Nicole Frizon, Nancy, 1708; but the best source is his autobiography, printed 1761, at Ferrara, together with the votes of the cardinals in the case of his beatification. The book was extremely rare until J. J. I. Döllinger and F. H. Reusch reprinted it, Bonn, 1887. The autobiography was produced by the Jesuits from Bellarmine's posthumous papers, as an argument in favor of his beatification. But the piece made just the opposite impression; and the Jesuits have, since that time, been very anxious to prevent its publication, and especially to destroy the above-mentioned volume. H. THIERSCH.

BELLS are an invention of the Christian Church. They were unknown to the Jews and the Pagans, and they are not used by the Mohammedans. Small, globular, closed bells, *tintinnabula*, were used by the Hebrews (Exod. xxviii. 33), the Greeks, and the Romans, on clothes, in the baths, at sacrifices, etc.; but the invention of our church-bells is generally ascribed to Bishop Paulinus of Nola in Campania, who died in 431. Also their Latin name *nola* or *campana* (*campanum*), the latter of which is still living in the Italian language, is generally derived from him. But this derivation seems to be a mistake; for in the writings of Paulinus, though several, even elaborate descriptions of churches are given, no mention is ever made of bells. Further, *tintinnabula* were called *nolæ* long before the time of Paulinus; and *campana* refers most probably to the *aes campanum*, a metal spoken of by Pliny, from which bells were first made. The German name *Glocke*, from the old high German *clocchôn* ("knock") was adopted in mediæval Latin under the forms *cloqua*, *clocca*, or *cloccum*, whence the French *cloche* and the English "clock."

The first bell was probably simply an enlarged *tintinnabulum;* and it is thus called by Polydorus Vergilius, who ascribes its first use to Pope Sabinianus, the successor of Gregory I. It was introduced to replace the *cursor* ("runner") and the *tuba* ("trumpet") in calling together the faithful to service. Its use soon became general. In the seventh century we meet it in France. It was the bells of St. Stephan's Church in Orléans, which in 610 caused a panic in the army of King Chlotair. In the eighth century bells became common throughout the realm of Charlemagne. The *campanum optimum*, or great bell for the Cathedral of Aix-la-Chapelle, was made by Tancbo, a monk of St. Gall, and a famous bell-founder. In the ninth century bells were brought to the East. Duke Ursus of Venice sent twelve great bells as a present to the Byzantine emperor (Michael, or Basilius), and the emperor erected a belfry for them at the Church of St. Sophia. In the East, however, their general introduction was checked by the spread of Islam, the Mohammedans contemplating them with a kind of dread, and forbidding even the Christians to use them.

In the Western Church the bells, like all other church-furniture, were consecrated, or, as it was called, baptized, before taken into use. The bell was washed with water, then oil was poured upon it, and under chants and prayers the priest made the sign of the cross over it. There is a capitulary of Charlemagne, from 787, which expressly forbids the baptism of *cloccæ*, but it is probable that *cloccæ* there refers only to *tintinnabula*, or such bells as were in every-day use. In the tenth century it also became customary to give the bell a name. In 968 Pope John XIII.

consecrated the great bell of the Church of the Lateran, and gave it his own name, *Ioannes*.

BELSHAM, Thomas, b. at Bedford, Eng., April 26, 1750; d. at Hampstead, Nov. 11, 1829; was educated at the Dissenting Academy of Daventry, and became (1781) head of this institution, but left it in 1789, having adopted Unitarian views; was head of the Unitarian College of Hackney until 1796, when it ceased to exist. He became minister to the Essex-street chapel in London in 1805. The most prominent of his works are: *Review of American Unitarianism*, 1815; *Evidences of Christianity*, London, 1822, 2 vols.; and *The Epistles of Paul the Apostle*, translated, with exposition and notes, London, 1822, 4 vols. A *Life* of him, together with his letters, was published by J. Williams, London, 1833. The death of Dr. Priestley left him the leading Unitarian in England. The "Unitarian Society for promoting Christian Knowledge and the Practice of Virtue" was his suggestion. He had an important share in the *Improved Version of the New Testament upon the Basis of Archbishop Newcome's New Translation, with Notes Critical and Explanatory*, London, 1808.

BELSHAZ'ZAR (*may Bel protect the King*), the first-born son of Nabonidus (the usurper of the Babylonian throne) and a daughter of Nebuchadnezzar, and thus his dynasty had a color of legitimacy. In consequence of his maternal descent, Belshazzar could be called the son, i.e. descendant, of Nebuchadnezzar (Dan. v. 2, 11 sqq.). But, even if his mother had not been the daughter of Nebuchadnezzar, he might still be styled as above, just as Sargon spoke of the *preceding* Assyrian kings as his ancestors (see G. Rawlinson, *The Five Great Monarchies*, 3d ed., London, 1876, II. p. 139 sq.; Schrader, *Keilinschriften u. A. T.*, Giessen, 1876, p. 254 sq.), and as, in 2 Chron. xi. 14, the successors of Jeroboam I. are called his sons, although in fact they belonged to other dynasties. Belshazzar, the crown-prince and joint-king, was nominated by his father regent of Babylon, and to him was confided the defence of the city against Cyrus. How he kept his trust let Daniel's wonderfully graphic account testify (Dan. v.). When Babylon fell, he was killed: his father, however, who had been defeated by Cyrus at Borsippa, after the capture of Babylon, was banished to Carmenia, but there made ruler. The narrative of Daniel in regard to Belshazzar has been abundantly verified by Sir Henry Rawlinson's decipherment of several cuneiform inscriptions. One passage reads, "Me Nabu-nahid (Nabonidus), King of Babylon, from sin against thy great divinity, do thou save me, and health and long days numerous do thou multiply. And of Bel-sar-uzur (Belshazzar), my eldest son, the delight of my heart, in the worship of thy great divinity, his heart do thou establish, and may he not consort with sinners." — This identification renders intelligible the otherwise strange promise of Belshazzar's to make the interpreter of the writing on the wall the *third* ruler in the kingdom. We now know that Belshazzar was the *second*, and so he would place the interpreter next to himself. — The writing on the wall must have appeared in startling contrast to the cuneiform inscriptions already upon it, which set forth the praises of the gods and the victories of the kings. See the books quoted, also Pusey on Daniel, Oxford, 1868; J. Ménant's *Babylon et la Chaldée*, Paris, 1875. A. KÖHLER.

BEMA (*βάω, βαίνω*) means in classical literature an elevated platform of a semicircular shape, destined to carry the *sella curules*, or throne of some magisterial official. Hence it became a fit name for that part of the Christian church formed by the apsis, where stood the throne of the bishop and the seats of lower clergy. In this signification it occurs in the fifty-sixth canon of the synod of Laodicea, which forbids the clergy to enter the bema and sit down before the arrival of the bishop. There is, however, also a more restricted sense of the word, in which it signifies any kind of elevated seat or place, such as the cathedra, the pulpit, etc., and in which it is synonymous with *ambo*.

BENA'IAH (*whom Jehovah built*), the name of several Israelites. The most important of them is the son of Jehoiada, the chief priest (1 Chron. xxvii. 5), and a Levite, though born in Kabzeel, a city in the south of Judah (Josh. xv. 21). He was the captain of David's body-guard, the Cherethites and Pelethites (2 Sam. viii. 18; 1 Kings i. 38), and in this capacity carried over his allegiance to Solomon, and executed the royal sentence upon Adonijah and Joab (1 Kings ii. 25, 30, 34), and thus eventually became Joab's successor. In the catalogue of David's mighty men he is mentioned; and three of his exploits are recorded in justification of his rank, which was between the first three of the Gibborim, or "mighty men," and the thirty "valiant men of the armies." These three exploits were: (1) he slew two sons of Ariel, a distinguished Moabite, or of the king of Moab; (2) he slew a lion which had fallen into a pit in time of snow; (3) he slew an Egyptian giant, who, according to the additions in the Septuagint, carried a spear so huge that it seemed like a tree thrown across a ravine; but he forced it from his hand, and killed the giant with his own weapon. Benaiah was captain of the host for the third month (1 Chron. xxvii. 5), and his course consisted of twelve divisions of twenty-four hundred men each. In 1 Chron. xxvii. 34 we read, "After Ahithophel, was Jehoiada, the son of Benaiah," as counsellor of the king. It is probable that the names are transposed, and that Benaiah himself, and not his son, occupied this dignified position after the death of Ahithophel.

The other men of the same name are: 1. One of the thirty mighty men, an Ephraimite, captain of the eleventh monthly course (2 Sam. xxiii. 30); 2. One of the "princes" of the families of Simeon (1 Chron. iv. 36); 3. A Levite in David's time, who was musical (1 Chron. xv. 18, 20, xvi. 5); 4. A priest who blew the trumpet before the ark in David's time (1 Chron. xv. 24, xvi. 6); 5. A descendant of Asaph (2 Chron. xx. 14); 6. A Levite, who in Hezekiah's time was an overseer of offerings (2 Chron. xxxi. 13); 7. The father of Pelatiah, "a prince of the people" in the time of Ezekiel (Ezek. xi. 1, 13); 8. Two [or four] contemporaries of Ezra who had foreign wives (Ez. x. 25, 30–35, 43). ORELLI.

BENEDICITE, the alternative to the *Te Deum* in the Book of Common Prayer. These two are the only portions of the kind in the book, which

are not of canonical Scripture origin. The *Benedicite* is, however, really an expansion of the Hundred and Forty-eighth Psalm, and is otherwise called the "Song of the Three Holy Children," and is found among the Old-Testament Apocrypha, as part of the Greek addition to Daniel, inserted between the twenty-third and twenty-fourth verses of the third chapter. It was used as a hymn in the later Jewish Church, and very early adopted for use in the public service of the Christian Church. Chrysostom calls it "that admirable and marvellous song, which, from that day to this, hath been sung everywhere throughout the world, and shall yet be sung in future generations." See PROCTOR: *History of the Book of Common Prayer* (11th ed., 1874), p. 225 sq.

BENEDICT is the name of one schismatic and fourteen regular popes. — **Benedict I.,** June 3, 574–July 30, 578; a native of Rome; was elected immediately after the death of his predecessor, John III., July 13, 573, but could not be consecrated until a year after, as, on account of the invasion of the Lombards, the imperial confirmation of the election had great difficulty in reaching Rome from Constantinople. The letter to the Spanish bishop David, ascribed to him, has been proved spurious by Pagi (*ad ann.* 577 *not.* 2). His life is found in Muratori, *Rer. Ital. Scr.*, III. p. 133. See, also, Paulus Diaconus, *De Gestis Longob.*, II., 10, III., 11. — **Benedict II.,** June 26, 684–March 7, 685, had also to wait a whole year after his election before the imperial confirmation arrived, and the consecration could take place, but procured from the Emperor, Constantine Pogonatus, an ordinance, according to which the Pope, for the future, could be consecrated immediately after his election, without waiting for the imperial confirmation. He was very zealous to have the sixth ecumenical council, which had condemned the Monothelites and their champion, Pope Honorius, accepted by the Spanish Church, and succeeded at the synod of Toledo, 684. His life is found in Muratori, *Rer. Ital. Script.*, III. p. 145. For his relation to Wilfrid, Bishop of York, see *Vita Wilfridi*, by Eddius Stephanus. — **Benedict III.,** Sept. 29, 855–April 7, 858, was regularly elected, when the representatives of Ludwig II. and Lothar raised the cardinal-presbyter, Anastasius, as anti-pope, and imprisoned Benedict in the Lateran Palace. The people, however, proved faithful to their candidate. The emissaries of the two emperors gave up the intrigue: Anastasius was expelled, and Benedict installed. The introduction of the Peter's pence in England, and the foundation of the Anglican school in Rome, were due to the visit of King Æthelwulf and his son Alfred to Rome during the reign of Benedict. His vigorous policy in all relations with the Frankish and Byzantine empires was probably the work of his famous successor, Nicholas I. See, besides his life in Muratori: *Rer. Ital. Script.*, III. p. 247; *Prudentii Trecensis Annales*, and *Hincmari Remensis Annales* in *Mon. German. Script.*, I., and *Epistolæ Nicolai* I., in Mansi: *Concil. Collet*, XV. p. 159. — **Benedict IV.,** 900–903, recognized Formosus, whom John VIII. had anathematized as an usurper, as a duly elected Roman pontiff. See Watterich, *Pont. Rom. Vitæ*, I. p. 659. — **Benedict V.** In order to sustain Leo VIII. against John XII., the Emperor Otho I. was marching with a great army against Rome; but, before he reached the city, John XII. died (May 14, 964), and Benedict V. was elected in his place. When the emperor arrived before the city, however, the people surrendered Benedict. A formal process was instituted against him. He was deposed, and carried captive to Germany, where he lived at the court of Archbishop Adeldag of Hamburg till his death, July 5, 966. See WATTERICH: *Pontif. Rom. Vitæ*, I. p. 45; LIUTPRANDUS: *De Ottonis Rebus in Urbe Roma Gestis*; ADAM OF BREMEN: *Gest. Ham. Eccl. Pontif.* — **Benedict VI.,** Jan. 19, 973–July, 974, was elected immediately after the death of John XIII. (Sept. 6, 972), but not consecrated until the Emperor Otho's confirmation of the election arrived. Soon after the death of Otho I., the affairs of the empire fell into disorder. Crescentius de Theodora and the deacon Boniface arose against Benedict, and threw him into prison, where he was strangled. His life is found in WATTERICH: *Pontif. Rom. Vitæ*, I. p. 65; MURATORI: *Rer. Ital. Script.*, III. 2, p. 332; ECCARD: *Corp. Hist. Med. Ævi*, Leipzig, 1723, II. p. 1640. — **Benedict VII.,** October, 974–October, 983, began his reign by anathematizing Boniface VII., and showed himself very submissive to the emperor, Otho II., and very partial to the Monastery of Clugny, whose plans of ecclesiastical reforms he adopted. See WATTERICH: *Pontif. Rom. Vitæ*, I. p. 66 and 686. — **Benedict VIII.,** May, 1012–April 7, 1024, gained the support of Henry II., though the anti-pope Gregory, defeated in battle, and expelled from Rome, sought refuge at the German court; crowned Henry II. and his spouse Kunigunde at Rome in 1014, and obtained from him a renunciation of the right, held by the Othones, to confirm the election of a pope; defeated, by the aid of Pisa and Genoa, the Saracen chief Mogehid, when he invaded Italy, and expelled him from Sardinia; worked in unison with Henry II. for the general introduction of the reform-plans of Clugny, though without fully satisfying the Cluniacenses themselves. See WATTERICH: *Pontif. Rom. Vitæ*, I. pp. 69, 700; AMORI: *Storia dei Muselmanni in Sicilia*, Florence, 1858, vol. III.; SADÉE: *Die Stellung Kaiser Heinr. II. zur Kirche*, Jena, 1877. — **Benedict IX.,** January, 1033–July 16, 1048; a son of Count Alberic of Tusculum, a nephew of Benedict VIII. and John XIX.; was only ten years old, when, by the intrigues and violence of his father, he was elevated to the papal chair, but exasperated the Romans to such a degree by his scandalous life, that a rebellion broke out in 1044, and Sylvester III. was elected in his stead. He succeeded in expelling Sylvester; but, doubting whether he would be able to maintain himself against the Romans, he sold his dignity for one thousand pounds silver to Gregory VI. Henry III. now convened a synod at Sutri, Dec. 20, 1046, in which Sylvester III. and Gregory VI. and Benedict IX. were deposed, and Clement II. was made pope. But Clement II. died Oct. 9, 1047; and before the new pope, Damasus II., could come into possession of the chair, Benedict IX. succeeded in returning once more to Rome. He was soon expelled, however, and compelled to retire to Tusculum. When and where he died is not

known. See *Annales Romani* (M. G. S. V., p. 468); TH. MITTLER: *De Schismate in Eccl. Rom. sub Bened.* IX., Turici, 1835. — **Benedict X.,** April 5, 1058–April, 1059, was elevated to the papal chair by the Roman nobility, the counts of Tusculum, Galeria, and Monticelli, after the death of Stephan X., but resigned immediately after the return of Hildebrand from Germany, and was kept in close confinement for the rest of his life. See WATTERICH: *Pontif. Rom. Vitæ*, I. pp. 203–219, 738. — **Benedict XI.,** Oct. 22, 1303–July 7, 1304, was able, by his noble and mild proceedings, to reconcile the kings of France and Sicily, and even the family of Colonna, but was poisoned just as he was prepared for an energetic stroke at the participants in the fray of Anagni. See MURATORI: *Rer. Ital. Script.*, III., IX., XI., XIII.; L. GAUTIER: *Benedict XI.*, Paris, 1863; CH. GRANDJEAN: *Les registres de Benoit XI.*, Paris, 1883. — **Benedict XII.,** Dec. 20, 1334-April 25, 1342, remained in Avignon in spite of the urgent entreaties of the Romans to return to their city. Also Barlaam, and the approaches of the Byzantine court, he received somewhat coldly, knowing that the religious question was only used as a cover to their political interest. His dependence on the French court twice prevented him from coming to an understanding with Lewis the Bavarian: the result of which was, that Lewis emancipated himself altogether, and even assumed the imperial title without soliciting the confirmation of the pope. See BALUZIUS: *Vitæ Paparum Avenionensium*, I. p. 197–243; MURATORI: *Rer. Ital. Script.*, III. 2, p. 527; CARL MÜLLER: *Der Kampf Ludwig des Baiern mit der römischen Curie*, Tübingen, 1880. II. — **Benedict XIII., a** (Peter de Luna), Sept. 28, 1394–Nov. 17, 1424, took, in the schisms between Urban VI. and Clement VII., the side of the latter, and was unanimously elected his successor on the condition that he should do every thing in his power to heal the schism. The remedy proposed was that both the rival popes, Boniface IX. in Rome, and Benedict XIII. in Avignon, should resign; but neither of them was willing to do so. The schism continued; France, Spain, and Scotland adhering to Benedict XIII., Italy and Germany to Boniface IX. Twice, however, France withdrew its obedience, — Sept. 1, 1398, when Benedict XIII. was shut up in his palace in Avignon, and for some time kept there as a prisoner; and May, 1408, when he fled from Avignon, and took up his residence at Peniscola, — an estate belonging to his family in Aragon. Twice he was formally deposed and condemned, — by the Council of Pisa, 1409, and by that of Constance, 1417; but on the rock of Peniscola he still continued to declare, "Here is the only true Church." See BALUZIUS: *Vit. Pap. Arion.*, I. p. 562; DU PUYS: *Histoire du Schisme, 1378–1428*, Paris, 1654; MAIMBOURG: *Histoire de Grand Schisme d'Occident*, Paris, 1678. — **Benedict XIII., b** (of the house of Orsini-Gravina), May 29, 1727–Feb. 21, 1730, was a learned and pious man, but somewhat weak in his relations with the temporal powers, and completely in the hands of his minister, Cardinal Coscia, who by Clement XII. was deprived of his ecclesiastical dignity, and condemned to ten years' imprisonment. He distinguished himself as an author; and his collected works appeared in Rome, 1728, 3 vols. fol. See A. BORGIA: *Benedicti XIII. Vita*, Rome, 1752. — **Benedict XIV.** (Prospero Lambertini), Aug. 17, 1740–May 4, 1758; b. at Bologna, 1675; Bishop of Ancona, 1727; cardinal, 1728; Archbishop of Bologna, 1731; distinguished himself as an author, both before his elevation to the papal chair (*De Servorum Dei Beatificatione*), and after (*De Synodo Diocesano*). In his foreign policy he was willing to make great concessions, even against the advice of his college of cardinals, as shown by the concordats he concluded with Naples, Sardinia, and Spain. But, as a spiritual ruler of the Church, he often showed considerable firmness, especially in his relations to the Jesuits. Twice he administered very severe rebukes to the society for the frivolous manner in which it carried out the mission in China and on the coast of Malabar, accommodating Christianity to the most scandalous Pagan rites in order to secure purely commercial relations with the natives. He understood that the society had — to use a mild expression — become an anachronism; and, shortly before his death, he charged the patriarch of Lissabon, Cardinal Saldanha, with a thoroughgoing reform of the order, so far as Portugal was concerned. But his successor revoked the bull. With the Protestants his relations were kindly, as was shown by many small traits. He was the first pope who gave the ruler of Prussia the title of "king," the curia having hitherto always styled him "Margrave of Brandenburg." Benedict's collected works appeared in Rome, in 12 vols. 4to, 1747. For his life, see SANDINI: *Vitæ Pontif. Roman.*, Ferrara, 1763, II.; GUARNACCI: *Vitæ Rom. Pontif.*, II., *Vie du Benedeti XIV.*, Paris, 1783.

BENEDICT OF NURSIA, b. in 480, at Nursia, in the province of Valeria; d. March 21, 543, at Monte Casino; was educated in Rome, but fled from the city in 494, only fourteen years old, disgusted at the worldliness and confusion, both of the students and the studies, and retired first to Enfide (the old Anfidena, the present Alfidena), and then farther east, among the mountains, to Subiago, in order to perfect himself in holiness by a life of seclusion and devotion. At Subiago he met with a monk, Romanus, who encouraged him in his purpose, and aided him in carrying it out. He took up his abode at the bottom of a dismal cavern; and here he spent the time in holy contemplations, and fighting the temptations of the flesh, provided with food by Romanus, who, by means of a rope, lowered down to him daily a part of his own scanty ration. After the lapse of three years (in 497) he was discovered by some shepherds, who first shrank back from him as from a wild animal, but soon recognized the signs of a holy life in the apparition, and prostrated themselves before him. Others were attracted. Gradually he was drawn out of this utter seclusion; and in 510 the monks of the Monastery of Vicovaro chose him their abbot. At this time he seems to have abandoned the austere asceticism which he originally professed; for he allowed his monks to drink wine. But the unconditional obedience he demanded, and the strict regularity which he enforced in the hourly alternation of devotional practices and manual labor, exasperated them; and they tried to poison him.

He left the monastery, and returned to the cavern; but the world's eye was once set upon him, as upon a light lit in the darkness. Much people gathered around him, — delicate youths of rich families, old roughs from the Gothic hordes, — to obtain his guidance to a holy life. He organized minor communities of twelve monks under an abbot, and established twelve such cenobies in the neighborhood of Subiago, constituting himself supreme abbot. But new troubles arose. Though monastic life was still a wild-growing plant, without any clearly defined mission, without any thoroughly developed organization, and consequently liable to fall into the most singular aberrations, it was, nevertheless, to all men's eyes, the highest expression of the religious cravings of the age. To enter a monastery was considered the only true *conversio*, to live in a monastery, the only true *religio*. Hence arose a bitter jealousy from the side of the secular clergy towards the monks. A priest from the neighborhood of Subiago, Florentius, actually tried to poison Ben edict; and, when this failed, he attempted to seduce the monks by sensual temptations. Benedict then determined to leave the place; and in 528 he led his little army into Campania, to Monte Casino, where he transformed an old Apollo temple, with its adjacent grove, into a Christian oratory in the centre of a circle of cenobies. In 529 he promulgated his famous rules, which were destined to be, through many centuries, the rules of all the monasteries of the Western Church. The monastery of Monte Casino grew rapidly, and was soon able to send out colonies. In 580 it was destroyed by the Lombards, the monks fleeing to Rome, and it was not rebuilt until 720; but in the mean time (in 633) a French monk, Aigulf, dug up the bones of Benedict, and carried them to France, where they were deposited in a monastery near Fleury, — a circumstance, which, however, does not prevent the present monks of Monte Casino to exhibit the bones of the founder of their order, together with a bull of Urban II., condemning all who doubt the genuineness of the exhibit. See BENEDICTINES

LIT. — The only literary monument which Benedict has left of himself is his rules, often printed and commented upon, best by ED. MARTENE: *Commentarius in Regulam S. P. Benedicti*, Paris, 1690: the other works which have been ascribed to him, and which may be found in *Bibliotheca Patrum Maxima*, Lyons, 1677, tom. IX. p. 640, are spurious. His life has been written by MEGE: *Vie de St. Benoist*, Paris, 1696; by the BOLLANDISTS: *Act. Sanct.* March, tom. III. p. 274–357; and by MABILLON in *Act. Sanct., A.S.B.*, I. p. 3, and *Ann. Ord., S.B.*, I. p. 1–177; but these accounts are only fanciful expansions of the life given by Gregory the Great, in his *Dial.* II., which itself is overloaded with the miracles and legends. ALBRECHT VOGEL.

BENEDICT OF ANIANE, b. in Languedoc, 750; d. at Suda, Feb. 12, 821; of Gothic descent; the son of a count of Magelone; was educated at the court of Charlemagne, whom he accompanied on his campaign to Italy in 774, but having on this occasion saved his brother from drowning while crossing the Ticino, he made a vow to renounce the world, changed his name Witiza for that of Benedict, retired to the Monastery of St. Sequanus in the diocese of Langres, and became a monk. Destined by nature to greatness in whatsoever sphere his life might enter, he embraced monasticism with an ardor very rare in that time, and adopted the practice of the most rigid asceticism. But his self-sacrifice and self-torture produced no other impression than that of spite and contempt, and he gradually came to understand that to become something great in the order of life which he had chosen meant to elevate and purify this very order itself. He did not recoil from the task, however. In 779 he left the Monastery of St. Sequanus, and founded a model monastery on one of the paternal estates in Languedoc, on the River Aniane. His talent for organization and government proved to be very extraordinary. He simply revived and enforced the rules of his great ideal, Benedict of Nursia; but his activity was soon felt as a great blessing, not only by his own monks, but by all the monastic institutions of the country, and he became one of the most intimate advisers of Lewis the Pious, Charlemagne's son, King of Aquitania. Together with Alcuin he partook in the negotiations with the Adoptionists, and thus he came into personal contact with Charlemagne himself. His dreams approached their realization. His idea was to make the monastic order an active member of the social organism, a constituent element of civilized life, the bearer of the science and learning of the church; but, in the carrying-out of this idea, he had to contend, not only with the abject condition of the order itself, but also with the whole institution of *canonici*, which already seemed to have assumed these functions, and even with an opposing party, represented by Adalhar and Wala. Nevertheless, when Lewis the Pious ascended the throne, Benedict found the way open for his plans. He was called to found and preside over the Monastery of Juda, near Aix-la-Chapelle, in order to be in steady and close connection with the court. He was made superintendent-general of all the monasteries of the realm; and in the great council of Aix-la-Chapelle (817) he succeeded in giving the monasteries a well-defined position in the state, at the same time introducing great reforms in their interior organization. See BENEDICTINES.

LIT. — Of Benedict's writings, those against the Adoptionists may be found in BALUZE: *Miscellanea*, V. p. 1–62. Those concerning monasticism have been edited: *Codex Regularum* by HOLSTENIUS, Paris, 1663; and *Concordia Regularum* by HUGO MENARD, Paris, 1638. His life, written by ARDO, has been edited by BOLLANDUS, in *Act. Sanct.*, Feb. 2, and by MABILLON, in *Act. Sanct., O. S. B.*, I. ALBRECHT VOGEL.

BENEDICTINE EDITORS, EDITIONS OF THE FATHERS, AND OTHER WORKS. The editors embrace such scholars as Mabillon, Montfaucon, Sainte-Marthe, D'Achery, Martene, Durand, Rivet, Carpentier, Tassin, and Pitra. The following is a complete list of these highly esteemed and now very costly works. 1. *Barnabas* (Menard), 4to, 1642; 2. *Lanfranc* (D'Achery), fol., 1648; 3. *Bernard* (Mabillon), 2 vols. fol., 1667; 4. *Anselm* (Gerberon), fol., 1675; 5. *Augustine* (Delfan and others), 11 vols. fol., 1679–1700; 6. *Cassiodorus* (Garet), 2 vols. fol., 1679;

7. *Ambrose* (Du Frische and Le Nourri), 2 vols., 1686–90; 8. *Hilary* (Constant), fol., 1693; 9. *Jerome* (Martiany and others), 5 vols. fol., 1693–1706; 10. *Athanasius* (Montfaçuon), 3 vols. fol., 1698; 11. *Gregory of Tours* (Ruinart), fol., 1699; 12. *Gregory the Great* (De Sainte-Marthe), 4 vols. fol., 1705; 13. *Hildebert* (Beaugendre), fol., 1708; 14. *Irenæus* (Massuet), fol., 1710; 15. *Lucius Cæcilius* (Le Nourri), 8vo, 1710; 16. *Chrysostom* (Montfauçon), 13 vols. fol., 1718–38; 17. *Cyril of Jerusalem* (Toultée and Maran), fol., 1720; 18. *Basil* (Garnier and Maran), 3 vols. fol., 1721–30; 19. *Cyprian* (Maran), fol., 1726; 20. *Justin Martyr* (Maran), fol., 1742; 21. *Origen* (De la Rue), 4 vols. fol., 1733–59; 22. *Gregory Nazianzen* (Clemencet), 1st vol. fol., 1778; 2d vol., 1842.

Besides editions of the Fathers, these scholars produced such works as *Art de verifier les dates* (1783–87, 3 vols. fol.); *Acta Sanctorum Ord. S. Benedicti* (1688–1702, 9 vols. fol.); *Annales Ordinis S. Benedicti* (1713–39, 6 vols. fol.); *Thesaurus Novus Anecdotorum* (1717, 5 vols. fol.); *Veterum Scriptorum et Monumentorum Amplissima Collection* (1724–33, 9 vols. fol.); *Spicilegium Solesmense* (10 vols. 4to). See TASSIN; *Histoire de la Congrégation de St. Maur* (to which house these famous scholars belonged), Paris, 1770.

BENEDICTINES. When Benedict of Nursia (see title) composed his rules of monastic life (529), he had probably no idea of the influence they were destined to exercise. He, like the whole age in which he lived, considered the monastery a place of refuge, a stepping-stone towards holiness, but only for the individual: that it might have a social mission, and become one of the most powerful organs of the Church, he did not realize. That tendency, however, towards compact unity, which is so characteristic for the Church of Rome, had already at that time grown so strong, that monasticism could not develop further without assuming the appearance of uniformity. At the same time as Benedict many other persons were eager to establish order and regularity in this field, — Cassiodorus, Equitius, and Eugippius in Italy; Cæsarius and Aurelianus of Arles in France; Isidore of Hispalis in Spain. But only Benedict succeeded. His rules were the wisest, the mildest, the most moderate; and they found in Gregory the Great a most enthusiastic support. He introduced them in Italy, Sicily, and England. In 543 Maurus brought them to France. In the seventh century they spread in Spain; in the eighth century Boniface, himself a Benedictine, established them in Germany.

In the eighth century the Benedictine monastery passed through a very severe crisis, from which it was rescued only by the energy of Benedict of Aniane (see title). It was from its very origin an aristocratic institution. Its inmates belonged to the highest classes of society: to the slave and the serf its doors were closed. In course of time it had grown immensely rich. The noble families which sent their sons to live within its walls bequeathed great estates to it; and under the hands of the monks these estates became very prosperous, and yielded great revenues. The consequence was, that gradually the very character of the institution changed. Each monastery being a law unto itself, without responsibility before any central authority, the rules were modified and remodelled, until a wide entrance stood open for all kinds of worldly interests and passions. In the best monasteries the monks lived like *canonici*, in the worst, like robbers and rioters. To this danger from within, came another from without. The riches of the monasteries began to tempt the neighboring lords, and abbeys were often given as fiefs to laymen. It was Benedict of Aniane, who, in the Council of Aix-la-Chapelle (817), at once secured the social position of the monasteries of the Frankish Empire, and carried out a moral reform by enforcing the original rules. In the tenth century similar reforms were introduced by Archbishop Frederick of Mentz, Archbishop Adalbera of Rheims, Archbishop Dunstan of Canterbury, and others.

The lack of central organization, which had become very apparent during this same period, was remedied by the formation of the so-called congregations. Several independent monasteries united to guard in common over the strict maintenance of the rules within the pale of the congregation; and several of these congregations, as, for instance, that of Clugny, labored with great success, and exercised considerable influence on the general life of the Church. The period of prosperity was short, however. Other monastic orders arose, especially the mendicant orders, and threw the Benedictines into the shade. The attempts at reform and re-organization made by Clement V. and Benedict XII. failed The effects of the Reformation and of the jealousy of the Jesuits were very detrimental to the order. Nevertheless, it rose once more. In the seventeenth century it became the representative of the science of the Roman Church. The congregation of St. Maur has rendered great services to the science of history: but the political reforms of Joseph II., the French Revolution, and the civil wars in Spain, have almost killed the order; and Austria is now the only country in which it shows any vigor.

LIT. — MABILLON: *Acta Sanct. Ord. St. Bened.* and *Annales Ordinis S. B.*, ZIEGELBAUR and LEGIPONT: *Historia Litteraria Ordinis S. B.*, Vienna, 1757, 4 vols. fol.; HELYOT: *Histoire des Ordres Monastiques, Religieux et Militaires*, Paris, 1714–19, 8 vols. 4to; MONTALEMBERT: *Les Moines de l'Occident*, 5 vols., Paris, 1680, trans. into English, Lond., 1860 sqq. 7 vols. ALBRECHT VOGEL.

BENEDICTION is, in the Roman Church, a sacred though not sacramental act, by which the grace of God is implored in behalf of some person or thing, and which consists in the making of the sign of the cross, in aspersion of holy water, etc., together with the recitation of some prescribed formula. Of such formulas there are innumerable collections, — *libri benedictionales, benedictionalia*: almost every diocese having a collection of its own. In the Evangelical Church there is no act which really resembles the benediction of the Roman Church.

BENEFICE, in ecclesiastical language *beneficium ecclesiasticum*, comprises both the *officium* or *ministerium* with its duties, and the compensation for their fulfilment, the *stipendium* or *præbenda*, and is thereby distinguished from the *commenda*, which is an enjoyment of ecclesiastical revenues without corresponding duties, and from the *pensio*, which is an enjoyment of a part of an

ecclesiastical revenue as compensation for duties fulfilled. In the primitive church there were no benefices. All the property of a church was lumped together in one mass, and administered by the bishop: the revenues were divided between the bishop and the clergy, the church and the poor. In course of time, however, as each episcopal church grew into a diocese, and each diocese became completely divided up in parishes, it was natural that the great donations of real estate which had been made to the church were partitioned out, and a suitable measure allotted to each parish church for the maintenance of its minister. Instances of such a development occur as early as the sixth century, and with the eleventh the development was about completed. As all secular property was based on a system of fief, so all ecclesiastical property was based on a system of benefices; and between the two systems there were no other differences than those naturally arising from the differences between the Church and the State, their character and their purpose. The appointment to a benefice, the *provisio* or *institutio canonica*, comprised the selection of a fit candidate (*designatio*), and the conferring of the benefice to the candidate, the *collatio*, *convenio* or *institutio* proper. With *beneficia majora* the selection of the candidate often took place by election, as, for instance, by the chapters; or by nomination, as, for instance, by the king; and then followed the papal *confirmatio* or *institutio*. With *beneficia minora* the selection often consisted in a simple *presentatio patroni*, after which followed the episcopal *admissio*. The conditions for a valid appointment were, that the benefice was vacant, that the candidate was a fit person, that no simony took place, that the candidate held no other benefice, etc., — conditions which seem to have been dictated by simple common sense, but which the Roman Church often disregarded in the most offensive manner.

BENEFIT OF CLERGY. See CLERGY, BENEFIT OF.

BENEZET, Anthony, b. at St. Quentin, France, Jan. 31, 1713; d. at Philadelphia, May 3, 1784; belonged to a Huguenot family which in 1715 was driven from France by Romish persecution; removed to London, joined the Quakers, and came to Philadelphia in 1731. Educated in a mercantile house, and prosperous in business, Anthony left this career in 1740, and became head of the Friends' English School in Philadelphia. For the rest of his life he was engaged in teaching; always eager to alleviate sufferings wherever he met them, but more especially passionately opposed to slavery, against which many of his writings are directed: *A Caution to Great Britain and her Colonies*, 1767; *Historical Account of Guinea*, 1772; *Observations on the Indian Natives of this Continent*, 1784, etc. There is a memoir of him by Roberts Vaux, New York, 1817.

BENEVOLENCE, BENEFICENCE. The former is the love of mankind in general, accompanied with a desire to promote their happiness, and is distinguished from the latter, which is the practice, while benevolence is the desire, of doing good. Benevolence must be universal, reaching to every man without exception, but beneficence cannot be so universal, for it is necessarily confined by several considerations; such as our knowledge of objects and their different circumstances, as well as our own abilities, and opportunities of exercising them. The *duties* of benevolence include those we owe to men, purely on the ground of their being of the same species as ourselves, those we owe to our country, those we owe to families and individuals, and those we owe to God. The *objects* of our beneficence are likewise all those who are in the sphere of our influence and action, without respect of party or sect. Benevolence is called disinterested when unmixed with thought of personal advantage. The *means* of beneficence are communication of temporal supplies (Gal. vi. 6), prayer (Jas. v. 16), sympathy (Rom. xii. 15), Christian communion (Col. iii. 16). See Buck's *Theological Dictionary*.

BENGEL, Johann Albrecht, b. at Winnenden, Würtemberg, June 24, 1687; d. at Stuttgart, Nov. 2, 1751; studied theology at Tübingen, and was appointed professor at the seminary of Denkendorf in 1713; prelate of Herbrechtingen in 1741; and prelate of Alpirsbach, with residence in Stuttgart, in 1749. With his firm faith in the full inspiration and absolute authority of the Bible, he felt very much perplexed at the great number of variations in the text of the New Testament, and with characteristic humility and perseverance he immediately went to work investigating the matter. He procured all the editions, manuscripts and translations, he could; and in 1734 he published his text and an *Apparatus Criticus*, which indeed became the starting-point for the whole modern text-criticism of the New Testament. His famous *canon* was, *The more difficult reading is to be preferred*. This critical work was followed by an exegetical one, *Gnomon Novi Testamenti*, Tübingen, 1742, which has been often reprinted in Latin, and translated into German by C. F. Werner, 1853; and into English, in "Clarke's Library," Edinburgh, 1857, 1858; and by Lewis and Vincent, Philadelphia, 1860, 1861; and remains unto this day a treasure-house of exposition delivered in sentences whose point, clearness, brevity, and wondrous depth of meaning, render them not only worthy of patient study, but a part of the mental stores of the attentive student. It was the fruit of twenty years of labor; and it has been said of it, that it "condenses more matter into a line than can be extracted from the pages of other writers." His principles of interpretation are stated in his *Essay on the Right Way of Handling Divine Subjects*. Briefly it was to "put nothing *into* the Scriptures, but to draw every thing *from* them, and suffer nothing to remain hidden that is really *in* them." To this end he proceeded, in strict conformity to grammatical rules, but untrammelled by dogmatical or symbolical considerations, to study the New Testament. In theology he was a moderate Lutheran, but much more a Christian anxious to hear what the Spirit saith unto the churches. He united profound reverence for the Bible with an acuteness which let nothing escape him. In 1740 appeared his *Exposition of the Apocalypse* (last German ed., 1858), translated by John Robertson, London, 1757; in 1741 his *Ordo Temporum*. In both these works he fixes the beginning of the millennium in 1836. His apocalyptic calculations were of course doomed to disappointment. His *Life* was written by his son as an introduction to the *Gnomon*, and is found

in the translations mentioned above, by J. Ch. F. Burk, his great-grandson, Stuttgart, 1831; translated by Walker, London, 1837; and best, with new materials, by Oskar Wächter: *J. A. Bengel's Lebensabriss*, Stuttgart, 1865; also the article on Bengel by J. Ch. F. Burk in Herzog, 2d ed.

BEN-HA'DAD (*son*, i.e., worshipper, of *Hadad*, the sun), the religious name of three Syrian kings. 1. The son of Tabrimon came to the succor of Asa, King of Judah, against Baasha, King of Israel (1 Kings xvi. 18). See Baasha.

2. The son of the preceding was at war with Ahab and Jehoram, kings of Israel, and was once badly defeated, but escaped by fraud and stratagem (1 Kings xx.). Later on, Ben-hadad besieged Jehoram in Samaria, and so straitly, that famine compelled mothers to eat their own children. By divine intervention the Syrian host was dispersed, and plenty regained (2 Kings vi. 8–vii. 20). Hazael's assassination of Ben-hadad occurred the next year (viii. 15). Three successful campaigns against Ben-hadad II. are mentioned upon the tablets of the Assyrian king, Shalmaneser II. (B.C. 858-823), undertaken in the sixth, eleventh, and fourteenth years of the latter monarch. Thoroughly in agreement with the Bible, Shalmaneser says, that, at the time of the first expedition, the Syrian king was in league with "Achabbu," i.e., Ahab of Israel (cf. 1 Kings xx. 34); and it is safe to conjecture, with Schrader (Riehm, *Hwb. Bib. Alt.* p. 164), that the misfortunes of Ben-hadad in subsequent campaigns alienated the allies; for we find Israel in open revolt from her Syrian lord.

3. The son of Hazael was called Ben-hadad. He was the master of Israel; but Jehoahaz, in answer to prayer, received the promise of deliverance. The "Savior" was his son Jehoash (2 Kings xii. 5, cf. v. 25). The prophet Amos (i. 4) declares that a fire should devour the palaces of Ben-hadad III.

Schrader, in *Riehm*, calls attention to the Assyrian form of the name, Bin-hidri, i.e., Ben-hadar, the exact form preserved in the Septuagint, which is therefore nearer right than the Hebrew.

BENJAMIN OF TUDELA, a Spanish rabbi, b. in Navarre; d. in 1175. After many years of travel (1160-73) in Europe and the East, visiting Constantinople, Egypt, Palestine, Assyria, Persia, penetrating to the frontiers of China, he published his Itinerary in Hebrew, under the title *Mazaloth* ("peregrinations"). The work swarms with errors, geographical, chronological, and of every kind, raising almost the presumption that the author never was in the places he attempts to describe. The work has passed through many editions, and been translated into several languages. It first was printed by Soncini, at Constantinople (1543, 8vo), reprinted in Antwerp in 1575, with a Latin translation by Arias Montanus. Later editions are those of Constantin L'Empereur (Brunet says the Hebrew text used was inaccurate), Lyon, 1633, in Latin; of Barratier, Amsterdam, 1734, 2 vols. in French; and, best of all, that of Asher, in English, London and Berlin, 1840, 2 vols. The first volume contains the text; the second, the notes and numerous essays. See, also, the edition of Lelewel, Bruxelles, 1852.

BENNETT, James, D.D., a preacher and scholarly writer of the Congregationalists of England; b. in London, May 22, 1774; d. in London, Dec. 4, 1862; studied at Gosport, under Dr. Bogue; settled at Romsey Hants, in 1796, and ordained there April, 1797. Whilst here, he published *Memoirs of Risdon Darracott*, and together with David Bogue, D.D., *The History of Dissenters from the Revolution, 1688, to the Year* 1808, 2d ed., London, 1833, 2 vols. In 1813 became theological tutor of the Rotherham Independent College, and pastor of the adjoining church. Here he published *Life of Dr Bogue*, and *Lectures on the History of Christ*, 2d ed., 1828. In 1828 he was called to the pastorate of the ancient church at Silver Street, London, which afterwards removed to the new chapel in Falcon Square. He attracted great attention by his *Lectures on Infidelity*, 3d ed., 1847, at the close of which he was accustomed to invite infidels to public controversy. His later works are, *The Preaching of Christ, Justification as Revealed in Scripture, in opposition to the Council of Trent, and Mr. Newman's Lectures*, 1840, *Lectures on the Acts of the Apostles*, 1846, and the Congregational Lecture on *The Theology of the Early Christian Church*, 1840. He published also a large amount of miscellaneous works in the form of letters, articles, sermons, etc. His son is the celebrated London physician, Sir J. Risdon Bennett. LLEWELYN D. BEVAN.

BENNO, St., b. near Goslar, Hanover, 1010; d. at Meissen, June 16, 1106; was educated in a monastery at Hildesheim, where he took holy orders in 1028, and was ordained deacon in 1035, and priest in 1040; was appointed teacher in the cathedral school of Goslar in 1051, and wrote, while there, *De Dictamine* and *Expositiones supra Evangelia Dominicalia*, which are still extant; and became Bishop of Meissen in 1067. By Henry IV. he was twice imprisoned (in 1075 and in 1078), suspected of secretly encouraging the Saxon insurrection; and in 1085 he was even deposed for having declared himself in favor of Hermann; but in 1088 he was again re-instated in his office on the recommendation of Clement III. He was a rather insignificant character, weak and vacillating in all great questions; but he held the Gregorian views in all church matters; and in 1523 Adrian VI. found it opportune to canonize him, which occasioned a sharp attack from Luther. His remains are deposited in Munich, and he is the patron saint of Bavaria. See *Ossilegium S. Bennonis*, Munich, 1765, by C. F. Seyssarth, and *Apologia Bennoniana*, Munich, 1773, by A. Crammer.

BENOIT, René, b. 1521, at Angers; d. in Paris, 1608; accompanied Mary Stuart to Scotland as her confessor; was after his return appointed pastor to the Church of St. Eustache in Paris, and played a conspicuous part in the controversies of the *Ligue*, as one of the leaders of the opposition to the Guises and the Ultramontanes. In 1566 he published a translation of the Bible, which, however, was not much more than a reprint of the Geneva translation. It was condemned by the faculty; and when (in 1588) Henry IV. made him professor of theology in the *Colleges de Navarre*, he was compelled to subscribe the condemnation of himself. Still more he exasperated the Ultramontanes by his *Catholic Apology*, in which he

tried to prove that the King did not forfeit his right to the throne by professing the Protestant faith. When, as a reward, the King afterwards made him Bishop of Troyes, the Pope refused the confirmation, and in 1604 he had to renounce the office.

BENOIT, Elie, b. in Paris, Jan. 20, 1640; d. at Delft, Nov. 15, 1728; studied philosophy in Paris, and theology at Montauban; was appointed minister at Alençon in 1665; fled in 1684, after the revocation of the Edict of Nantes, to Holland, and became minister to the Walloon congregation in Delft. He wrote several controversional tracts, books of edification, etc.; but his principal work is his *Histoire de l'Edit de Nantes*, 5 vols., Delft, 1693–95, which, written with great accuracy, and giving a number of documents, is one of the best sources of the history of the Protestant Church in France.

BENTHAM, Thomas, b. at Sherburn, Yorkshire, Eng., 1513; d. at Lichfield, Feb. 21, 1578; was educated at Oxford; embraced the Reformation; left the country on the accession of Mary, and lived for some years at Zürich and Basel, but returned before her death to take charge of a Reformed congregation in London, and was made Bishop of Lichfield and Coventry in 1559. He translated the Psalms, Ezekiel, and Daniel, in the "Bishops' Bible."

BENTLEY, Richard, b. at Oulton, Yorkshire, Jan. 27, 1662; d. at Cambridge, July 14, 1742; was educated at St. John's College, Cambridge; ordained deacon in 1690; nominated to the Boyle lectureship in 1692; appointed master of Trinity College, Cambridge, in 1699, Archdeacon of Ely in 1700, and *professor regius* in divinity at Cambridge in 1717. Besides his eminent merits as a critical philologist, he exercised a great influence on the theology and the religious views of his time, especially by his *Confutation of Atheism, or Eight Sermons preached at Boyle's Lectures*, London, 1698, translated into Latin, French, and German, and *Remarks upon a late Discourse of Free-thinking*, London, 1713, which actually silenced the atheists, and drove them into deism. After great and laborious preparations, comparing editions, manuscripts, etc., he published in 1717 *Proposals for printing a New Edition of the Greek Testament*. He anticipated the principle of Lachmann, and intended to substitute for the Textus Receptus the oldest attainable text of the Nicene or ante-Nicene age; but this plan met with so much opposition from the side of the theologians, that he was compelled to give it up. His collected works were published in London, 1836, 3 vols., edited by A. Dyce; his *Correspondence*, in 1842, 2 vols., edited by Wordsworth. His life was written by Bishop Monk in 1830, 2d ed., London, 1833, 2 vols., by Jacob Mähly, Leipzig, 1868, and by J. C. Jebb, London, 1882.

BEOWULF, the oldest epic poem in any Germanic tongue, recounts, in 3,184 double lines of Anglo-Saxon alliterative verse, the exploits and death of the hero Beowulf. He is represented as leaving his home in the country of the Geats, upon hearing of the murders perpetrated by a fiendish monster named Grendel, at the court of the Danish king, Hrothgar, and proceeding thither with fourteen chosen companions for the purpose of encountering and slaying the destroyer. He succeeded in this undertaking, and also in despatching Grendel's mother, who appeared as the avenger of her son. In his old age, after having reigned for many years over his kinsmen the Geats, he was slain in combat with a dragon. His body was consumed, and a mound was reared upon a lofty promontory to commemorate his name. The poem naturally falls into four great divisions; viz., (*a*) Beowulf's fight with Grendel, (*b*) his fight with Grendel's mother, (*c*) his return, (*d*) his death. Certain episodic passages, and others which clearly imply an acquaintance with the Scriptures, must be regarded as later additions. Example of the latter are vers. 107–114, 178–188, 1724–1781, etc. The origin of the poem must be sought in heathen times, and among the Teutonic tribes of northern Denmark and southern Sweden. Though its nucleus is evidently mythical, it contains an admixture of historic fact. The Hygelac of vers. 2355–2367 and other passages has been identified with the Chochilaicus of Gregory of Tours, and his expedition with one that took place in the second decade of the sixth century.

Our recension of the poem probably dates from the beginning of the eighth century, though the single manuscript in which it is contained (Vitellius A. XV. of the British Museum) belongs to the tenth century.

Lit. — Among the best editions are those of Kemble, London, 1835; Thorpe, Oxford, 1855; Grein, in his *Bibl. der angels. Poesie*, Göttingen, 1857–64; and Heyne, 4th ed., Paderborn, 1879. Extracts in the original are contained in the Anglo-Saxon Readers of March, N.Y., 1870, and Sweet, Oxford, 1879. There are English translations by Kemble, London, 1837; Wackerbarth, London, 1849; Thorpe, in his edition, Oxford, 1855; Arnold, in his edition, London, 1876; and Lumsden, London, 1881. Analyses and partial translations may be found in Turner's *Hist. of the Anglo-Saxons*, London, 1836 (and earlier editions), and Morley's *English Writers*, London, 1867. Cf. also the following from a great number of monographs and essays, — Leo: *Ueber Beowulf*, Halle, 1839; Haigh: *The Anglo-Saxon Sagas*, London, 1861. ALBERT S. COOK.

BERŒANS, or **BARCLAYITES,** a sect founded by John Barclay, 1734–1798, and still represented by a few congregations in Scotland. Claiming to imitate the ancient Berœans (Acts xvii. 11), they reject all human authority, and acknowledge only the Scriptures as the rule of conduct.

BERENGARIUS OF TOURS, b. at Tours, in the beginning of the eleventh century; d. in the adjacent Island of St. Cosme, 1088; a representative of that craving for spiritual independence which every now and then comes to the surface all through the history of the middle ages, and which in its latent, often unwilling, opposition to the authority of the Church, sometimes approaches very near to the principles of modern rationalism; was a pupil of Bishop Fulbert of Chartres, and became in 1040 director of the cathedral school in Tours. By his talent as a teacher, and by his learning, both in the fathers (especially Gregory the Great and Augustine) and in the classical literature, from which he had acquired a freer method of reasoning and a clearer expression for his thoughts, he soon brought the

school into a flourishing condition: pupils gathered around him from every quarter. But his studies in the Bible and the fathers had led him to the conclusion that the view of the Lord's Supper generally accepted throughout the Church since the time of Paschasius Radbertus was wrong, that, indeed, the whole doctrine of transubstantiation was an *inepta recordia vulgi*. He taught that in the Lord's Supper it was necessary to distinguish, with Augustine, between the symbols, *sacramentum*, and the thing symbolized, *res sacramenti;* and though at first he seems to have been somewhat cautious in divulging his conviction on this point, rumors of his heterodoxy gradually oozed out. In 1046, and again in 1048, Adelman, scholasticus at Liège, and a friend of his, addressed some anxious queries to him in private letters. In 1049 Bishop Hughes of Langres attacked him publicly in a book; and in 1050 he himself wrote a letter to Lanfranc, at that time the greatest teacher of the Church, reproaching him because he still held the views of Paschasius, and thereby made Scotus a heretic. Lanfranc received the letter in Rome, and immediately laid the case before a synod, which condemned Berengarius without a hearing, nay, without a summons. This injustice was too glaring, however; and a new synod was convoked to Vercelli, Sept. 1, same year. But when Berengarius went to Paris to obtain the permission of the King, his abbot, to go abroad to the synod, the King, Henry I., thought it a good opportunity to get hold of his canon's property, and threw him in a dungeon. He was condemned by the synod of Vercelli, and rescued from the King's clutch only by the powerful aid of his friends, — Count Gaufried of Anjou, and Bishop Eusebius Bruno of Angers. Henry I., vexed at having missed an opportunity of rapine, now convoked a synod at Paris, which also condemned the wealthy heretic; but, under the protection of Gaufried and Eusebius Bruno, Berengarius sat quietly in Tours, though the fanaticism and hatred of his adversaries surged higher and higher around him every hour. When, in 1054, Cardinal Hildebrand arrived in France as papal legate, he tried to bring the matter to an issue; and Berengarius succeeded in satisfying the synod of Tours. But only for a moment was the uproar stilled. In 1059 he was again summoned before a synod in Rome; and here he was met with such an outburst of fury, that, stunned by fright, he fell upon his face, and retracted. Thereby he saved his life; but the weakness of that moment he never forgot, and hardly had he returned to Tours before he trampled upon his own retraction, and began to teach and preach his original ideas with increased vigor and bitterness. Synod after synod condemned him; but he continued disregarding the verdicts, until at last Gregory VII., who seems to have felt kindly towards him, but was vexed because this controversy threatened to interfere with his reform-plans, compelled him, at a synod in Rome (1078), to retract a second time, and to keep silent for the rest of his life. He retired to the Island of St. Cosme, where he lived in deep solitude.

LIT. — A complete list of all sources and documents concerning this point of mediæval church-history may be found in H. SUDENDORF: *Berengarius Turonensis*, Berlin, 1850; see, also, REUTER: *Geschichte d. relig. Aufklärung im Mittelalter*, 1875, I. p. 91; and GUITMUND'S works in *Bibl. Patr.*, Lugd., XVIII. His *De Sacra Cœna* was edited by Vischer, Berlin, 1834. JACOBI.

BERGIER, Nicolas Sylvestre, b. at Darnay, in Lorraine, Dec. 31, 1718; d. in Paris, April 19, 1790; attracted attention, while still a teacher in the college at Besançon, by some essays on philology and mythology, but abandoned afterwards this line of study, and devoted himself to Christian apologetics, and polemics against the Encyclopedists. In 1765 he published *Le Déisme réfuté par lui-même*, and in 1768 the *Certitude des preuves du christianisme*, which achieved a great success, and occasioned Voltaire, who wrote against it, to temper his tone, and be a little more careful about his facts. In 1769 followed *Apologie de la Religion chrétienne* against Holbach, and in 1771 *Examen du matérialisme*. He also wrote a *Dictionnaire théologique*, which formed part of the *Encyclopédie méthodique*, but has several times been separately edited, latest, Paris, 1868, 6 vols. As a reward for his great services, he was made a canon of *Nôtre Dame* in Paris, and confessor to the courts of the king.

BERGIUS, Johannes, b. at Stettin, 1587; d. at Frankfort-on-the-Oder, 1658; studied theology at Heidelberg and Strassburg; visited England, France, and the Netherlands; and was in 1616 appointed professor of theology in the University of Frankfort, whose faculty professed the Reformed faith. He represented Brandenburg at the Leipzig conference (1631) and at the Thorn colloquium (1642), but declined to be present at the synod of Dort, as his stand-point was unionism rather that Calvinism. His ideas of the universality of the divine grace he developed in his *Der Wille Gottes von aller Menschens Seligkeit*, 1653. In his controversies with the Lutherans he was very moderate. On the members of the house of Brandenburg he exercised great influence.

BERKELEY, George, the author of the *Minute Philosopher;* b. at Kilcrin, or Drysert Castle, in the county of Kilkenny, Ireland, March 12, 1685; d. suddenly, at Oxford, Jan. 14, 1753. He was educated at Trinity College, Dublin, and obtained a fellowship in 1707. He lived there in an "atmosphere charged with the elements of re-action against traditional scholasticism;" and his *Common-Place Book* shows how his mind worked under its stimulus. Very early in life he was possessed by the idea, which he subsequently in various forms worked out, that no existence is conceivable and therefore possible, which is not either conscious spirit, or the ideas (i.e., objects) of which such spirit is conscious. "Existing things consist of ideas or objects perceived or willed; while perception and volition are inconceivable and impossible, save as the operations of mind or spirit. No object exists apart from the mind: mind is therefore the deepest reality; it is the *prius*, both in thought and existence, if for the moment we assume the popular distinction between the two." From this theory he never wavered: with it already developed he appeared as an author. In 1707 he issued two short tracts upon mathematics; in 1709 the *New Theory of Vision*, — an examination of visual consciousness to prove that

it really affords no ground for belief in the reality of the objects apparently seen. In 1710 appeared his *Principles of Human Knowledge*, in which his theory received complete exposition. Meanwhile Berkeley had taken orders, and 1711 he preached his *Discourse on Passive Obedience*, in which he worked a "theological utilitarianism." In 1713 he left the university, went up to London, formed many desirable acquaintances, and gained a most enviable reputation for learning, humility, and piety, which was strengthened by the appearance of his *Dialogues between Hylas and Philonous* (1713), — a work of great literary beauty and skill. The next seven years were spent, for the most part, on the Continent. In 1722 he was appointed Dean of Dromore; in 1724, Dean of Derry, the "best preferment" in Ireland. In August, 1728, he married, and in September sailed for America, to carry out his darling project of establishing a college in the Bermuda Islands, with the aim of extending Christianity and civilization in America. He was led to believe that government took great interest in his plans, for which he had voluntarily made great personal sacrifices and great exertions. He landed at Newport, R.I.; but three years of waiting for the promised aid convinced him of the vanity of his hopes. He returned to London, and published in 1732 *Alciphron, or, the Minute Philosopher*, the fruit of his studies in America. The book is a powerful refutation of the free thinking then so popular and fashionable: it is probably the most famous of his works. In 1734 he was raised to the bishopric of Cloyne, Ireland. In 1744 he wrote the curious philosophico-medical work, *Philosophical Reflexions and Inquiries concerning the Virtues of Tar-water*. In the second edition, printed the same year, the title *Siris*, and the words '*a chain of*,' were prefixed to the orignal title. Professor Fraser calls it "the profoundest English philosophical work of the last century." In 1752 Berkeley went to Oxford to live, to end his days in wished-for retirement, and there he died.

Bishop Berkeley was certainly one of the purest and sincerest Christians in history. While in the world, he was not of it. And he has peculiar claim upon the attention of Americans, because of his long residence on his farm near Newport. While there, he greatly endeared himself to all, and is yet remembered. Trinity Church in Newport, a fine old wooden structure in which he sometimes preached, still stands; as does the house, three miles from Newport, which he built and lived in, and named "Whitehall," in honor of an English palace. About a mile from the house is the rocky shore; and a horizontal cleft in the rocks is still pointed out as a retreat to which Berkeley went to meditate, and to which, also, he was wont to take his friends. In *Alciphron*, Berkeley has given permanent record of his life at Newport; and not a little of the charm of that work is due to this fact. While there, he made at least one convert, the Rev. Dr. Samuel Johnson, first president of Columbia College, New York, who published in his *Elementa Philosophica* an exposition of Berkeley's teaching. Jonathan Edwards is also claimed as a Berkleian. And Berkeley did more: he left his impress on here and there a speculative mind in Rhode Island, and a speculative tendency has always characterized its gifted men. Another strong claim upon us is because it was he, who, inspired by the prospect of planting arts and learning in America, uttered the prophetic verse:—

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last."

The quotations made above are from Mr. Adamson's article in the *Encycl. Brit.*, 9th ed.

Lit. — The classical edition, superseding all others, of Berkeley's *Complete Works*, is that by Professor A. C. Fraser, Oxford, 1871, 4 vols. (the fourth volume contains *Life, Letters, and Dissertation on his Philosophy*). Professor Fraser and Professor T. H. Green have each furnished a volume on Berkeley to the series of *Philosophic Classics for English Readers* and *English Philosophers* respectively.

Essays. — Collyns Simon: *Universal Immaterialism* (1847); the same: *Nature and Elements of the External World* (1862); Friedrich: *Ueber Berkeley's Idealismus.*

Adverse Reviews of his Theory of Vision.— Bailey: *Review of Berkeley's Theory of Vision* (1842); Abbott: *Sight and Touch* (1864); Monck: *Space and Vision.* Modern editions of separate works have appeared, e.g., *The Principles of Human Knowledge, with Prolegomena and Annotations*, by Professor Krauth (a meritorious and learned compilation, presenting a valuable epitome of what has been said about Berkeley).

BERLEBURG BIBLE, The, was an annotated Bible with a new translation (German) as its basis, in which it was attempted to explain the Scriptures according to the teachings of the Mystics. The execution of the work is very unequal; and the spirit is sometimes rather sectarian than Christian, as when, with bitterness, opposing views are attacked. But, on the whole, it must be granted that the "Bible" contributed to quicken the spiritual life of its readers.

The work was comprised in eight folio volumes, issued 1726–42. The translation was made under the direction of M. Haug, and shows, particularly in the Old Testament, a shocking absence of grammatical knowledge, of literary taste, and of poetic sense. The commentary was in a sense an anthology, inasmuch as it presented choice extracts from mystical writers, all the way from Origen down to Madame Guyon and Mrs. Leade. But a great part was the work of otherwise totally obscure persons, who somewhat plaintively described themselves as "pastors persecuted for the sake of heterodoxy."

This pretentious work was written by the mystical school, who were the degenerate descendants of the Pietists, — the fruit of the re-action from the dry and formal orthodoxy of the seventeenth century. It was a sort of continuation of the Marburg Bible of 1712, edited by Horch; but it was no improvement. Count Casimir of Sain-Witgenstein-Berleburg was its patron. It cannot be said to be happy in its idea or execution. Three senses of the Word were taught, — the literal, the moral, and the secret or prophetic. To interpret the latter, the commentators boasted of the possession of the spirit who originally wrote the words. Their central doctrine was the regen-

eration. They taught that men could perfectly keep the commandments of God, and receive into themselves in such a manner the righteousness of Christ, that the primitive human nature is thereby restored. Of course, their conception both of sin and of redemption was heterodox.

The work never reached a second edition, and copies are now scarce. Curiously enough, in addition to the canonical books, they gave a number of apocryphal writings, both on the Old and the New Testament, and also extracts from Josephus and the Fathers. C. WEIZSÄCKER.

BERN, The Disputation of, occupies a prominent place among the many disputations, conferences, and colloquia which were held in Germany during the period of the Reformation, because it arrived at a practical result. For a long time the Reformation made only slow progress in Bern: both the character of the people and the manner of their life made them less susceptible to new ideas. But, as soon as an evangelical party was formed, the jealousy and arrogance of the Roman Church immediately began to cause trouble. According to the usages of those days, a reconciliation was attempted by means of a disputation; and May 21, 1526, such a disputation was opened in Baden before a large and brilliant assembly. Faber, Eck, Murner of Luzern, spoke on the Roman side; Œcolampadius, on the evangelical. But the defeat of the latter party was a foregone conclusion, and the evangelical cause might have been completely lost in Bern, had not the Roman Church, by the violent and domineering manner in which it used its victory, called forth a re-action, which, in less than two years, proved fatal to her cause. A new disputation was opened at Bern, Jan. 7, 1528, and lasted to Jan. 26. The Roman dignitaries and celebrities who had been invited declined to be present. On the side of the evangelical, spoke, besides Kolb and Haller, preachers of Bern, Capito, and Œcolampadius. The assembly was very numerous; and ten doctrinal points of purely evangelical bearing were agreed upon, and subscribed to by most of the clergymen present. Feb. 7, 1528, the Reformation Edict was issued. The mass was abolished, the images were removed from the churches, the episcopal power was annulled, etc., and the Reformation was established without the least violence or disturbance.

LIT. — The acts of the disputation were published at Zürich, 1528, and again in 1608 and 1701. FISCHER: *Geschichte der Disputation und Reformation in Bern*, Bern, 1828. See the "Ten Theses of Bern," in SCHAFF: *Creeds*, vol. III. pp. 208 sqq.

BERN, Synod of. By this title, the first reformed synod there held (in 1532), together with all the acts it passed, is meant. The synod numbered two hundred and twenty of the clergy of the country, and lasted from the 9th to the 13th of January inclusive, with Capito as its principal figure. They formed a Pastor's Manual and a Church Directory, distinguished, even among the monuments of the Reformation, for its apostolic force and unction, warmth and sincerity, homely simplicity and practical wisdom. *The Acts of the Synod* were officially printed at Basel, 1532, under the title "Berner Synodus-Ormung wie sich pfarrer und prediger zu Statt und Land Bern, in leer und leben, halten söllen, mit wyterem bericht von Christo, und den Sacramenten, beschlossen im Synodo daselbst versamlet, am IX. tag Januarii An. MDXXXII.;" again *officially* reprinted 1728 and 1775; privately, with original and modernized text, by Lauener, Basel, 1830. F. TRECHSEL.

BERNARD OF CLAIRVAUX, b. 1091, at Fontaines, near Dijon, Burgundy; d. at Clairvaux, Aug. 20, 1153; canonized by Alexander III., 1173; was the third son of a noble and wealthy family, and received a complete training in all knightly accomplishments, but felt himself so strongly drawn toward things holy, that, in spite of the remonstrances of his family, he retired in 1113 to the Monastery of Citeaux (*Cistertium*), and became a monk. Though the Monastery of Citeaux (founded in 1098 by Stephan Harding) was renowned for the severity and strictness of its rules, Bernard, nevertheless, produced a strong impression in the circles into which he had entered, by the austerity of his ascetic practices, and by the passionate energy with which he concentrated his whole life on the one thing needful. When, in 1115, the monastery proved too small for the number of persons asking for admission, — Bernard, for instance, came in company with thirty others whom he had converted from the world, — and it was found necessary to send out a colony and found a new monastery, Bernard was placed at the head of the emigrants. They settled in the wild and barren gorge of Clairvaux (*Clara Vallis*); and it cost an incredible amount of perseverance, hard labor, and self-sacrifice, to build a house in this inhospitable region. But the monastery prospered wonderfully, and its abbot soon became famous. He was severe, almost austere, but he was not hard: to all he showed a kindness of heart and a suavity of manners which charmed and consoled. He was humble and meek; but he was not diffident: on one thing he was so sure, that his conviction made him a commander, and a harbor of refuge to every one who felt weak, or doubtful, or tempted. He was young, and singularly inexperienced; but he had that magical intuition into characters and circumstances which comes from perfect sincerity of heart, and furnishes the best aid to any one who is sick, and the best remedy to any thing which is wrong. So great was the confidence he enjoyed, that in 1128 he was called upon to draw up the rules for the order of the Templars.

In the schism which broke out after the death of Honorius II., Bernard immediately and resolutely took the side of Innocent II.; and the enormous energy which he developed in the case decided both the course and the issue of the contest. At the synod of Estampes he induced the French clergy to recognize Innocent. The recognition by Louis VI. of France, Henry I. of England, and Lothair of Germany, followed soon after, and was, partly at least, also the result of his exertions. Lothair he even persuaded to give up some of the claims which he based on the concordat of Worms, and to make a campaign to Italy to expel Anaclet II. While Innocent staid in France, Bernard accompanied him from place to place, and preached to the people in his behalf, with an eloquence whose effect often approached the miraculous. In France he bore

down every trace of opposition; and in Italy too, whither he went twice (in 1133 and 1136), his presence was more effective than that of the armies of Lothair. Shortly after the ending of the schism, the controversy with Abelard began. Abelard was a rationalist; Bernard, a mystic: Abelard held that the doctrines of Christianity ought to pass through the sifting of reason, in order to become a fit subject of faith; while Bernard demanded that they should be embraced at once by faith, through an act of the will. With Abelard, faith meant reasoned conviction: with Bernard, intellect meant enthusiastic contemplation. Between those two men a conflict was unavoidable. But at the synod of Sens (1140), where Abelard expected to meet Bernard as his counterpart in a disputation, Bernard appeared as his accuser. Abelard refused to defend himself, and appealed to the Pope; but Bernard frustrated the appeal, and Abelard was in reality condemned unheard. Peter Venerabilis, however, the great Abbot of Clugny, with whom Abelard spent the last years of his life, afterwards brought about a personal reconciliation between the two antagonists. Perhaps the greatest, or, at all events, the most striking, exploit which Bernard performed, was the preaching of the second crusade, 1146. He roused the people of France and Germany to a pitch of enthusiasm hardly surpassed by that which produced the first crusade; but the result corresponded very poorly to the preparations, and he felt himself somewhat embarrassed at the complete failure. Very remarkable, also, was his activity in South-western France (1147-49), among the heretics of Albi and Toulouse, though he was not completely successful in this case, either. He met there with a state of mind which somewhat resembled his own, and the miraculous in his personal influence became somewhat weakened by this circumstance.

The works of Bernard comprise a number of sermons, especially on the Canticles; a number of mystic theosophic treatises, *De Diligendo Deo*, *De Gradibus Humilitatis et Superbiæ, etc.*; *De Consideratione ad Eugenium* III. (ed. Hurter, Innsbruck, 1885), a most characteristic work; a poem in hexameter; and a series of hymns, still living both in the Roman Catholic and in the Reformed churches (the most famous is the familiar, "O sacred head now wounded," which was translated into German by Gerhardt); and four hundred and nineteen letters of the greatest historical and psychological interest. His style is generally strained, artificial, and cumbersome; but his thoughts have often the same power as hunger or thirst. They absorb the whole man whom they beset, and throw him with passionate decision in one direction. The best edition of his works is that by Mabillon, Paris, 1667, 2 vols. folio, afterwards often reprinted, as in *Migne*, 1854, 4 vols. 8vo. This edition contains his life written by his friend and disciple Godfrey.

Lit. — Bernard's life was written thrice in the twelfth century, — by William of Thierry, Gaufredes of Clairvaux, and Alanus ab Insulis. Of modern biographies the most remarkable are by Neander: *Der heil. Bernhard*, Berlin, 1813, 3d ed., 1865, translated from the first edition by Matilda Wrench, London, 1843; and Morison: *Life and Times of St. Bernard*, 1863, 2d ed., 1877.

BERNARD OF MENTONE, b. at Annecy, in Savoy, 923; d. at Novara, May 28, 1008; received an excellent education as the only child of rich and noble parents, but determined very early to renounce the world, and retired to a monastery of Aosta, took holy orders, and was afterwards appointed archdeacon. In Aosta, as well as in his home, he often witnessed the unspeakable misery to which pilgrims were subjected when crossing the Alps. A hospice had been erected in one of the passes in the ninth century; but it had been destroyed, and the passes were now held by gangs of robbers. In 973 Abbot Majolus of Clugny, when returning home from Italy across *Mons Jovis* (Mont Joux), was captured by such a gang, and compelled to pay an enormous ransom (see Pertz: *Mon. Germ.* VI. 651, VII. 54). Bernard himself took part in the military expedition against the robbers; and on the highest and most dangerous spot of the pass, surrounded on all sides with perpetual snow and ice, he founded a great and magnificent hospice, and peopled it with Augustinian monks. Afterwards he added another but minor hospice in the pass of *Columna Jovis* (Colona Jou); and both these hospices have been maintained to our day, having the name of their founder,— the Greater and Lesser St. Bernard. Bernard was canonized by Innocent XI. in 1681. His life is given in *Act. Sanct.*, June 15, vol. III., p. 547-564. See also L. Burgener: *Leben und Werken d. h. Bernhard*, Luzern, 1856, and, with respect to the history of the hospice, *Le Conservateur Suisse*, Tom. V., pp. 231-280.

BERNARD, Archbishop of Toledo, and Primate of Spain; the chief promoter of the Gregorian system of the Papacy in Spain; b. at Agen in France; d. in Spain, 1125; for a time was a soldier, then turned a Benedictine monk; promoted to Abbot of the Sahaguna Monastery in Castile, 1080, and rendered Gregory VII. such help in his reforms that he loaded him with favors. King Alfonso VI. nominated him Archbishop of Toledo as a reward of his services in taking that city from the Moors; and, when he went to Rome (1087) to receive the pallium, Pope Urban II. named him Primate of the Spanish Church. He renewed with redoubled vigor his efforts to reform the Church according to the Gregorian plan, but by so doing raised a storm of opposition: nevertheless he persevered. Among his reforms was the introduction of the Roman Liturgy in place of the Mozarabic. As an indication of his warlike character may be mentioned his raising an army which he intended to command upon a crusade into Palestine; but Pope Paschal II. forbade him and all Spaniards, under penalty of the bann, from engaging in such an enterprise. Four of his sermons are given in Bernardi Claræval. opera V., Paris, 1719. Cf. Aschbach: *Geschichte der Almoraviden.* HERZOG.

BERNARD (*Bernardus*) **DE BOTONO,** b. in Parma, about the beginning of the thirteenth century; studied law at Bologna; became professor and canon there; went to Rome, and occupied for many years a prominent position at the papal court, but returned to lecture in Bologna; d. 1266. He is famous as the author of the so-called *Glossa ordinaria* to the Decretals of Gregory IX., issued probably 1240. MEJER.

BERNARD, Claude, called the "Poor Priest;" one of the most godly men of the Roman-Catholic Church during the seventeenth century, showing in his whole life what energy the romantic character can develop when deeply affected by religion; b. in Dijon, 1588; d. 1641. The son of a jurist, he studied law himself, and for a time led a licentious life, but was converted by a vision of his departed father. He became a priest, and made Paris his residence, where he exercised an extraordinary self-denial and philanthropy; gave away all he had to the poor, including an inheritance of four hundred thousand francs; spent his whole time in preaching, and visiting the poor and sick, not shrinking from the most disgusting diseases. He was a man greatly beloved and a saint, canonized, not by the Pope, but by the people. Of the sketches of his life, see especially that by L'empereur. HERZOG.

BERNARD OF CLUNY (not to be confounded with his namesake and contemporary of Clairvaux); b., about the middle of the twelfth century, of English parents, at Morlaix in Brittany; d. at Cluny. Nothing of his life is known, yet his memory is imperishable. He was the author of *De Contemptu Mundi*, a Latin poem of nearly three thousand lines, dedicated to his abbot, Peter the Venerable, d. 1156, general of the Benedictine order. It is a bitter satire upon the corruptions of the age, but opens with a description of the peace and glory of heaven; and this part of the poem is so exquisite, that it excites universal admiration. The earliest publication of the poem is by Matthias Flacius, in a volume of other poems calling for a reformation of ecclesiastical abuses, Basel, 1557, and five or six times since. Dr. Trench has issued ninety-six lines of it in his *Sacred Latin Poetry*. These extracts have been freely reproduced by the Rev. John Mason Neale (*The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*, London, 1858, 3d ed., 1861); and portions of this English reproduction have passed into general use in our hymn-books as the most popular of hymns about heaven. They are, *Brief Life is here our Portion* (*Hic breve vivitur*), *For thee, O dear, dear Country!* (*O bona patria*), and *Jerusalem the Golden!* (*Urbs Syon urea*). See them all in Schaff's *Christ in Song* (New York, 1868, London, 1869). The metre of the original poem is very strange: the lines are dactylic hexametres, with the leonine (sometimes a trissyllabic or dactylic) and tailed rhyme, each line being broken up in three equal parts, — a most difficult metre, which only a special grace and inspiration enabled the author, as he believed, to master. The following arrangement of the first two lines will make this intelligible: —

"Hōră novissĭmă || tēmpŏră pessĭmă || sūnt: vĭgĭlēmus! Ecce! minaciter || imminet arbiter || ille supremus!"

Besides Neale's free translation, there are the more literal versions of portions by Dr. ABRAHAM COLES (N.Y., 1866), S. W. DUFFIELD (N.Y., 1867), who has attempted to reproduce the original, and D. T. MORGAN (*Hymns and other Poetry of the Latin Church*, London, 1880), who presents a spirited version of *Urbs Syon Inclyta* (*The Heavenly Zion*).

It is worth noting that Bernard cites the case of the Biddenden Maids of Kent, l. 1013 sqq., as a proof that the last days had come. See Flacius' ed., Basel, 1557, p. 283. The "Maids" were Mary and Elizabeth Chulkhurst, born at Biddenden in 1100. They were joined together by the shoulders and hips, and lived to the age of thirty-four. See BREWER: *The Reader's Handbook of Allusions*, etc., sub "Biddenden Maids."

BERNARDIN OF SIENNA, St., b. at Massa, 1380; d. at Aquila, May 30, 1444; entered the order of the Franciscans in 1402, and became the most famous preacher of his time, often addressing audiences of thirty thousand, and impressing people so powerfully, that the men burnt their cards and dice, the women their frivolous finery. He refused the bishoprics of Siena, Ferrara, and Urbino successively. His sermons were, like most sermons of the Franciscans, moral rather than religious. A number of them have been translated into Latin, and published in a collective edition, Paris, 1639, and Venice, 1745. He was canonized in 1450 by Nicholas V. See BERTHAUMIER: *Hist. de Saint Bernardin*, Paris, 1862.

BERNI'CÈ, often, but less accurately, BERENICE (victorious), was the eldest daughter of Herod Agrippa I.; betrothed at a tender age to Mark, the son of Alexander Lysimachus, the alabarch, or chief officer of the Jews, in Alexandria; but, as he died ere the marriage was consummated, she became the wife of her uncle, Herod, King of Chalcis (Joseph. *Antiq.* XIX. 5, 1), by whom she had two sons, Bernictanus (or Bernicianus) and Hyrcanus (*Antiq.* XX. 5, 2; *War.* II. 11, 6). Her husband died when she was but twenty years old (A.D. 48), and she went to live with her brother, Agrippa II. Rumor declared their intimacy to be criminal. She met the charge by inducing Polemon, the King of Cilicia, to be circumcised, and to marry her. Josephus thought her wealth was the main attraction. At all events, the union did not last long, and again she lived in the palace of her brother (*Antiq.* XX. 7, 3), with whom she visited Festus, and thus heard Paul's defence (Acts xxv. 23, xxvi. 30), A.D. 60. The bruit of their relations reached Rome, and Juvenal alludes to it (*Sat.* VI. 156-160). Her courage enabled her, at the risk of her own life, while in Jerusalem performing a vow, to supplicate the Roman procurator Florus to spare the poor Jews (*War.* II. 15, 1). She united with her brother in the attempt to dissuade the Jews from war (*War.* II. 16, 5). During the war she espoused the Roman side, and was the mistress of Vespasian, and then of his son Titus. She followed the latter to Rome, after the capture of Jerusalem; and so infatuated was he with her, that it is said that he desired to make her his wife, but the clamor the rumor raised obliged him to dismiss her. In A.D. 79, when Titus became sole emperor, she visited Rome again, although she was then fifty years old, to try to regain her old position; but Titus was wary, and paid her no attentions. See Tacitus, *Hist.* II. 81; Suetonius, *Titus* 7; Dio. Cass. LXVI. 15, 18. Of her later history we know nothing. Quintilian speaks (*Inst. Orat.* iv. 1) of having pleaded her cause on some occasion not otherwise alluded to, on which she herself sat as judge (Nolde, *Hist. Idem*, p. 403 sq.). Another undated fact about her is a souvenir of her visit to Athens, in the shape of the inscription upon a column, "Julia Berenice, the great Queen. To

Julia, daughter of King Agrippa" (Corp. Inscrip. græc. n. 361).

Bernice reminds us of Cleopatra. Both had extraordinary beauty, firm wills, and loose characters. Both were very ambitious, and fertile in resources; and both scrupled not to use their charms to gain their ends.

BERNO, d. 1048; was monk in a Benedictine monastery at Prüm, near Treves, when Henry II. made him Abbot of Reichenau in Lake Constance, 1008; accompanied Henry II. to Rome in 1014, and brought back a number of musical improvements, which he introduced in Germany; brought the school and library of Reichenau to a very flourishing condition, and built the Church of St. Mary; wrote, among other works, a *Vita S. Udalrici*, published, together with a German translation from the thirteenth century, at Munich in 1844; a *Vita S. Meginradi*, found in MABILLON: *Ann. Ord. Berno.* sæc. IV.; and musical treatises published in GERBERT: *Script. Eccl. de Musica*, II.

BERNO, Abbot. See CLUGNY.

BERQUIN, Louis de, b. at Passy, about 1490; d. in Paris, April 17, 1529; studied law, and bore the reputation of being a very strict and conscientious member of the Roman Church, when a controversy with Du Chene, member of the Sorbonne, led him into the investigation of Luther's writings and the great reformatory questions of the day. But Luther's writings had been forbidden by the Parliament of Paris; and when some of them were found in Berquin's study he was imprisoned (Aug. 1, 1523), and released only by the mediation of Louise of Savoy. He now retired to his estates in Artois; but he did not desist from his investigations, nor conceal the result of them. He translated the *Enchiridion* of Erasmus, with notes, and wrote several polemical tracts. On the instance of the Bishop of Amiens, he was again imprisoned (Jan. 10, 1526), and a formal process of heresy was instituted against him. This time, too, he was saved, but only by the interference of the King himself. His friends advised him to leave the country, or at least to keep silent; but this he considered to be against his conscience. He directly attacked the Sorbonne, its members and its tenets; and now his doom was sealed. Imprisoned for the third time (in the beginning of March, 1529), he was sentenced (April 16) to have his tongue pierced by a hot iron, and to remain in prison for the rest of his life. He appealed to the King; but this irritated his judges to such a degree, that by a second sentence they condemned him to be burned alive; and the sentence was immediately executed in the Grêve-place, April 17, 1529. He was the first Protestant martyr in France.

BERRUYER, Joseph Isaac, b. at Rouen, 1681; d. in Paris, 1758; was a Jesuit, and became famous by his *Histoire du peuple de Dieu*, a kind of transcription or paraphrase of the Bible, of which the first part, the Old Testament, appeared in seven volumes, 1728; the second, the Gospels, in four volumes, 1753; and the third, the Epistles, in 1758, after the death of the author. The first part is an obscene romance, full of indecent descriptions; the third is a scandalous absurdity, drawing the Christian doctrines — for instance, that of the Trinity — down into scurrility; the second is a transition from the one to the other. When the first part appeared, the bishops of France protested; and a party within the order itself compelled the general to command a new and expurgated edition. When the second part appeared, the protest of the French Church was repeated with increased energy; and the Pope put the book on the *Index*, repeatedly condemning it as an abominable offence. Nevertheless, the Jesuits published the third part, had the book translated into foreign languages, and reprint it every now and then.

BERTHIER, Guillaume Francois, b. at Issoudun, in the Department of Indre, April 7, 1704; d. at Bourges, Dec. 15, 1782; was a Jesuit; continued the *Histoire de l'Eglise Gallicane* of Brumoy down to 1529; edited for some time the *Journal de Trevoux*; was appointed tutor to the children of the Dauphin after the suppression of his order, but banished from the country in 1764. His *Œuvres Spirituelles* were published in five volumes, in Paris, 1811.

BERTHOLD THE FRANCISCAN (*Frater Perhtoldus*), b. at Ratisbon about 1220; d. there Dec. 14, 1272; entered the order of the Franciscans; was ordained priest, and started in 1252 on a tour as itinerant preacher, through Bavaria, Alsace, Switzerland, Austria, Bohemia, Moravia, and Silesia, gathering immense crowds wherever he came, and addressing people, both in the churches and in the open field. He was strongly opposed to the frivolous preachers of indulgence, and to the false confidence in the power of the saints. See complete edition of his sermons by F. PFEIFFER and J. STOBL, Vienna, 1862–80, 2 vols.; New High German translation by F. GÖBEL, Schaffhausen, 1850–51, 2 vols.; and his biography by STROMBERGER, Gütersloh, 1877.

BERTHOLD OF CHIEMSEE, b. at Salzburg, 1465; d. at Saalfelden, July 19, 1543; was made Bishop of Chiemsee in 1508, but resigned in 1525. He was probably author of the *Onus Ecclesiæ*, which appeared anonymously at Landshut in 1524, and gives a trenchant description of the corruption of the Roman Church, both in head and in members. In his retirement he wrote the *Tewtsche Theologey*, which appeared (1528) in Munich, and (1531), in Latin translation, at Augsburg. It is a scholastic development of the doctrinal system of the Roman Church, held polemically against the reformatory movement, but able and original. The book, in German, with dictionary, and a life of the author, was republished at Munich in 1852, edited by W. REITHMEIER.

BERTHOLDT, Leonhard, b. at Emskirchen, Bavaria, May 8, 1774; d. at Erlangen, March 22, 1822; studied theology and Oriental philology in the University of Erlangen, where he was appointed extraordinary professor of philosophy in 1805, and full professor of theology in 1806, in consequence of his important work upon Daniel, Erlangen, 1806–1808, 2 vols. His principal work is, *Historisch-kritische Einleitung in die sämmtlichen kanonischen u. apocryphischen Schriften des A. und N. Testaments*, Erlangen, 1812–19, 6 vols. Of less interest is his *Einleitung in d. theol. Wissenschaft*, 2 vols., 1821–22; and of still less, his *Handbuch d. Dogmengeschichte*, 2 vols., 1822–23. As a teacher, however, and as editor of the *Kritische*

Journal der neuesten theol. Litteratur, one of the principal organs of the rationalistic party, his activity was stimulating in many ways.

BERTHOLD, Apostle of Livonia, formerly Abbot of the Cistercian Monastery of Lokkum; was in 1196 consecrated, by the Archbishop of Bremen, bishop, and the successor of Meinhard, the first missionary and bishop of the Livonians. He pursued a different policy from his predecessors; for he sought not only to convert, but also to subjugate, the heathen. For this purpose he raised in Lower Germany a crusading army, embarked at Lübeck, and sailed to the mouth of the Düna. There he gave battle to the Letts, gained a victory, but was killed July 24, 1198. (See ALBERT OF RIGA.) WINTER: *Die Cistercienser des nordöstlichen Deutschlands*, Gotha, 1868.

BÉRTHOLD, founder of the Carmelites. See CARMELITES.

BERTRAM, the name by which RATRAMNUS is frequently quoted.

BÉRULLE, Pierre de, b. near Troyes, Feb. 4, 1575; d. in Paris suddenly, while celebrating mass, Oct. 2, 1629, was educated by the Jesuits, and an intimate friend of François de Sales; enjoyed the confidence of Louis XIII., and was well received in court-circles, especially among ladies; introduced the Spanish order of St. Thérèse, and founded, in spite of the opposition of the Jesuits, the Congregation of the Oratory; was used in many important diplomatic negotiations, and made a cardinal in 1627. A common rumor said that he was poisoned by Richelieu. His works were collected by P. BOURGOING, in 2 vols., 1644, new ed., 1856. His life has been written by HABERT DE CÉRISI, 1646, TABARAUD, 1818, and NOURISSON, 1856.

BERYLLUS, Bishop of Bostra in Arabia, in the middle of the third century; entertained certain heretical views concerning the person of Christ, but was brought back to the Orthodox faith by Origen. His views are known to us only from one passage in Eusebius, *Hist. Eccl.*, VI. 33 (he is mentioned VI. 20); and very different conceptions of them have been advanced by Schleiermacher, Neander, Dorner, Baur, Nitzsch, etc.

BESCHITZI, Elijah, d. in 1491, at Adrianople, where he was born, and where, in 1460, he succeeded his father as chief of the Karaite Jews. He left an unfinished work, *Aderet Elijahou* (mantle of Elijah), which was completed in 1497 by his brother-in-law, Caleb Afendopulo, and published at Constantinople in 1531 by his grandson, and which is held in the greatest esteem by all Karaites, because it is based on thorough knowledge of the whole earlier Karaite literature, which is now mostly lost. There is an edition of this work by FIRKOWITZ, Eupatoria, 1835.

BESSARION, b. at Trebizond, 1395; d. at Ravenna, Nov. 19, 1472; was educated in Constantinople, where he studied under Chrysokokkes; entered the order of the Basilians in 1423, and continued his studies in Peloponnesus, under Gemistus Pletho; was made Archbishop of Nicæa in 1437, and accompanied, in the following year, the emperor, John VII. Palæologus, on his voyage to Italy to solicit the aid of Western Europe against the Turks. The condition for this aid seemed to be a reconciliation between the Greek and Roman churches; and at the councils of Ferrara and Florence such a reconciliation was actually brought about, chiefly through the exertions of Bessarion. But the effect was quite the opposite of what had been expected, and Bessarion remained in Italy. He was made a cardinal, and continued to labor for his unhappy fatherland, and in a certain respect he also became a mediator between Greece and Rome. He gathered a large circle of scholars, Greek and Latin, in his palace; encouraged with profuse liberality the study of the antique literatures; collected a great library, which he bequeathed to Venice, and which was the first public library in Europe; translated Greek authors into Latin, and wrote himself in Latin: in short, he was one of the chief leaders in the movement called the Renaissance. His works, among which the *Contra Calumniatorem Platonis* is the most celebrated, have never been collected, and remain mostly unprinted. See FABRICIUS: *Bib. græca X.* p. 401, XI. p. 680; H. VAST: *Le Cardinal Bessarion*, Paris, 1879.

BESSEL, Gottfried, b. Sept. 5, 1672, at Buchhein, near Mayence; d. at Gottweich, near Vienna, in 1749; studied at Würzburg and Salzburg; entered the order of the Benedictines in 1693; was ordained priest in 1696, and was by the Archbishop of Mayence used in various diplomatic negotiations. In 1707 he converted the Princess Elizabeth Christine of Brunswick to Romanism, and in 1710 her grandfather, Duke Anton Ulrich, on which occasion he published anonymously his *Quinquaginta . . . Motiva* or, in German, *Fünfzeg Bedenken*, which attracted some attention. In 1714 he was made Abbot of the Monastery of Gottweich, and in 1732 he began the publication of his *Chronicon Godwicense*, which, however, was never finished.

BETH-AB'ARA (*house of the ford*) is, according to the received text since Origen, the name of the place upon the Jordan where John baptized (John i. 28). But the most ancient manuscripts read *Bethany;* and this is the reading adopted by the New Testament revisers, and is correct. As Canon Westcott says, "Bethabara is a mere correction, made as early as the second century, for Bethany, which was probably an obscure village in Peræa, and not to be confounded with Bethany on the Mount of Olives." *Bible Com. in loco.* Origen could not find any such place upon that river, and decided for the present reading; and all the Fathers followed him .In Judg. vii. 24 there is a Beth-barah; but this was situated on the right bank, and not, like Bethabara, upon the *left* bank of the Jordan, below Bethsan. Lieut. Conder proposes to identify Beth-abara with Abarah, a leading ford of the Jordan on the road to Gilead.

BETH'ANY (*house of misery*, because of its lonely situation, and because lepers, popularly called the "poor," sought asylum there; others, *house of dates*), a village situated on the eastern slope of Mount Olivet, to the left of the road leading from Jerusalem to Jericho, fifteen furlongs from the former city (about two miles), and ever memorable for its associations with Jesus (Matt. xxi. 17; Mark xi. 11, 12; John xi.) It is now called, from the miracle, *el-Azuriyeh*, "place of Lazarus." Simon the leper also lived here (Mark xiv. 3); and from here our Lord ascended (Luke xxiv. 50). "It is now a poor mountain

hamlet of forty rude stone houses inhabited by Moslems."

BETH'EL (*house of God*), a place twelve miles north of Jerusalem, now called *Beitin*, but originally *Luz*, the residence of a Canaanitish king (Josh. viii. 9 sq., xii. 16; Judg. i. 23, 26), and associated with the patriarchs (Gen. xiii. 3, xxviii. 17-19, xxxv. 3). Joshua assigned the town to Benjamin as its frontier town towards Ephraim (Josh. xviii. 13, 22). It formed part of the Northern Kingdom; and Jeroboam made it the chief seat of the calf-worship (1 Kings xii. 28-33, xiii. 1). The reason of its selection was probably its sacred character from patriarchal times, and the presence there of the ark and the tabernacle for so long a time (see marg. Judg xx. 18, 26, 31, xxi. 2; cf. 1 Sam. x. 3). In manifestation of Jehovah's anger at this desecration, the prophet Hosea calls it Beth-aven (*house of nothingness, or idols*); and Amos (v. 5) solemnly warns the people against entering the town. After the captivity it was again inhabited by the Benjamites (Neh. xi. 31). In the time of the Maccabees it was fortified by Bacchides, the general of Demetrius, the usurper of the kingdom of Syria (Joseph., *Antiq.* XIII. 1, 3). It is not named in the New Testament; but Josephus tells us it was taken by Vespasian (*War.* IV. 9, 9). It is now a miserable village of about four hundred inhabitants standing amid ruins which cover about four acres. (Bädeker).

BETHES'DA (*house of mercy*, or *of the flowing* water), a pool in Jerusalem near the sheep-gate (Neh. iii. 1, 32, xii. 39; John v. 2). Tradition incorrectly identifies it with the modern *Birket-Israil*, which is an empty reservoir within the city, three hundred and sixty feet long, one hundred and twenty feet wide, and eighty feet deep, half filled with rubbish. But it is a problem where Bethesda really was. The guide in these identifications should be the statement of Nehemiah, that the sheep-gate was near, and on the north, or more probably north-east, side of the temple. Robinson identified it with the intermittent Pool of the Virgin, in the Kedron Valley, which answers one of the conditions of John's narrative; but it is much too small, and does not yield sufficient space for the five porches. Capt. Warren identifies it with the double pool under the Convent of the Sisters of Zion, near the north-west corner of the Haram enclosure. In corroboration is the mention by Eusebius of two pools lying in juxtaposition, of which one was the sheep-pool. But a better identification is with the half-filled water reservoir adjoining the Church of St. Anne, which the older writers call the "piscina interior." In the time of the Crusades it was distinguished from Birket Israil, called the Sheep-pool; and around it five porches were traced. This is in all probability the same as the "piscina natatoria" (swimming-basin) in Itiner. Antonini Placentini of the sixth century.

This identification may be perhaps to-day considered certain. That it preserved its curative properties is proven by the votive tablet found in the Church of St. Anne, which dates from the end of the first or the beginning of the second century. The giver was Pompeia Lucilia, possibly some great lady who repaired the porches ruined during the siege. Perhaps she was the daughter of Lucilius Bassus, Roman legate in Palestine after the capture of Jerusalem (Josephus, *War.* VII. 6, 1 and 4).

The name Bethesda in original form and meaning is uncertain. The common interpretation is given above; but on the ground of the usage of the second component, Delitzsch proposed "house of the portico," and Canon Westcott, "house of the olive" (*Bible Commentary in loco*).

See article in Riehm's *Handwörterbuch des biblischen Altertums*, and in Lichtenberger's *Encyclopédie des Sciences Religieuses*.

BETH-HO'RON (*house* of the *hollow*), the name of two places, the "Upper" and the "Nether" Beth-horon (Josh. xvi. 5, 3), about three miles apart, on the opposite sides of a ravine or steep pass, now distinguished in like manner, and called *Beit Ur et-Tahta* and *El Foka*. The Upper is admirably situated upon the top of a mountain spur; but the Nether was more important. Both are now uninhabited. The towns lay upon the boundary line between Benjamin and Ephraim, and were counted with the latter (Josh. xxi. 22). They were upon the road from Gibeon to Azekah and the Philistine Plain. Through the pass between them fled the Amorites after the battle of Gibeon (Josh. x. 10 sq.). Solomon fortified both villages (1 Kings ix. 17; 2 Chr. viii. 5). Judas Maccabæus fought two battles there (1 Macc. iii. 16 sq., vii. 39 sq.), and there was the army of Cestius Gallus surrounded, and almost entirely destroyed (Joseph., *War.* II. 19, 8). In the days of Eusebius and Jerome the two Bethhorons were small villages. From their time the places appear to have been unnoticed until 1801; then again, until Dr. Robinson visited them in 1838, and afterwards described them, they are not mentioned.

BETH'LEHEM (*house of bread*), the modern Beitlahm, the name of two towns spoken of in the Bible. 1. A town in Zebulun (Josh. xix. 15), now a poor village, six miles west of Nazareth.

2. Bethlehem-Judah, as it is called in Judg. xvii. 7, 9, xix. 1, 2, 18, and Bethlehem-Ephratah in Micah v. 2, to distinguish it from the preceding. Ephrath, or Ephratah (*the fruitful*) (Gen. xxxv. 19, xlviii. 7; Ruth iv. 11; Ps. cxxxii. 6), was, perhaps, not originally the name of the city, but a description of the locality in which it lay, and one which answers now; for the modern like the ancient Bethlehem is built upon a hill, and all about it are ridges of terraced vineyards, and gardens with evergreen olives, and luxuriant fig-trees. The wine of Bethlehem is considered better than that of Jerusalem. The women rival their Christian sisters of Nazareth. Here is an air of industry, thrift, and comfort, which are very rare in the East. The inhabitants (about five thousand) are almost all Christians, the Mohammedan quarter having been destroyed in 1834.

It is worthy of notice, that, in 1 Chron. ii. 19, an Ephrath appears as the wife of Caleb, and mother of Hur, whose son Salma founded Bethlehem (vers. 51, 54). But Salmah (Ruth iv. 20, marg.), or Salmon (ver. 21), was the father of Boaz. Hur was also the grandfather of Bezaleel, who superintended the work of the tabernacle; and, since trades are singularly fixed in the East,

it may well be that the father of David, as the Targum of Jonathan relates, was a "weaver of the veils of the sanctuary;" and thus the town of Bethlehem was connected in memory with the heroic Caleb, with Bezaleel the builder of the tabernacle, and with David the poet-king.

But the "little" city had no lack of memories. Here, long before Caleb's day, had Rachel brought forth Benoni, and yielded up her life for her child. On the spot where she died, Jacob erected a pillar; and a little white Mohammedan mosque reminds every passer-by of the touching incident of patriarchal life (Gen. xxxv. 16–20, xlviii. 7). Here, in the days of the Judges, was the scene of the charming idyl of Ruth. Here David was born. For a draught from the well at its gate he longed on one occasion, but would not take it when the three heroes broke through the ranks of the Philistines and brought it to him, because it was, in his estimation, "the blood of men" (1 Chron. xi. 15–19). Rehoboam fortified Bethlehem (2 Chron. xi. 6). Mention is made of the khan, or caravanserai of Chimham, close to Bethlehem, as a resting-place or starting-point for travellers on the way to Egypt, which gives rise to the very probable supposition that Chimham, the son of Barzillai, received from David, as a recognition of his father's fidelity and self-sacrifice, a possession, perhaps a Davidic family property, upon which he built a khan. "Children of Bethlehem" returned with Zerubbabel from Babylon (Ez. ii. 21; Neh. vii. 26).

But all these facts and incidents connected with Bethlehem are of little moment, compared with the one transcendent event which there took place. "Hic de virgine Maria Jesus Christus natus est" (Here Jesus Christ was born of the Virgin Mary.)

Tradition pointed out, even in Justin Martyr's day, in the middle of the second century, a cave in which the Lord of life saw light; and it is every way likely that for once tradition and fact coincide. Over the spot, Constantine, or rather Helena his mother, erected a basilika (A.D. 327), the oldest church in Christendom, which still stands as part of the present Church of the Nativity, or of St. Mary. Here Jerome lived for thirty years, and made his so-called Vulgate translation of the Bible, and died (419). The church escaped destruction by the Moslems, it is said by a miracle, 1010; and here Baldwin was crowned king, 1101; and in 1110 Bethlehem was raised to the rank of an episcopal see. The church was thoroughly restored, and munificently decorated, by the Byzantine Emperor Manuel Comnenos (1143–80). The church was covered with lead. In 1482 the roof was repaired, Edward IV. of England giving the lead. But toward the end of the eighteenth century the Turks turned the lead roof to account by making bullets out of it. During the present century the roof has been again repaired.

The present church, like the Church of the Holy Sepulchre in Jerusalem, is singularly comprehensive of "holy places." It is entered through the Latin Monastery, which looks like a mediæval fortress. (The Greeks and Armenians have monasteries in contiguous buildings.) In the crypt beneath it is shown, in the "Chapel of the Nativity," the place where Christ was born. Opposite, and three steps down, is the Chapel of the Manger, in which there is a marble manger. The original (?) wooden one was taken by Pope Sixtus V. to Rome, and set up in the Church of Santa Maria Maggiore. In the same extensive crypt are other chapels, called after different events or persons, the most interesting of which is the Chapel of St. Jerome, the cell in which the great scholar lived and worked. See TOBLER: *Bethlehem in Palestina*, St. Gallen ü. Bern, 1849; [ROBINSON: *Researches;* SCHAFF: *Through Bible Lands*, 1879.] FR. W. SCHULTZ.

BETHLEHEMITES is the name of two orders of monks. I. The origin of the first is very obscure. It was established at Cambridge in 1257: its members wore a red star on the breast, symbolizing the star which led the wise men to Bethlehem. II. The founder of the second order was a Franciscan monk, Pierre de Bethencourt; b. in 1619; d. in 1667. It was confirmed by Innocent XI. in 1687. Its principal seat is Guatemala, and it numbers in Central America about forty houses. Its members follow the rule of St. Augustine, and wear around the neck a medallion with a representation of the birth of Christ in Bethlehem. To attend the sick is the main object of the order.

BETH'PHAGÈ (*house of figs*), a place near Bethany upon the Mount of Olives. Tradition locates it half way between the summit of the Mount and Bethany; but more probably it was on the road from Bethany to Jerusalem, and at the spot where the holy city first becomes visible to one coming from the east.

BETHPHANY, a primitive name for the festival best known in the West as the Epiphany.

BETHSAI'DA (*house of fish*), the appropriate name of two places upon the shore of Galilee's lake.

1. *Bethsaida of Galilee*, the birthplace of Andrew, Peter, and Philip (John i. 44 sq., xii. 21), the scene of many a miracle of Christ (Matt. xi. 21; Luke x. 13), was upon the west shore in or by the "land of Gennesaret," i.e., the plain *el Ghuweir*, not far from Capernaum (Mark vi. 45, cf. ver. 53; John vi. 17, 24). But the nearer identification depends upon that of CAPERNAUM (which see), and that is a vexed question.

2. *Bethsaida Julias*, often mentioned by Josephus (*Antiq.* XVIII. 2, 1), known to Pliny, in Lower Gaulonitis, just where the Jordan empties itself into the lake. Originally a village, Philip the tetrarch enlarged it into a city, and named it Julias, in honor of Julia, the daughter of Augustus, and wife of Tiberius. In its neighborhood the feeding of the five thousand took place (Luke ix. 10).

Some scholars, e.g., Dr. W. M. Thomson, declare that the two Bethsaidas were really only the east and west parts of one city, which was built upon the Jordan at the place it enters the lake now called Abu Zany.

BETH-SHE'AN (*house of quiet*), **BETH'SHAN,** or **BETH'SAN,** was situated in the territory of Manasseh (Josh. xvii. 11), and commanded the entrance of the Valley of Jezreel where it opens into the Jordan Valley. It is on the road from Jerusalem to Damascus, and is about three miles from the Jordan. It remained in the hands of the Canaanites until the time of David; there the

corpse of Saul was exhibited (Judg. i. 27; 1 Sam. xxxi. 10). Under Solomon it formed part of one of the twelve commissariat districts (1 Kings iv. 12). The Greeks called it Nyssa, or Nysa, in honor of Dionysus (Bacchus), probably because of its wine; but it was more generally called Scythopolis, the city of the Scythians (Jud. iii. 10; 2 Macc. xii. 29 sq.), because, in the second half of the seventh century B.C., the country was invaded by the Scythians on their way to Egypt, and a few of them settled in Bethshean. This circumstance explains how the city was considered non-Jewish and unholy (2 Macc. xii. 30; Joseph., *War*, II. 18, 1, 3, 4; *Life*, 6). It belonged to the Decapolis, and it was here that Alexander Jannæus made the alliance with Cleopatra (Joseph., *Antiq.* XVIII. 13, 2). Scythopolis became an episcopal see. It is now called Beisan, and contains many interesting ruins of temples, a large theatre, a Roman arch; and about it are many ancient tombs.

BETH-SHE'MESH (*house of the sun*). 1. The same as Irshemesh, "city of the sun," and Mount Heres "mountain of the sun" (Josh. xix. 41; Judg. i. 35), a sacerdotal city near Kirjath-jearim, and about fourteen miles from Jerusalem. It is noted as the place to which the ark was returned, and at which Jehoash, King of Israel, defeated and took prisoner Amaziah, King of Judah (2 Kings xiv. 11). Under Ahaz the Philistines occupied it and other towns in the locality (2 Chron. xxviii. 18). Upon its site to-day is the ruined village of *Ain Shems*, "fountain of the sun," which is evidently constructed of ancient materials.

2, 3. There were two other places of this name: one was in the tribe of Issachar (Josh. xix. 22); the other was Phœnician in origin (Josh. xix. 38; Judg. i. 33), and belonged to Naphtali, but was not occupied by that tribe.

Beth-shemesh is the name Jeremiah gives to Heliopolis, or On in Egypt (Jer. xliii. 13). The meaning is identical.

BETH'ULIA (*virgin of Jehovah*) was the centre of the events recorded in the apocryphal Book of Judith, but is not elsewhere mentioned. Its situation is very minutely described, — among the mountains of Ephraim, south of the Valley of Jezreel, and near Dothaim (Dothan), and on a mountain which overlooked the plain of Esdraelon, and commanded the passes from that plain to the hill-country of Manasseh. Strange as it may seem, it has not been identified, although many attempts have been made. If the place is not an imaginary one, as may well be, it is probably an altered name.

BETHUNE, George Washington, b. in New York city, March 18, 1805; d. in Florence, Italy, April 27, 1862. He was graduated from Dickinson College, Carlisle, Penn., 1823; entered the Princeton Theological Seminary; was married 1825; licensed by the Second Presbytery of New York, July 11, 1826; was missionary to the colored people and sailors at Savannah, Ga., for a year, — a post for which his perfect familiarity with nautical phrases, and his great love of human nature, eminently fitted him. He then began his regular ministry, and was, in succession, pastor of the following churches in the Reformed (Dutch) denomination: Rhinebeck, 1827–30; Utica, 1830–34; First Church, Philadelphia, 1834–37; Third Church, organized by him, 1837–49; Central Church, Brooklyn, 1849–50; Church on the Heights, organized for him, 1850–59; associate minister in Twenty-first Street Church, New York, 1859–62. He was in his day one of the most eloquent preachers and public speakers in the country; but he was, besides, a scholar, a theologian, and a poet. He was a very lovable man. His publications were numerous. His most valued are: *Early Lost, Early Saved*, with original poem, Phil., 1846; *The British Female Poets*, with biographical and critical notices, Phil., 1848; *Lays of Love and Faith*, Phil., 1848; *Memoirs of Mrs. Joanna Bethune*, N.Y., 1857; *Expository Lectures on the Heidelberg Catechism*, N.Y., 1864. He also edited with rare skill and *con amore*, for he was an enthusiastic fisherman, *Walton's Complete Angler*, N.Y., 1847, new ed. 1880, 2 vols.

See *Memoirs of Rev. George W. Bethune, D.D.*, by Rev. A. R. Van Nest, D.D., N.Y., 1867.

BETH'-ZUR (*house of the rock*), in the mountains of Judah, now a ruined village, *Beitsur*, four miles north of Hebron, was fortified by Rehoboam, and once the "strongest place in all Judæa" (Joseph., *Antiq.* XIII. 5, 6). As such, it played an important part in the wars of the Maccabees (1 Macc. iv. 29, vi. 32–47, xi. 65 sqq.). According to an unlikely tradition, reported by Eusebius and Jerome, the eunuch of Queen Candace was baptized by Philip at *Ain ed-Dirweh*, — a spring near Beth-zur (Acts viii. 26–39).

BETKIUS, Joachim, b. Oct. 8, 1601, in Berlin; d. Dec. 12, 1663, at Linum, near Fehrbellin, where he was pastor for more than thirty years. He was a Pietist before Pietism yet existed. The cause of the religious misery of his age in Germany he ascribes to the ministers. Among his works are: *Christianismus Ethnicus*, Berlin, 1633; *Sacerdotium*, 1640; *Antichristenthum*, Amsterdam, 1650; *Excidium Germaniæ*, Amsterdam, 1666.

BEVERIDGE, William, b. at Barrow in 1637; d. at Westminster, March 5, 1708; was educated at Cambridge; became Archdeacon of Colchester in 1681, and Bishop of St. Asaph in 1704. In church-history he made himself a deserved reputation by his *Institutionum Chronologicarum Libri Duo*, London, 1669; and in canon law, by the edition and interpretation of its sources, Συνόδικον *sive Pandectie Canonum S. Apost. et Concil.*, Oxford, 1672. His collected works, including his *Private Thoughts upon Religion*, and *Doctrine of the Church of England*, were published in 9 vols., London, 1824, and, more complete, in 12 vols., Oxford, 1844–48. He has been styled "the great reviver and restorer of primitive piety." He was very learned, earnest, and devout, and justly esteemed.

BEZA, Theodore (originally de Bèsze), the friend and biographer of Calvin; b. in Vezelai Castle in Burgundy, where his father was governor, June 24, 1519; d. in Geneva, Oct. 15, 1605. When only three years old, his uncle, Nicholas de Beza, a counsellor of the Parliament of France, took him to Paris, but in December, 1528, sent him to Orléans, to be educated by Melchior Wolmar, the Greek teacher of Calvin, a Suabian scholar of eminence, and a Protestant withal. With Wolmar he lived until 1534, when the latter returned to Germany. From May, 1535, to August, 1539, he was a student of law at the University of Orléans; but, when he had received

the degree of licentiate in law, he began his practice in Paris. Not being fond of the law, but devoted to poetry, rarely gifted, a poet and a scholar, of high social position, abundantly supplied with money, — for, although not in orders, he enjoyed the income of two benefices, with the prospect before him of being the heir of his other uncle, Claudius, the Abbot of Froimont, — it was natural that he should yield to the seductions of the gay capital, and live among his social equals, the wits, the scholars, and the beauties of Paris. Proof is lacking that Beza was ever grossly immoral. He was probably more frivolous than criminal. Even his impure relations with Claude Desnoz were not so reprehensible as they have been represented; for he was faithful to her, and at last fulfilled his promise to marry her. In 1548 he published his *Juvenilia*, a collection of Latin poems, and thereby won the reputation of being the best Latin poet of his day. But in that year he had a severe sickness, which sobered him. The instructions of the pious Wolmar influenced him thus late; and at length he resolved to leave his sinful life, give up his benefices, and go to Geneva. This he did. By advice of Calvin he publicly professed the Protestant faith, and married his mistress. In November, 1549, he was appointed professor of Greek in the Academy of Lausanne; but he did not confine his energies to that department. He revived the sacred dramas of the middle ages, and wrote (1550) a highly successful one, called *Abraham's Sacrifice*, in which he cleverly contrasted Roman-Catholicism with Protestantism. He aided Calvin in his commentaries upon Paul's Epistles and the Epistle to the Hebrews; defended the burning of Servetus; attempted to unite Swiss and German Protestants in protesting against the French persecution of the Waldenses in Piedmont, but failed, owing to untimely disputes about the Lord's Supper, and got more blame than praise for his attempt. In the fall of 1558 he removed to Geneva, to be professor in the academy there. He was also from this time the coadjutor of Calvin. His career was brilliant. In 1560 he issued his completed metrical translation of the Psalter, upon which he had been engaged for a number of years. He finished the work of Clement Marot, who had translated fifty. The reception of this work was most enthusiastic. It may be said, indeed, that the French Reformed Church dates from its first use. In 1561, in the Abbey of Poissy, near Paris, upon the 9th of September, Beza stood in the presence of a brilliant assembly of nobles and clergy, presided over by the young King, Charles IX. With learning, with eloquence, with spiritual fervor, he pleaded for his beloved Protestantism. Whatever may have been the hopes of the different debaters, the debate did no good, except that it established Beza as the head of the Reformed Church. Calvin died May 27, 1564. Beza naturally furnished his biography, and with great reluctance, as far as he could, took his place. Like him, he was the soul of the educational and ecclesiastical affairs; but he relaxed somewhat the governmental rigor. His thorough-going defence of Calvin's view of the Lord's Supper brought him into conflict with the Lutherans, as at Mömpelgard (1585), in debate with Andreä; and with Zwinglians, as in debate with Bullinger and Ramus (1571).

In 1588 his beloved but childless wife died; and he married, in order to have the care he needed, a widow, Catharine del Piano. Up to his sixty-fifth year he was singularly free from sickness, notwithstanding his incessant labors; but the last twenty years of his life were one long struggle against disease. Gradually he gave his attention to fewer and fewer objects, though much of his old fire was left him still; for he replied in a vigorous satire to the story, circulated industriously by the Roman-Catholics, that he had recanted upon his death-bed. He resigned all his official positions in 1600, and breathed out his noble, devoted Christian life five years later.

The literary labors of Beza were long-continued and fruitful. In addition to those already mentioned, he wrote, omitting very many minor publications, 1. *Epistola magistri Benedicti Passavantii*, Paris, 1551 (a satire, written in macaronic verse, directed against President, afterward Abbot Lizet, a violent persecutor). 2. *De hæreticis a civili magistratu puniendis*, Genevæ, 1554 (a defence of the burning of Servetus). 3. *Annotationes in Novum Testamentum*, Parisiis, 1556, fol. 4. *Novum Testamentum Domini nostri Jesu Christi latine jam olim e veteri interprete, nunc denuo a Th. Beza versum cum eiusdem annotationibus, in quibus ratio interpretationis redditur*, Genevæ, 1556, fol. (a faithful and elegant translation). 5. *Confessio christianæ fidei et eiusdem collatio cum papisticis hæresibus*, Genevæ, 1560. This masterly defence of the Reformed faith appeared originally in French. It was translated into English, London, 1563 and 1565. 6. *Vie de I. Calvin*, Geneve, 1563 or 1564. But his most valuable work was, 7. *Iesu Christi D. N. Novum testamentum sive novum fœdus, cuius græco textui respondent interpretationes duæ, una, vetus, altera, nova, Theodori Bezæ, diligenter ab eo recognita. Eiusdem Th. Bezæ annotationes, quas itidem in hac secunda editione recognovit et accessione non parva locupletavit. Indices etiam duo, theologis (præsertim Hebraicæ, Græcæ et Latinæ linguæ studiosis) multum profuturi adiecti sunt.* [Genévæ,] Anno 1565., Henr. Stephanus. Beza had received, from the library of the elder Robert Stephens, a copy of the New Testament, to which was added readings from several more manuscripts than the father had used in his third edition (1550). In Beza's second edition (1582), called, however, upon the titlepage, *tertia editio*, much help was derived from the uncial manuscripts, Codex D. Gosp. and Acts (Codex *Bezæ*, *Græco-Latinus*, now in the library of the University of Cambridge, to which Beza presented it in 1581), and Codex *Claromontanus*, of the Pauline Epistles, now in Paris [see BIBLE-TEXT, *New Testament*], from the Peshito, and a Latin translation of the Arabic version. The third edition appeared in 1589, also under the date 1588; and the fourth (1598), which differs little from the third, is less accurate, and was reprinted in Cambridge, 1642. The counting of the above edition is confused by Beza's improper reckoning of his Latin edition of 1557 (the titlepage gives 1556, the last page, 1557) as his *first* edition, which, as it does not contain the Greek text, it certainly was not. The latter editions of Beza

were the main basis of the authorized English version, not only because they were the latest and the best, but also because Beza, the surviving patriarch of the Reformers, exerted by his Latin version and exegetical notes a marked influence upon the King James' translators, as he had previously upon the Genevan (1557 and 1560). The *Histoire ecclésiastique des Eglises réformées*, Antwerp, 1580 (best ed., Paris, 1882, 2 vols.), is not his.

For the biography of Beza, in addition to the original work of one of his favorite pupils, Antoine La Faye (Gen., 1606), see F. Cp. Schlosser: *Leben des Theodor Beza u. des Peter Martyr Vermili*, Heidelberg, 1809; J. W. Baum: *Theodor Beza, nach handschriftlichen Quellen dargestellt*, Leipzig (Berlin), 1843 et 1851 (unhappily, this great work only extends to 1563); Heinrich Heppe: *Theodor Beza. Leben u. ausgewählte Schriften*, Elberfeld, 1861.

BIBLE. The older Protestant theologians, under the title *Affectiones Scripturæ Sacræ*, put together the particular attributes of the Bible as the inspired rule of faith and practice. *a.* The primary attributes, such as come directly from the divine origin and canonicity of the Scriptures: 1. *Divine authority*, in opposition to the Socinians, who underrated the Old Testament, and to the Roman Church, which grounds the authority of the Scriptures upon the Church. This attribute itself is partly an authority to bind men to believe what it teaches, and partly the final appeal in germane questions. The Scriptures had divine authority as the highest law and the supreme court. 2. *Sufficiency.* The Bible contains all that is requisite for Christian faith and life, and for the attainment of heaven. 3. *Perspicuity*, in opposition to Roman-Catholic notions of vagueness and obscurity, and Arminian and Socinian denial of the necessity of the Spirit's aid to understand the Bible. Clearness was, indeed, only predicated of the Bible as a whole: portions were allowed to be obscure; e.g., the Revelation, and parts of Ezekiel and Daniel. It was necessary to believe only the "saving truths;" and to these the historical portions of the Bible and the dogmatics of the schools did not belong. Nor was it asserted that every saving truth could be instantly grasped. There were truths only the regenerate could understand, and they not without prayer and divine aid, a knowledge of the language, and a mature and unprejudiced mind. 4. To the Scriptures was attributed a power of *Self-interpretation:* Scripture interprets Scripture. See Hermeneutics. 5. *Divine efficacy*, as against the Quakers and others who saw in the Scripture only "dead letters." The *Truth* of Scripture is usually reckoned in the first class; but this attribute is so bound up with that of inspiration, that it does not require to be enumerated separately. *b.* The secondary attributes of Holy Scripture, or such as come indirectly from the same sources: 1. *Necessity.* A revelation, if made, must be contained in writing. Neither an "inner light" nor simple tradition will afford sufficient surety. 2. *Integrity.* Nothing necessary to the canon has been lost: the lost books were either uninspired, or designed simply for local use. 3. *Uncorrupted text.* The Hebrew of the Old Testament, and the Greek of the New Testament, have come down to us as written. 4. *Accessibility.* The Bible is adapted to the reading of all ages, classes, and sexes.

The modern Protestant theologians have modified the definition of these predicates; yet they express substantially the mind of evangelical Christendom. H. Paret (Rud. Kögel).

BIBLE CHRISTIANS, or **BRYANITES,** a sect closely resembling the Methodists, from whom they differ merely in having a more popular form of church-government, consisting of equal numbers of ministers and laymen, in rejecting the title "Reverend," on the ground that it introduces distinctions in the body of Christ, and in giving women the fullest liberty to preach. But in doctrine and practice they are like the Methodists. In the United States there is only one congregation, which is in Philadelphia, and calls Rev. William Cowherd, who left the ministry of the Church of England in 1800, its founder. In England, in 1876, they numbered 368 chapels and 14,352 members, with 65 preachers and 957 local preachers; in Canada, 135 chapels, 46 preachers, and 4,986 members; in Australia, 100 chapels, 34 preachers, 147 local preachers, and 2,045 members. All these claim to be the spiritual children of Rev. William Bryan of Cornwall, who left the Wesleyans in 1815. See art., Bible Christians, p. 2585.

BIBLES, Pictured, and BIBLICAL PICTURES. Pictured Bibles have existed from the dawn of printing. Indeed, long before, in the earliest Christian days, miniatures were painted with loving care by holy hands upon the Bible parchment-rolls; for just as the ancients had illustrated Homers and Virgils, so the Christians had illustrated Bibles. The great number of these little pictures thus made, and the great beauty of many of them, attest the skill, the industry, and the piety of the makers. An instance of great interest is Codex Σ (which see under Bible Text, New Testament). But the cost of these pictures excluded the people from possessing them, or even seeing them. When, however, woodcuts were invented, and the printing-press set up, the people could share in whatever profit these pictures afforded. Long before the Reformation, Martin Schön in Kolmar issued a book of the life and sufferings of Jesus, with excellent cuts. The Bible printed in 1477 by Anton Sorg and Zainer, in Augsburg, had woodcuts. Towards the close of the century there were more popular editions, with pictures from the Passion of our Lord, the Apocalypse (already a favorite theme for the artist), and the Canticles, besides the so-called Bible of the Poor (*Biblia Pauperum*),—brief biblical selections, with simple, rude woodcuts. The sixteenth-century artists put their powers at the service of the Bible, and to the present time their work remains unequalled. Albrecht Dürer (1498, 1507–13), L. Cranach (1509), Hans Scheuffelen (1508), and other masters, illustrated different portions of Scripture. The Reformers made use of the same help in their work. Cuts derived from the Coburger Bible (Nürnberg, 1483), adorned the Apocalypse in even the first edition of Luther's New Testament. The Romanists followed. The Episcopal vicar, J. Beringer, in 1526–27 printed Luther's New Testament, with a few changes, but with the addition of sixty-five cuts, as did Emser in 1527, under the patronage of Duke George, much to Luther's anger, that such

unwashen hands should touch his work. In 1534 Luther's Old Testament, illustrated, and the New with additional illustrations, appeared in Wittenberg. Christophorus Walther, the corrector for the press of Hans Lufft, declared that the pictures were partly of Luther's designing; and Melanchthon wrote to Stigel (Sept. 26, 1544), that he sometimes busied himself with designs for Bible pictures, which he gave over to the finishing touches of Lucas Cranach, — so high was the estimation of the Reformers for pictorial effects. The Roman-Catholic improved version of Dietenberger (1534) had many woodcuts. Indeed, it was not possible in those days to get the Bible without them. The high-water mark in this line was reached in the Bible printed by Hans Kraft in Wittenberg (1572, 1574, 1576, and 1584). Besides these illustrated Scriptures, there were collections of Bible-pictures. Thus Graff issued a Bible-history (1536–53). But the best work was produced by Hans Holbein, whose inimitable *Pictures from the Old Testament* appeared with a Latin text in Lyons, 1538, 1543, 1547, with an English text, 1549, and with a French text, 1550. Many other similar Bible-histories followed in this century. Particularly worthy of mention is Feyerabend's (1571), a manual which sets forth the weightiest topics of biblical history and archæology by means of two hundred small woodcuts, with Latin verses attached. The letterpress was furnished by Pastor Heinrich Peter Rebenstock, and the illustrations by Jost Ammann of Zürich. Similar works were published in France and the Netherlands: *Vita J. Christi*, Antwerp, 1537; *Figures du Vieux Testament* par Tournes, Lyons, 1559; *Quadrins historiques de la Bibel* par Claude Paradin, 1553, which appeared also with Spanish and Italian letterpress.

Wood-engraving, the glory of the sixteenth century, did not flourish in the next centuries: the copper-plate, more pretending, less "popular," took its place. In 1607 Bodalocchio and Lanfranco issued the *Raffael Bible*, so called because it contained the fifty-two famous pictures, mostly from the Old Testament, with which that greatest of painters had decorated the *loggia* of the Vatican. In a very much lower scale of artistic merit, but much more widely circulated, and really more useful, were the *Icones Biblicæ* and *Historiæ Sacræ* (Matthäus Merian, Frankfort, 1625–27, and, later, in German and Dutch), veritable treasures in many evangelical households of those countries. Other nations were quite as prolific as the Germans. In the eighteenth century, books of the class were multiplied. Hübner's *Biblische Historien*, 1714, with unspeakably bad pictures, was a prize for the youth of three generations. Another popular work was the Augsburg *Histories from the Bible, Illustrated*, in five parts, by Johann Ulr. Kraus (1700) often reprinted. The Dutchmen, Danckers (1700), Tafereelen (1740), and Pet. Schots (1749); the Frenchmen, Basnage (1705) and Martin (1724); the Englishmen, Clarke (1739), and Fleetwood, whose *Compendious History of the Old and New Testament* (1706) was illustrated with a hundred and twenty copper-plates and ran through seven editions), — and many others in these lands, issued compilations and original works upon Bible themes, with illustrations of more or less merit. In the first year of the present century there was begun in London *The Holy Bible*, with engravings from pictures and designs by the most eminent artists. This great work was in seven elephant folios in classic "style," but full of the modern romantic mannerisms and affectations. Such faults are glaring enough in copper and steel: in wood-engraving they are unbearable. Instead of the simple strength of the woodcut, these presented caricatures, unnatural, theatrical; and the matter was made worse when German booksellers printed the engravings from casts, e.g., the horrible cheap cuts which the Calwer Union used for the Bible histories of Dr. Barth; although in their one hundredth edition more worthy engravings were substituted. The recent effort after so-called *realism* has led to productions such as Brown's *Self-Interpreting Bible* (London and New York), with views of Bible cities and landscapes, and the German Hildburghauser, *Pracht Hausbibel*, published in 1830, of which a million copies have been sold. These books are in the main showy and inartistic; but of late years true art has paid deserved homage to the Word; and Olivier (1834), Overbeck (1841), Cotta (1850), now Brockhaus, have issued illustrated Bibles which were praiseworthy. At last Julius Schnorr of Korolsfeld, a masterhand, published his drawings under the title *The Bible in* (240) *Pictures*. The publisher subsequently issued an abridgment. But there is needed a Bible for the people which shall be, like the Reformation Bibles, a true house-book, a family inheritance, loved by old and young. [Bida's beautiful illustrations to the New Testament, and Doré's (1866) on the entire Bible, deserve emphatic approval. Schaff's *Popular Com. on the N. T.* is richly illustrated with Bible scenes from photographs.] H. MERZ.

BIBLE-READING BY THE LAITY, AND BIBLE PROHIBITION. 1. **In the Roman-Catholic Church.** Upon this point, as upon so many others, the Roman-Catholic Church is agitated by conflicting opinions; but she does not allow these differences publicly to appear. Her conduct at different times has also varied. But it is a matter of complete demonstration, that the greatest of the Fathers upon whom she so fondly rests, such as Augustine, Jerome, and Gregory I., not only allowed, but commended, the reading and the study of the Scriptures; and, further, that, from the beginning, the Scriptures have been circulated in the vernacular of many nations. (See BIBLE VERSIONS.) In the middle ages, among the Romanic and Germanic peoples, there was for a long period no talk of prohibiting the reading of the Bible; although it is true the Church did not trouble herself to translate and circulate it, and looked upon the gradual spread of ignorance of Latin with great complacency, because it narrowed to extinction the circle of Bible-readers. But the growth of the Papacy was death to the study of the Bible. Gregory VII. (Hildebrand), in pious strain wrote to Duke Wrateslaw of Bohemia, in 1080, that God was pleased to allow the Holy Word to remain in some localities unknown (i.e., where Latin was not understood) in order to save the people from error.

Unhappily the appeal made to the Bible by the Cathari, Albigenses, and Waldenses, — sects of the twelfth and thirteenth centuries, which strove to reform abuses, — only served to deepen the

conviction of many, that the Bible was a dangerous book, because its unrestricted reading started heresies among the people. And therefore various councils, no doubt sincerely, as that of Tarracona (1234), endeavored to check its spread. And when attempts were made to spread vernacular translations of it, many were scandalized; and the Council of Oxford (1408) ordered that no one should make such a translation without the consent of his bishop and of the provincial synod. In the same spirit, Berthold, the Archbishop of Mainz (Mayence), in 1468 issued an edict against the printing of any sort of religious book in German, giving, among other reasons, the singular one, that the German language was unadapted to convey correctly religious ideas, and therefore they would be profaned.

Notwithstanding prohibitions, the editions of German and other vernacular Bibles greatly increased. When Luther's translation came out, and was so eagerly caught up, the Roman Church was compelled to take some action concerning it. Erasmus and prominent ecclesiastics had warmly recommended the reading of the Bible. But the shrewd ones among the Roman clergy saw that this advice must be rebuked by the highest authority. One of the results, therefore, of the Council of Trent (1545–63), was a regulation in regard to reading the Bible. According to Rule III. of the *Ten Rules concerning Prohibited Books*, the reading of versions of the Old Testament made by heretics is allowed to pious and learned men, provided they have the permission of their bishop; but no one was allowed to read an heretical version of the New Testament. Rule IV. states, that, inasmuch as the reading of the Bible in the vernacular is in general more full of danger than of use, it can be allowed only to those who are too well grounded in the faith to be shaken, and who, for that reason, have the permission of their pastors or confessors. Such reading, moreover, is to be only of approved translations, and even them booksellers cannot sell, save upon permission of the bishop. What a sad contrast to Protestantism!

The rise of Jansenism (see title) in the seventeenth century, and especially the appearance, under its encouragements, of the French New Testament of Quesnel (Paris, 1699), which had moral reflections under each verse, and was professedly intended to popularize the reading of the Bible, caused the renewal, with increased stringency, of the rules already quoted. Even that sweet spirit Fénelon considered Bible-reading dangerous to the laity. Pope Clement XI., in the famous bull *Unigenitus* (Sept. 8, 1713), anathematized Quesnel's version, and by so doing caused a great commotion: indeed, things came to such a pass, that the bull itself was ridiculed upon the streets of Paris. In consequence of this reception of Tridentine ideas, a milder course was adopted. But in the next century the great spread of Bibles, due to the Bible societies, awakened the solicitude of Rome. Pius VII. (1816), Leo XII. (1824), Gregory XVI. (1832), and Pius IX., tried to check the circulation of the Protestant versions, but did *not* forbid the reading of the Bible. Rome is no friend to education in any direction, and especially not in the Bible, because she knows full well that her distinctive doctrines are not based upon the Word, but contradict it. And so, while here and there are defenders of Bible-reading, the Church *cannot* consistently advocate the spread of the Bible. Strangely enough, Semler and Lessing, and other Protestant rationalists, have taken similar ground against allowing the laity to read the Bible. See ARNAULD: *De la lecture de l'écriture;* HAGELMEYER: *Geschichte des Bibelverbots*, Ulm, 1783; A. J. ONYMUS: *Entwurf zu einer Geschichte des Bibellesens*, Würzburg, 1786; VAN ESS: *Ueber das notwendigen u. nützliche Bibellesen*, Leipzig, 1808. HERZOG.

2. **In the Greek Church.** In the *Turkish Empire*, as early as Cyril Lucar (d. 1638), the question of circulating the Scriptures was agitated; but the *Confession* of Dositheues (*Q.* 1) answers it in the negative as far as the common people are concerned. [See Schaff's CREEDS OF CHRISTENDOM, vol. II. p. 433.] In consequence, the New Greek (Romaic) translation, which was made about that time, had a very limited spread. Protestant versions have been more kindly received; and in 1817 the Patriarch of Constantinople allowed the printing and free circulation of such a New Testament, but stopped the Old Testament, because it was from the Hebrew, and not conformed strictly to the Septuagint. The unwise attempt to brave this prohibition resulted, in 1836, in the condemnation of the entire Bible as uncanonical. In *Greece* opinion is divided. In *Russia* the Czar Alexander I., in 1813, as is well known, favored the establishment of a Bible Society in St. Petersburg (see BIBLE SOCIETIES); but his successor, Nicholas I., suppressed the society in 1826, and allowed only the old Slavonic version (see under BIBLE VERSIONS) to be circulated. This was a practical prohibition of the Bible, because that version can be read by comparatively few. At no time has there been in the Greek Church the same opposition to Bible-reading as in the Roman Church; and this is particularly the case in Russia, where, at the present day, there are large sects which display considerable scriptural knowledge. Since 1869, the British and Foreign Bible Society have been able to do something. [It has, according to the eighty-first report (1880), agencies in St. Petersburg, Moscow, Odessa, Charkoff, Tiflis, and elsewhere. The one at Odessa was formed in 1868, and had, up to 1885, disseminated 1,324,305 copies: the one at St. Petersburg, formed in 1828, had disseminated 3,821,159. During the war with Turkey, in 1877, the New Testament was widely circulated in the Russian army. The holy synod allows the sale of the Scriptures only in the authorized Russian version.] GASS.

BIBLE SOCIETIES. I. **British and Foreign Bible Society.** — It was founded in London, March 7, 1804. Other societies had been organized previously, which partly or wholly made their object the distribution of the Bible. The principal of these were: 1. *The Society for Promoting Christian Knowledge* (c. 1698). Its objects were the erection of free schools, the spread of the Bible and the Prayer-Book, and religious tracts, also the support of foreign missions, especially in India. It published the Bible in English, Welsh, Manx, and Arabic. 2. *The Society for the Propagation of the Gospel in Foreign Parts*

(1701), with similar objects in special reference to the American Colonies. 3. *The Scottish Society for Propagating Christian Knowledge* (1709), whose field included the Highlands, the Scottish islands, and part of North America, supplying them with evangelists, Bibles, and edifying books in Gælic. 4. *The Society for Promoting Religious Knowledge among the Poor* (1750) also distributed Bibles and religious books. 5. *The Bible Society*, later called *The Naval and Military Bible Society* (1780), which worked exclusively among the soldiers and sailors. 6. *The Society for the Support and Encouragement of Sunday Schools* (1785) distributed gratuitously Bible and other books in Sunday schools. Nor was Ireland behindhand. 7. *The Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion*, established in Dublin in 1792, did a similar work among the poor Irish. 8. A French Bible Society was founded in London in the same year (1792), for publishing the Bible in French; but the times did not favor the enterprise, and so the money collected for this purpose was applied to other things. But the desire for such a society among the French Protestants was very great, more especially, because no Protestant Bible had been printed in France since 1678.

Although these facilities existed, yet the demand far exceeded the supply. Particularly was this the case in Wales, where the Rev. Thomas Charles of Bala in Marionethshire had been preaching for twenty years as an itinerant minister. This devoted man everywhere awakened a keen interest in the Bible; but many were compelled to walk long distances before they could get a copy; while in London, in December, 1802, the thought came to Charles, Why not found a Bible society for Wales? He imparted this idea to his friend Tarn, who introduced him to the executive committee of the London Tract Society, before whom Charles gave a moving account of the famine for the word of God among his own people. His speech made a deep impression, particularly upon a Baptist minister, Joseph Hughes, one of the secretaries of the Tract Society. "Certainly," said he, "such a society might be formed; and, if for Wales, why not for the Kingdom and for the world?" Joseph Hughes had given utterance to the idea of a Bible society for the world. The next step was to awaken interest, and find out the extent of the destitution at home and abroad. In the last direction the Rev. C. F. A. Steinkopf, pastor of the German Lutheran Church in the Savoy (in the Strand, London), was particularly useful. A public meeting was held March 7, 1804, at the London Tavern (on the call of Mr. Hughes): three hundred persons attended it. Among the various denominations represented were Quakers, who were considered to be despisers of the Bible, and who kept themselves aloof from the other denominations, and did not join with them in any work, save that of the abolition of slavery. But it was quickly evident the Bible society presented common ground upon which all sects and parties could stand. Dissenters met Churchmen, and in their interest in the common work forgot, for a time, their different interpretation of the same book. But the latter were not at once ready to join the movement. The first of the Church clergy present to favor the enterprise was the Rev. John Owen, who was impressed by the address of the Rev. Mr. Steinkopf upon the Bible destitution on the Continent. And his example found imitators. The roughly drawn-up by-laws were adopted. An executive committee of thirty-six laymen, fifteen from the Church of England, fifteen dissenters, six foreigners residing in or near London, was chosen, and seven hundred pounds subscribed. The committee then chose as secretaries the Rev. Messrs. Joseph Hughes (Baptist) and Josiah Pratt (Church of England); and after a few weeks the Rev. John Owen was made another secretary, and then the Rev. C. F. A. Steinkopf, secretary for the foreign lands, on nomination of Lord Teignmouth, a former governor-general of India. The Bishop of London, Dr. Porteus, was elected President. Besides the Bishop of London, the Bishops of Durham, Exeter, and St. Davids, and many other influential persons, such as Wilberforce and Granville Sharpe, famous for their work against slavery, joined the movement.

The constitution of the society soon was definitely made, and the society started upon its career. As at present organized, the business of the society is conducted by the committee mentioned above. Besides the president, there are vice-presidents, a treasurer, and secretaries. The members pay an annual fee of one guinea, and can buy Bibles at a discount. In order to excite wider interest, and facilitate the distribution of the Bible, auxiliary and branch societies are formed, which pay in their collections into the common fund, and receive their Bibles at a discount. In connection with these are associations which collect smaller sums, and provide the poor with Bibles on the payment of a very low weekly charge. In 1814 associations of women were formed: now there are those of sailors, soldiers, and even of children.

The society began its career by first meeting the wants of Wales. Twenty thousand Welsh Bibles and five thousand Testaments were printed. Providentially but a short time before, the art of stereotyping had been invented. When, in 1806, the first wagonful of Bibles came into Wales, it was received like the ark of the covenant; and the people, with shouts of great joy, dragged it into the city. In the Highlands of Scotland the society distributed the Bible in an improved Gælic translation. The society also turned its attention to the Irish, to the asylums; in short it started out to supply Great Britain with Bibles printed without note or comment, and it has nobly accomplished its design. But it has not forgotten that it is a foreign as well as British Bible Society. It has sent its agents everywhere; it has excited a world-wide interest in the word of God, and now, especially in mission-fields, is supplying the pure water of life unto millions of thirsty souls. (See below.)

II. **Bible Societies upon the Continent of Europe.** When the British and Foreign Bible Society began operations, Europe was convulsed by war; and so, although the demand for the Bible was in a measure supplied, not so much was done as would otherwise have been. Europe had her own Bible societies: Germany in particular was well supplied. 1. The *Canstein Bible Institute* was

founded in 1710 by the Freiherr von Canstein (see title), and has been very active in circulating Bibles in several languages. 2. The destitution in Austria excited the merchant Kiesling in Nürnberg, and led to the organization of the Nürnberg (Nuremberg) Bible Society on May 10, 1804. The British and Foreign Bible Society contributed stereotype plates of the German Bible. The Basel friends to the Bible cause joined in the movement, and after two years (1806) it was shifted to the latter city, and called the *Basel Bible Society*. [They report (1880) an issue of 684,313 copies.] 3. It might be supposed that the Bible would be rarely found in the Roman-Catholic portion of Germany; nor would any expression of regret over the fact be expected. All the more, therefore, was the astonishment when a Roman-Catholic priest in South Germany wrote a letter expressing great joy over the founding of the British and Foreign Bible Society, and assuring them that many priests of his acquaintance desired their people to read the Bible. As a practical exposition of this desire, Dr. Wittmann founded in 1805 the Roman-Catholic *Regensburg* (Ratisbon) Bible Society. Dr. Wittmann himself translated the New Testament into German. The priest Gossner in Munich, and Leander van Ess (see title), the celebrated Benedictine monk, and professor-extraordinary at the University of Marburg, also furnished translations, which were printed by the society, and zealously spread. The Freiherr von Wessenberg and Bishop Sailer gave the work their cordial support. But Rome viewed the society with dislike; and a Papal bull forbade the circulation of the Scriptures in one of their districts (Gnesen), and in the spring of 1817 suppressed the society. It had, previous to that date, printed almost a half million of Testaments. Gossner, who persisted, in spite of the bull, to circulate the Scriptures, was driven out of Munich. Van Ess, however, kept on his Bible-work, although he resigned his positions in 1822; and, under the patronage of the British and Foreign Bible Society, pushed on his translation of the Bible, and at last published a complete Bible in German in 1840. 4. The *Berlin Bible Society* was founded Feb. 11, 1806. It owes its origin to the Moravian preacher Jänicke, who had presented to the British and Foreign Bible Society the great scarcity of Bohemian Bibles. The latter society contributed a large quantity of Bibles and Testaments in Bohemian, Polish, and Lithuanian (since a branch had been established in 1810 in Königsberg). The Berlin Society in August, 1814, was converted into the *Prussian Bible Society*, and set before itself the circulation of the Scriptures throughout the Kingdom. It now has many branches, and is doing noble work. [Total issues (1885) 5,103,413 copies.]

The most of the societies were founded after 1812, and at the incitement of Messrs. Steinkopf and Pinkerton, who repeatedly visited the Continent. In this way was started, 5, the *Württemberg Bible Society* in February, 1813, which became one of the most flourishing in Germany. [Total issue (1885) 1,651,657.] Others, in Hannover, Saxony, and the smaller German states, followed; and so in Hungary in 1811, but it was suppressed by a Papal bull.

6. Nor did Switzerland lag behind. After the transfer of the Nürnberg Society to Basel, a great activity was excited. Steinkopf's tour through Switzerland in 1812 awoke great enthusiasm; and Bible societies sprang up everywhere. 7. In 1816, at Latour a *Bible Society for the Waldensians* was established. [Issue last reported 4,238.]

8. The *United Netherlands Bible Society* was founded in 1815 [issue reported (1884) 1,621,384]. A Bible society for sailors was also started.

[9. In France the movement was begun by the London *French Bible Society* formed in 1792; but the breaking-out of the Revolution effectually checked it. An edition of the New Testament was printed in Paris in 1802 by another English society; but the recommencement of hostilities in 1804 again prevented the Bible's circulation. The reaction in the year 1815 found the Protestants in France ready for bolder work on their own account, and so in 1818 the *Protestant Bible Society of Paris* was established [issue reported (1882) 639,478]. The subsidies generously granted by the British and Foreign were withdrawn at the close of the sixth year, because of difference of views in regard to the Apocrypha. In 1826 the British and Foreign voted to exclude from their liberality all those societies which persisted in printing those books. The French society thought to cut the knot by printing Bibles with and without them. The success of this society has also been conditioned by internal strifes; for there are two parties, one contending, that instead of the so-called revision of Ostervald, which is confessedly inaccurate, the text be that of Perret-Gentil for the Old Testament, and, for the New Testament, the Geneva version and that of Arnaud. The result of the internal strife was the formation, in 1864, of the *Bible Society of France*, which persists in printing the old version, and rejecting the Apocrypha [issues reported (1884), about 500,000]. — O. Douen, in *Encyclopédie des Sciences Religieuses*, vol. II., pp. 284–286].

10. In the Northlands the work of the British and Foreign Bible Society was quite strangely opened up: Messrs. J. Paterson and Ebenezer Henderson (Scotchmen) went to Copenhagen, there to embark as missionaries to Tranquebar [a town in Hindostan, then a Danish possession]. The plan fell through; but they met Thorkelin, who turned their attention to the need of Bibles among the Icelanders. There were only fifty Bibles in a population of fifty thousand. The two Scotchmen laid the matter before the British and Foreign Bible Society, which promised to defray half the expenses of five thousand Testaments. The printing was begun in 1806 at Fühnen; but the war between Denmark and England abruptly ended it. But in 1812 Henderson received permission to remain in Copenhagen in order to complete the printing of the whole Icelandic Bible, and notwithstanding the war, to correspond with England, — an instance of very marked confidence. On Aug. 8, 1814, the Danish Bible Society was founded [issues reported (1876), 346,026]; in 1815 that of Iceland [issues reported, 10,445].

11. In 1831 the *Evangelical Bible Society in Russia* was established with the aim of circulating the Bible, without notes, among all *Protestants* dwelling within the limits of the Russian Empire. Its support comes in the main from

Germans [issues reported (1882), 1,011,259]. In Sweden the Bible Society dates from 1814 [issues reported (1880) 921,747]; in Norway from 1816 [issues reported (1880) 248,924]; in Russia from Jan. 19, 1813; but it was suppressed in 1826 by the emperor, up to which time the British and Foreign had aided it to the extent of £16,833. [Privately formed in 1863, on May 2, 1869, the *Society for the Dissemination of the Holy Scriptures in Russia* was founded, and honored by the imperial sanction. The rules of the society are: 1. To disseminate only Scriptures sanctioned by the Holy Synod; 2. To sell bound Scriptures as largely as possible, but also to distribute gratuitously, or at reduced prices, where the occasion demanded. It makes free use of the colportage, and in this way the Bible finds its way into the remotest villages of the empire. Up to 1881, 668,103 copies of the Scripture had been distributed, and the work is carried on. It depends mainly upon voluntary subscriptions. See *Bible Society Record*, October, 1880, and BIBLE READING, *The Greek Church*].

In Southern Europe we find the Malta Bible Society (1817), the Ionia Bible Society in Corfu (1819) [issues reported, 7,377]. In India the Bible is translated into the various dialects; and the Bible Society of Calcutta (1811) [issues reported (1885) 1,997,582] of Bombay (1813) [issues reported (1885) 539,884], of Madras (1820) [issues reported (1885) 3,394,069], and so of other places of Asia, attests the interest in this great and blessed work.

As has already been abundantly evidenced, it is impossible to treat separately the British and Foreign Bible Society and those already named; for the latter have been in such large measure adjuncts of the former, that their interests are identified. It is fitting, therefore, to close this account of the Bible-work abroad by a return to the great society. Its work has not been carried on without hinderances and difficulties: some of these were inevitable, such as those connected with making translations in as yet unprinted or even unwritten tongues; but others came from the sinful heart of bigotry and prejudice. The High-Church party in the Established Church opposed the Bible Society, because, forsooth, it interfered with their pet, the Society for the Promotion of Christian Knowledge. Others thought it dangerous to put the Bible, without note or comment, into the hands of the laity, and especially of the heathen. Indeed, it was prophesied, that, if this were done, there would be an end of British rule in India: hence the governors-general for many years opposed the society. But more ridiculous complaints were made: such men as Bishop Marsh fain would bind the Bible with the Book of Common Prayer, and thus maintain the purity of the Christian faith. But God did not suffer this grand society, which gave outward expression to his thought of Christian unity, to be overthrown by any attacks. The most serious trouble, however, came in connection with the Apocrypha; and the fight lasted from 1825 to 1827, and well nigh split the society. At first the Bible printed for the Canstein Society contained the Apocrypha; but in 1811 attention was called to this fact, and the committee determined to exclude it. After much agitation, in which Dr. Andrew Thomson of Edinburgh, and the Edinburgh Society, were leaders in opposition to the Apocrypha, in regard to which they used very hard language, it was resolved, May 3, 1827, that the fundamental law of the society be fully and distinctly recognized as excluding the circulation of the Apocrypha; and therefore no person or society spreading the Apocrypha could hereafter receive any pecuniary aid from the society. The consequence was, that the societies upon the Continent, where the Apocrypha was universally used, and of which the British Society had founded over fifty, separated themselves from the parent society. Strangely enough the Edinburgh and most of the Scotch societies, though it would seem they had won, themselves seceded. The society then established *agencies* in various parts of the Continent. See APOCRYPHA. The refusal of the society in 1831 to alter its constitution so as to exclude non-Trinitarians, and to withdraw from circulation in France, Spain, and Portugal, Bibles translated from the Vulgate, led to the formation of the *Trinitarian Bible Society*, which, however, is of exceedingly limited operation. The fifty-fourth Annual Report (1885) shows that during the year it received £2,374, 9*s*., and circulated 281,426 Bibles, Testaments, and portions. Colporters work for it in France, Russia, and Italy.

The present work of the British and Foreign Bible Society is carried on through *auxiliary and branch societies*, gradually formed in every district of the United Kingdom and in the colonies; *agents*, who at home and abroad investigate local requirements, and supply information for the guidance of the committee; *dépôts* for the sale of the Bible in almost every town in England and in many places abroad; *colporters*, to some extent in England, and very largely on the Continent and in India; and, lastly, by *grants to societies*, especially to those of a missionary or philanthropic nature, also in aid of Bible translations. [The Eighty-first Annual Report was presented May 6, 1885. During the year the receipts were £253,765, and the issues 4,161,032; or, from the beginning, 104,196,965. Its president, the Earl of Shaftesbury, died Oct. 1, 1885.] C. SCHOELL.

III. **Bible Societies of the United States of America.** (1) *The American Bible Society* was suggested by the success of the British and Foreign Bible Society, and was the union of many existing organizations. In 1777, during the Revolutionary War, Congress were memorialized to print thirty thousand copies of the Bible in order to supply the demand. But, owing to the want of type and paper, they could not be printed, and hence the Committee on Commerce was empowered to import twenty thousand copies from Holland, Scotland, or elsewhere, at the expense of Congress. In consequence of the embargo, this scheme could not be carried out; and in 1782, on another memorial, a committee reported, recommending a Bible printed by Robert Aitken in Philadelphia. But Bibles were not in those times printed in sufficient quantity, nor at low enough prices, for the poor. In 1808 the first organization for the supply of the Bible was formed in Philadelphia. The idea was quickly taken up everywhere; so that in June, 1816, a hundred and twenty-eight Bible societies were

reported. The credit of the idea of uniting these societies into one seems due to the Rev. Samuel J. Mills, who reported the spiritual destitution of the West and South-west in 1815; but the first one to take active measures in such a direction was the Hon. Elias Boudinot, president of the New Jersey Bible Society, who in Jan. 1, 1816, made the first public communication in favor of a national Bible movement. The New York Bible Society was the first to follow it by formal action. Mr. Boudinot issued a circular dated Jan. 17, 1816, and appointed Wednesday, May 8, 1816, and New York, as the time and place for holding the convention. Accordingly sixty delegates, representing twenty-eight Bible societies of various sections of our country, and of various denominations (Congregational, Presbyterian, Protestant-Episcopal, Methodist-Episcopal, Reformed Dutch, Baptist, and the Society of Friends), met, and adopted a constitution, and elected the officers and board of managers. Mr. Boudinot was appropriately made the first president.

The list of presidents since then is as follows: Hon. Elias Boudinot, 1816–21; Hon. John Jay, 1821–28; Hon. Richard Varick, 1828–31; Hon. John Cotton Smith, 1831–46; Hon. Theodore Frelinghuysen, 1846–62; Hon. Luther Bradish, 1862–64; James Lenox, 1864–71; William H. Allen, 1872–80; S. Wells Williams, 1881–83; Hon. Frederick T. Frelinghuysen, 1884–85. The Sixty-ninth Annual Report was presented May 14, 1885. The total receipts were $587,914. The number of volumes of the Scripture printed at the Bible House, New York, was 822,567; thus divided, — Bibles, 307,500; New Testaments, 416,000; portions, 98,100; volumes for the blind, 967; besides 397,660 volumes printed abroad for the Society; making its entire circulation in sixty-nine years, 45,440,206.

The society is conducted by a board of managers, composed of thirty-six laymen, of whom one-fourth go out of office every year, but are re-eligible, and so, as a matter of fact, they remain. Every clergyman who is a life-member of the society, if he be not entitled to receive any salary, emolument, or compensation for services from the society, is entitled to meet and vote with the board of managers, and be possessed of the same powers as a manager himself. The officers consist of a president, about thirty vice-presidents, three secretaries, a treasurer, an assistant treasurer, and a general agent. In connection with the main societies there are auxiliaries, which collect money, carry on local Bible distribution and promote interest in the Bible cause. The number of such auxiliaries in 1880 was about two thousand.

The history of the American Bible Society is not a record of unbroken peaceable labor. Two serious storms have imperilled its existence. The *first* of these troubles arose in 1835, when it was learned that Dr. Judson and his coadjutors had published, at the expense of the society, in their Burmese translation of the New Testament, a *translation* instead of a *transliteration* of the Greek words *baptismos*, *baptizo*, rendering them by *immersion* and *to immerse*. After long consideration of the matter, the managers *Resolved*, "That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version, at least so far as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities." This resolution was communicated to the several missionary boards receiving appropriations from the society, with the request, that, in applying for aid, they would state that the versions they proposed to circulate were in accordance with the resolution. Many of the Baptists took offence at this resolution. A controversy ensued, and the practical effect was the formation of a rival Bible society. See below *American and Foreign Bible Society*.

The *second* trouble spoken of came from an entirely different source. In 1847 the attention of the board of managers was called to the discrepancies found in different editions of the English Bible in respect to the use of *Italic* words, *capital letters*, and the article *a* or *an;* and the Committee on Versions were instructed to undertake a careful collation. Their final report was made May 1, 1851, and in it they stated, that, in collating five standard copies of English and American imprint with the original edition of 1611, nearly twenty-four thousand variations were recorded, solely in the text and punctuation, not one of which marred the integrity of the text, or affected any doctrine or precept of the Bible. The standard determined upon by the committee at first met with the unanimous approval of the board of managers and the public. All the new editions were conformed to it, and for several years these Bibles were circulated without the slightest objection. The fact was, the changes in the text introduced by the committee were very few and slight; their great object being to secure uniformity, and not to touch the original version, except in cases of evident inadvertence or inconsistency, open and manifest to all. A few proper names were conformed to the Old Testament spelling, as Judah for Juda, Sinai for Sina, Zion for Sion, Noah for Noe, seraphim for seraphims, etc. As Dr. Charles Hodge said, "Not one reader in a thousand would notice the alterations, unless they were pointed out." Other alterations consisted in changing the chapter-headings, so as to make them a little more descriptive, or, as in the Song of Solomon, less of a comment. For a time all went well; but in the fall of 1856 the Rev. A. C. Coxe, then of Baltimore, now Bishop of Western New York, questioned the right of the society to make these alterations, and in January, 1857, published a pamphlet, in which he charged the society with having *made* twenty-four thousand *changes* in the version of 1816. This to his excited mind proved that the demon of rationalism, "exorcised from its German haunts," had governed the society. The pamphlet did its work. It stirred up great excitement. The Old School Assembly of 1857 debated the matter, and instructed its board of publication to print a Bible. Dr. Hodge wrote an article on the subject in *The Princeton Review*, July, 1857. So great was the opposition excited, that the board of managers were compelled to bow before the

storm. Among the soberest men the question was merely one of constitutional authority, — had the society the power to introduce changes from the Bible of 1611? It was finally decided it had not. Accordingly on Jan. 28, 1858, the board "*Resolved*, That this Society's present standard English Bible be referred to the standing committee on versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the society, the committee are directed to correct the same by conforming it to previous editions printed by this society, or by the authorized British presses, reference being also had to the original edition of the translators printed in 1611; and to report such corrections to this board, to the end that a new edition, thus perfected, may be adopted as the standard edition of the society." The committee reported in 1859 and 1860; and from this "standard edition" all English Bibles are now printed. The relation of the Bible Society to the Revised Version is at present (1881) much discussed. The constitution of the Society would have to be altered before it could publish any other English Bible than King James' Version (art. I.); and it would not be expedient to do so before public opinion decides in favor of the Revised Version.

(2) *American and Foreign Bible Society.* This is a Baptist society. It was organized in Philadelphia (April, 1836) by those Baptists, headed by the Rev. S. H. Cone, D.D., a former secretary of the American Bible Society, who felt themselves aggrieved by the resolution quoted above. Dr. Cone was made president. The society was declared to be "founded upon the principle that the originals in the Hebrew and Greek are the only authentic standards of the Sacred Scriptures, and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be *transferred* which are susceptible of being literally *translated*." The constitution declares (Art. II.) "that, in the distribution of the Scriptures in the English language, the commonly received version shall be used until otherwise directed by the Society." See Annual Reports. The society is similar in organization and management to the American Bible Society. The annual meetings are held in New-York City. The *Forty-third Annual Report* was presented May 13, 1880. The balance in treasury May 1, 1879, was $5,023.14. The receipts of the year from individual and church offerings were $5,002.62; from estates and other sources were $2,923.08; total receipts, $7,925.70. The society supported several native Bible readers and distributers among the Telugus of India and the freedmen of the South.

(3) *American Bible Union* was organized in 1850 by those members of the American and Foreign Bible Society who demanded that the principle of circulating "such versions only as are conformed as nearly as possible to the original text" should be applied to the English version; i.e., that version should itself be revised. The object of the Union is "to procure and circulate the most faithful versions of the Sacred Scriptures, in all languages, throughout the world." The first appropriation by the Union was toward the Karen version in 1851. The *Twenty-eighth Annual Report* was presented Nov. 14, 1877. The receipts for the year were $16,299.93. Since then the Union has not made any report. It secured the services of a number of eminent Baptist and other biblical scholars, especially Rev. Drs. H. B. Hackett, A. C. Kendrick, and T. J. Conant. The latter devoted his whole time since 1857 to the work, and finished the New Testament and a part of the Old. In 1856 it published the revised Book of Job; in 1865, the completed revised New Testament; in 1868, Genesis; in 1869, the Psalms; in 1871, Proverbs; in January, 1878, Joshua, Judges, and Ruth. First and Second Samuel, First and Second Kings, and First and Second Chronicles, are ready in manuscript. It has also prepared an Italian, Spanish, Chinese (colloquial for Ningpo), Siamese, and Sgau-Karen New Testament. The revisions of the Union are among the best individual revisions ever made.

In May, 1883, both the last-named Societies turned over their plates to the American Baptist Publication Society, Philadelphia, which publishes their works, and also the Revised New Testament with the American revisers' preferences incorporated with the text. S. M. JACKSON.

(Revised by Rev. E. W. Gilman, D.D., Sec. Amer. Bible Soc.)

BIBLE TEXT. I. Old Testament. The ordinary Hebrew text, the Massoretic, is the result of the alterations and other additions made within a certain period by Jewish scholars. But, concerning the time and the principles of these changes, there was in the seventeenth century great difference of opinion among Christian (mainly Protestant) Hebrew scholars. On the one side stood the Buxtorfs (father and son) and their party, who held, in the interest of the then prevalent views of inspiration, to the absolute completeness and infallibility, and hence exclusive value, of the Massoretic text; and, further, attributed that text to Ezra and the Men of the Great Synagogue (Sopherim), who, under the inspiration of the Holy Spirit, cleansed the text of all accumulated error, added the vowel-points, the accents, and other punctuation-marks, thus settling the reading and pronunciation; also made the right division into verses, paragraphs, and books; and, finally, they held, that, by the care of God, the text thus made has been kept from all error, and presents to-day the veritable *words* of God. On the other side was the party of Johannes Morinus and Ludovicus Cappellus, who, in the interest of pure historicity, combated these opinions, maintained with equal learning the later age of the Massoretic text, and sought to vindicate value and usefulness for the old versions and other critical helps. They fell into many errors in respect to the details of the history of the text; but their general view was supported by irresistible arguments, and is now universally adopted. This view, instead of deriving the existing text from any gathering of inspired men in Ezra's time, assigns it to a much later date and quite different men, and, instead of *absolute*, claims for it only a *relative*, completeness, and a higher value than other forms of the text. A glance at the history of the text will show how this agreement has been brought about.

1. Concerning the *oldest or ante-canonical* history of the text of the Old-Testament writings, we have almost no positive information, and only few indirect hints. The books were probably written upon skins, perhaps also on linen: indeed, as paper was used from very early times in Egypt, it is possible that it was used by the Bible-writers; parchment appears to have been later. By the end of the Judaic monarchy the roll was the usual form (Ps. xl. 7; Jer. xxxvi. 14; Ezek. ii 9; Zech. v. 1). The original character was the old Hebrew, which was almost identical with the old Phœnician and Moabite. Specimens of this are preserved in the inscriptions on cut stones of the eighth or seventh century B.C., in the coins of the Asmonæans and those belonging to the time of the Jewish-Roman war, and, in somewhat different form, in Samaritan writings. The inaccurate division of words in later texts proves, that, in the earlier, the words were not regularly divided by particular marks or spaces; yet it is not thereby proven that the words were not divided at all. It is, however, probable, in analogy to the primitive Arabic, that the verses were somehow indicated; but it is certain, that, in this early day, the manuscripts were without vowel-points and accents. While the language lived, this occasioned no trouble.

We possess no details concerning the way in which the text was multiplied and preserved; but, inasmuch as the writings did not then have, in the popular estimation, the character they afterwards had, it is likely that they were less carefully handled, and that the same amount of pains was not taken in copying them. This statement rests upon the fact that those parts of the Old Testament which we possess in double forms vary between themselves in ways that indicate a corruption of the text, going back to ante-canonical times; i.e., when copies were neither made nor corrected so laboriously.

2. The second period in the history of the text extends from the *Exile to the rise of the Massoretes.* The canon was completed slowly, through the exertion of Ezra, Nehemiah, and the Men of the Great Synagogue, although we may properly date the formation of a part of the canon, especially the law, *from* Ezra, and extend the period of settling the text and vocalization down to the close of the Talmud, at the end of the fifth century A.D. It was the period of the determination of the penmanship and text, the pronunciation and division: in short, in a traditional verbal form, the major part of the Massorah was collected.

(*a*) A change of an external kind was the development of a sacred handwriting, under the influence of the Aramaic characters, the so-called square or Babylonian-Aramaic ("Assyrian") character. Jewish tradition, which is clearly wrong, attributed the square character to Ezra, described it as the change from the Hebrew to the Aramaic mode of writing, and asserted that the old Hebrew character was left to the Samaritans. A study of Assyrian, Persian, and Cilician seals and coins, and of the Aramaic manuscripts from the third to the first century B.C., and of the Palmyrene inscriptions from the first to the third century A.D., has enabled us to trace the development of the present Hebrew alphabet through a thousand years, back to 800 B.C. Ezra, therefore, may have influenced the use of the Aramaic alphabet; but the square character was not formed in his day, nor for centuries afterwards; nor was the Aramaic alphabet then used outside of the narrow circle of doctors of the law. Matt. v. 18 is commonly quoted in proof of the completion of the present Hebrew alphabet in the first century; but the recently-studied Palestinian inscriptions for the century before and after the destruction of Jerusalem give clearer evidence. The Talmud lays down minute rules on this subject, and therefore the writing of the manuscripts scarcely varies a particle through centuries.

(*b*) As soon as the Scriptures obtained canonical authority, and were used in divine service, the variations between the manuscripts would be observed, and the necessity of having one standard text would be apparent. The preparation of such a text began with the Law, and that among the Jews in Babylon; but the other two divisions of the canon (the Prophets and the Hagiographa) were probably not reached in this period, as they were never held in as high esteem. In the oldest critical sources, in the Samaritan Pentateuch and in the Septuagint, we have evidence, from the end of the fifth century before, to the second before Christ, to show that the widest-spread and most approved manuscripts differed verbally a good deal. And these variations are not to be set down to the charge of carelessness or wilfulness on the part of the Hellenistic Jews and Samaritans, as was the old opinion, but are explained by the less weight then put upon exact uniformity of the text, and the existence of the mistakes in current copies. And when the Septuagint and the Samaritan Pentateuch agree in good readings, and still oftener in bad ones, against the Massoretic text, we are to conclude that these readings were spread by many copies current among the Palestine Jews, and are therefore not to look upon them as offensive or thoroughly unreliable. But after the destruction of Jerusalem, when Judaism was held under the authority of the rabbins, it became possible to prepare a uniform standard text, although this idea was not realized until many generations had worked upon it. But the progress toward it can be proved. The Greek versions of Aquila and Theodotion, made in the second century, have fewer variations from the Massoretic text than those which preceded them; and the Targums to the Law and the Prophets, completed in Babylon in the third and fourth centuries, have still less. (The supposition is groundless that the later Jews corrected their text according to the Targums.) Still nearer the Massoretic text is Origen's. The Talmud itself bears witness, by its biblical quotations agreeing with the Massoretic text, that the consonantal text was practically finished before the Talmudic era closed.

We are not able to say upon what principles the work was done; but the way in which they have preserved the individuality of the several authors is remarkable, and enables us to deny that these critics would, on dogmatic grounds, intentionally alter a passage (cf. such verses as Ps. xxii. 18; Isa. xix. 18, liii. 9). We know nothing concerning the number or quality of the manu-

scripts used, and can readily believe that if for any book the manuscripts were few or inferior, and yet they agreed in a faulty reading, that that faulty reading would be adopted and thus fixed. Notwithstanding, we confidently assert that the men, not always, but in general, have chosen the correct reading; and so the text as a whole is, although not absolutely correct, the best and the most reliable. It lay, however, entirely out of the power of such critics, owing to the want of the apparatus, to correct textual errors and variations in the current manuscripts; and therefore it is undeniable that errors may have remained in *their* text, and the errors thus left would be perpetuated. The *critical apparatus* of the time is fragmentarily concealed in the later Massorah, but cannot be separated from the other matter. The Talmud allows a little insight into the critical efforts of the time. Thus in one place it says that the Sopherim ("the Men of the Great Synagogue") had removed in five places a falsely introduced *v'*; in another, that in eighteen places they had preserved the correct text. Component parts of the critico-exegetical apparatus of the older time were the three sorts of Keri, well known to the Talmudists, and by them deduced from primitive tradition,—*K'ri v'lo K'thibh*, "read, but not written; *K'thibh v'lo K'ri*, "written, but not read;" and *K'ri uvk'thibh*, "read and written." The three kinds of *K'ri* have, it is true, for the most part, only exegetical value; e.g., they give the usual instead of the unusual grammatical forms, show where one must understand or omit a word, or where the reader should use an euphemistic expression for the coarse one in the text: they are therefore scholia upon the text. But many of these *K'ris* are really various readings, resting upon comparison of manuscripts, as the oldest versions prove, and therefore are veritable fragments of the critical apparatus at the disposal of the old Jewish rabbins.

(*c*) The development of the pronunciation, orthography, and verse and paragraph making, of the text, kept equal pace with its settlement. From its original composition down to the close of the Talmud, it was unvocalized and unpunctuated. The old versions (particularly the Greek) and Josephus, depart so widely from the Massoretic text, that they settle this point. If only one differed, it were explicable; but they all differ in ways that could not happen if the present spelling were in use. Origen printed a text differing in pronunciation from the Massoretic. Jerome knew nothing about vowel-signs, not even the diacritical point over the *shin*. The Talmud, and so, at the present day, the public or holy manuscripts of the Jews, present an unpointed text. The pronunciation was not variable, however, but developing steadily towards the present system. Of course time was required to bring it into vogue; but before the end of the period it was so firmly established, that Jerome's pronunciation differed very little from the Massoretic, and he was so sure of its correctness, that he appeals to it against the text of the Versions; and the Talmud gives it throughout correctly. Before the Massoretes, there was the pronunciation, not yet written, but handed down by word of mouth, although some scholars may have used signs in their books to help their memory.

Closely connected and mutually dependent were the pronunciation and the *division* of words. The latter was finished in this period. The Samaritan Pentateuch, in which each word is separated from its neighbor by a punctuation-mark; the Septuagint, which, indeed, does depart frequently in its division from the Massoretic text, but only in the case of words which might be written closer together without any loss of legibility; the Targums, which have the same word-divisions as the Massoretes; and, again, the "final letters" of the square character,—these are cumulative proof of the correctness of the above statement.

The third step—the division into *verses*—was also taken in this period. The study of the text, the custom of reading the Law and the Prophetical books in the synagogue, would make some such division imperative. In the Talmud it appears to be already completed. Often the number of verses in particular books or paragraphs is given, and it nearly agrees with the Massoretic. The division into lines in the poetical books was perhaps original, certainly very early; but, when the Massoretes introduced the accents, poetry was written close, like prose. This verse-division and counting was taught in the schools; but no rules are given for its writing, nor did any punctuation-marks indicate it.

Earlier than the division into verses is that into *sections* of larger or smaller length, because these were more necessary for the understanding of the Scriptures, and their reading in divine worship. Perhaps some of them were in the original text. The sections of the Law were at least pre-Talmudic; for in the Mishna, and frequently in the Gemara, they are mentioned, and in the latter they are traced to Mosaic origin, and exist in synagogue-rolls. They were indicated by spacing,—the larger sections, by leaving the remainder of the line at their close unfilled, the next section beginning with a new line, on which account they were called "open" sections: the smaller sections were separated from each other only by a small space, and were therefore called "closed."

For the divisions of the whole canon, and the arrangement of the books, see article CANON.

Extraordinary pains were taken before the Massoretes to perpetuate in its purity the text thus divided and vocalized. We find in the Talmud regulations for the mode of writing not only the ordinary, but the so-called "extraordinary," characters, which denoted the middle letter of a book, or served some purpose now unknown, or which were only by accident in the text.

3. The third period of the textual history of the Old Testament is the *Massoretic*, usually reckoned as extending from the sixth until the eleventh century, when the Jewish scholars removed from the East to North Africa and Spain. This period embraces the age of the Massoretes proper, and has for the Bible-text the same importance as the Talmudic period had for the Law. The word *massora* means "tradition," and exactly describes the work done. All the traditional marks and divisions of the sacred text, all the recognized though unrecorded helps to its understanding, the pronunciation which had been handed down,—these were recorded by the Massoretes in a

fixed and official form. There were two chief schools working, however, together, — the Babylonian and Palestinian (at Tiberias). We readily understand their origin. They met the growing demand after accuracy. (See MASSORA.) They depended upon the existent materials, and built upon them. But a great part of their product was new.

(*a*) They took the "textus receptus" just as it stood, but in places made a few changes, and at all events gave it its settled form by minute attention to the writing of the consonants. They also appended critical notes upon the text, in part derived from the Talmudic period, but in part new, especially the "grammatical conjectures," showing that where, according to the grammar and the genius of the language, one should expect another reading, nevertheless the text should stand. Finally the great majority of the *K'ris* date from the Massoretes.

(*b*) The Massoretes fixed the reading of the text by the introduction of the vowel-signs, the accents, and the signs which affect the reading of the consonants (daghesh lene and forte, mappik, raphé, and the diacritical point). And the pronunciation they thus brought about was not an invention, but the purest tradition. A striking proof is the unanimity of the Babylonian and Palestinian schools working independently. The systems were different (that of the latter was more complicated, although destined to gain and keep the ascendency), yet the result was substantially the same. The former was fully developed about the middle of the eighth century; the latter, in the seventh century. From the eleventh century the Jews have pretended that their pronunciation was primitive.

(*c*) The divisions of the text into verses and paragraphs made in the former period were retained, and only slightly modified. At the beginning of this period the end of the verses was marked by the Soph Pasūk (׃), and, when the accents were introduced, by Sillūk besides. The old sections (divisions for public reading) were also retained; but in addition there were introduced some fifty-three or fifty-four large sections of the Pentateuch (Parshiyoth) for sabbath public reading, and the Haphtaroth, sections from the prophets.

(*d*) But even these efforts could not entirely remove variations. Hence, before the end of this period, the doctors either attempted to find out by an elaborate comparison the correct punctuation, and fix it, or marked the important variations in the punctuation, or added a caution to each apparently wrong and yet correct punctuation. The mass of notes which the Massoretes added to the text relate to these matters. The notes in two famous codices, and remarks of rabbins, were frequently cited as authoritative. Famous codices were *ben Naphtali* and *ben Asher*, both from the first half of the 10th century. The respect for the latter gradually predominated.

(*e*) As the Talmudists had already shown their superstitious regard for the text by counting its letters, and deciding which was the middle verse of the Bible, how often a certain word occurred, etc., the Massoretes, of course, wrote down this information, and sacredly preserved it.

But their inventions of the pronunciation and punctuation were gains which quickly were shared by all; and to-day, outside of the synagogue-rolls, all Hebrew is read by means of them. See MASSORA.

4. Since the Massoretes closed their labors, the history of the Hebrew text is the recital of the efforts made to hold fast to and perpetuate the Massoretic text. The manuscripts may be divided into two classes, — the public or holy, and the private or common. The first are synagogue-rolls, and have been prepared so carefully, and watched so closely, that the possibility of variation and error is reduced to a minimum. But they contain only the Pentateuch, or also the five Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, Esther) and the Haphtaroth, contain the text of the Massoretes, without their additions, and are, for the most part, of recent origin, although antique in form, being written upon leather or parchment. The private manuscripts are written upon the same material, but also upon paper, in book-form, with the Massoretic additions, vowel-points, etc., — complete, the so-called *Greater Massora*, or, abridged, the *Less*. As a general thing, the consonantal text, the points, the *K'ris*, and other additions, frequently including translations and rabbinical commentary, are written by different hands. It is often difficult, and indeed impossible, to determine the date and nationality of a manuscript; but none of the manuscripts now known are really very old. The oldest authentic date is A.D. 916 for the Prophet Codex, and A.D. 1009 for an entire Hebrew Bible, both of which are preserved in the Imperial Library of St. Petersburg.

The oldest are generally the more accurate. The number of errors which crept in awakened solicitude, and led to well-directed efforts to get a pure text. In this line the labors of Meïr ha Levi of Toledo (d. 1244) upon the Pentateuch text are renowned. But the art of printing opened a way of escape from copyists' errors, and very early it was taken. The first book to appear was a Psalter, in 1477, the first complete Bible at Soncino in 1488. Luther's Old Testament was translated from the edition of this Bible, which appeared at Brescia in 1494. The first edition of the Bomberg Rabbinical Bible and the Bomberg hand-editions contain substantially the same text. The *second* independent edition derived from manuscripts is that in the Complutensian Polyglot (1514–17). The text is vocalized, but not accented. The *third* important recension is the second edition of the Bomberg Rabbinical Bible, cura R. Jacob ben Chajim, Venet., 1525–26, corrected according to the Massora, which, indeed, it contains. This contains the various readings collected by Aaron ben Asher. It was frequently republished in the sixteenth century. The edition of Jos. Athias, cum præf. Jo. Leusdenii, 1661, rested upon some very old manuscripts, and, with improvements, was re-issued in 1705 by Van der Hooght; and this edition has remained the standard. The most recent attempt at a revised text is that of S. Baer and Fr. Delitzsch, who have issued separately the Books of Genesis, Ezra, Nehemiah, Job, the Psalms, Proverbs, Isaiah, Ezekiel, Daniel, the minor Prophets, Leipzig, 1861–84.

A. DILLMANN.

II. **The New Testament.** 1. *History of the Written Text.* The autographs of the New Testament very early disappeared, owing to the action of constant use upon the perishable papyrus; for this appears to have been the material (2 John ver. 12). If they were really not in the handwriting of the apostles, but in that of their amanuenses, as we know Paul's Epistles generally were (Rom. xvi. 22; 2 Thess. iii. 17), then it is the easier to account for the phenomenon. The papyrus rolls preserved to the present day were never much used: indeed, the most of them have been found in sarcophagi, and so, of course, were never used at all. The ink was lampblack mixed with gum dissolved in water; copperas (sulphate of iron) being sometimes added. The pens were of reed (*calamus*). The writing was entirely in uncials (capitals), with no separation of the words (except rarely to indicate the beginning of a new paragraph), no breathings, accents, or distinction of initial letters, and few, if any, marks of punctuation. The evangelists may have denominated their compositions "Gospels," although Justin regularly speaks of the "Memoirs by the Apostles;" but all addition to the name is later, and presupposes a collection of the Gospels. In the case of the Epistles the brief address, e.g., *To the Romans*, was probably added by the original sender, and other marks of genuineness given (cf. 2 Thess. iii. 17). The Muratorian Fragment (second half of the second century) calls our *Acts* and *Apocalypse* by these names, and so proves the early use of these designations. The designation "Catholic (General) Epistle" is first met with at the close of the second century (Apollonius in Euseb., *Hist.* v. 18, § 5, where the First Epistle of John is probably meant). The application and limiting of the term to the whole of our present collection is of later date; for even in the third and fourth century it was customary to give this term to ecclesiastical epistles, like that of Barnabas, or those of Dionysius of Corinth, which were not specially addressed.

The external history of the New-Testament text for a thousand years prior to the invention of printing can be traced by means of manuscripts. Before the formal close of the canon (end of fourth century) there were probably few single manuscripts of the entire New Testament. [Of the thousand known manuscripts of the New Testament, only about thirty include all the books.] Some of those of the fourth and fifth century now preserved contain not only the Greek Old Testament (ℵ A B C), but also writings which, though not canonical, were read in churches, and studied by catechumens. Thus attached to the Codex Sinaiticus (ℵ) were the Epistle of Barnabas and the Shepherd of Hermas; to the Codex Alexandrinus (A), two "epistles" ascribed to Clement of Rome [the second spurious, and not an epistle, but a homily], and the so-called *Psalterium Salomonis*. The four Gospels were most frequently copied, the Pauline Epistles oftener than the Catholic Epistles or the Acts, least often the Apocalypse. The Gospels were usually arranged in our present order, then came the Pauline Epistles, the Acts, and the Catholic Epistles: the Apocalypse always last. The arrangement of the Epistles differed: indeed, there was no model. [On the various arrangements, see particularly Credner's *Geschichte des N. T. Kanon, herausg. von Volkmar* (1860), p. 393 ff. and Gregory's *Prolegomena* to Tischendorf's 8th ed. of the Gr. Test. pp. 131 sqq. *De librorum ordine.*]

The use of parchment or vellum prevailed from the fourth to the eleventh century; then came in cotton, and afterwards linen paper (cf. Wattenbach, *Das Schriftwesen im Mittelalter*, 2te Aufl. pp. 114 sq.). The growing scarcity of parchment led to the re-use of the old skins, the former writing being erased or washed off; and unfortunately it oftener happened that it was a biblical manuscript which was thus turned into a patristic one than the reverse. Such manuscripts are termed *Codices palimpsesti* or *rescripti*. In many cases, by the use of chemicals, the original text has been recovered in modern times. The most famous New-Testament palimpsest is the *Codex Ephraemi*, of the fifth century, re-written upon in the twelfth. As papyrus disappeared from use, the book form was generally substituted for the rolls, in manuscripts written on parchment or paper. The books were mostly made up of *quaternions*, i.e., quires of four sheets, doubled so as to make sixteen pages, less frequently of five, though later quires of six sheets were common. The division of the page into columns was at first retained, two being the usual number (e.g., Cod. Alex.); but in many manuscripts (e.g., Cod. Ephraemi) the lines run across the page. Exceptionally, ℵ has four columns, B three. From the seventh and eighth centuries the present accents were more or less used, but very arbitrarily and irregularly. The uncials gradually changed their earlier simple round or square forms, and from the tenth century yielded to the cursives. The earliest punctuation was by means of a blank space and a simple point. Euthalius, a deacon in Alexandria, in the year 458 published an edition of the Epistles of Paul, and soon after of the Acts and Catholic Epistles, written *stichometrically*, i.e., in single lines containing only so many words as could be read, consistently with the sense, at a single inspiration. This mode of writing was used long before in copying the poetical books of the Old Testament. It involved, however, a great waste of parchment, so that, in manuscripts of the New Testament, it was superseded after a few centuries by punctuation-marks.

[*Divisions of the text* were early made for various purposes. In the third century Ammonius of Alexandria prepared a Harmony of the Gospels, taking the text of Matthew as the basis, and placing by its side in parallel columns the similar passages in the other Gospels. This of course destroyed the continuity of their narrative. Eusebius of Cæsarea, in the early part of the fourth century, availing himself of the work of Ammonius, devised a method of comparing the parallel passages not open to this objection. He divided the text of each Gospel into *sections*, the length of which, varying greatly (in John xix. 6 there are *three*, and in twenty-four other instances *two, in a single verse*), was determined solely by their relation of parallelism or similarity to passages in one or more of the other Gospels, or by their having no parallel. These sec-

tions (often erroneously ascribed to Ammonius) were then numbered consecutively in the margin of the Gospel in *black* ink; Matthew having 355, Mark 233 (*not* 236), Luke 342, and John 232. They were distributed by Eusebius into ten tables or *canons*, prefixed to the Gospels, and containing *the sections corresponding in* —

I. Matthew, Mark, Luke, John, 71.
II. Matthew, Mark, Luke, 111.
III. Matthew, Luke, John, 22.
IV. Matthew, Mark, John, 26.
V. Matthew, Luke, 82.
VI. Matthew, Mark, 47.
VII. Matthew, John, 7.
VIII. Luke, Mark, 14.
IX. Luke, John, 21.
X. *Sections peculiar* to Matthew 62, Mark 21, Luke 71, John 97.

Under the number of each section in the margin of the several Gospels was written in *red* ink the number of the *canon* or table to which it belonged. On turning to its place in this table, the number of the corresponding section or sections in the other Gospels stands with it, so that the parallel passages may readily be found. For example, the first verse of Matt. iv. forms the fifteenth Eusebian section; the number two under this takes us to the second canon or table, where it appears that section fifteen in Matthew corresponds to six in Mark, and fifteen in Luke; i.e., to Mark i. 12, and Luke iv. 1. In some manuscripts the parallel sections are indicated at the bottom of the page. They thus correspond to our marginal references. See Eusebius, *Epist. ad Carpianum;* Burgon, *The Last Twelve Verses of S. Mark* (1871), p. 295 ff.

Wholly different in character and purpose from the Eusebian sections, and probably older, is a division of the Gospels into *chapters*, called *τίτλοι*, also *κεφάλαια majora* (in Latin manuscripts, *breves*), found in most manuscripts from the Alexandrine and the Ephraem (A, C) of the fifth century onwards. Of these chapters Matthew contains 68, Mark 48, Luke 83, John 18. The numbers by which they are designated in the margin of manuscripts refer to the *titles* describing their contents at the top or bottom of the page, or in a list prefixed to each Gospel, or often in both places. A certain portion at the beginning of each Gospel is not numbered; for example, the first chapter in Matthew corresponds with our chap. ii. 1–15, and is entitled *Περὶ τῶν μάγων* ("Concerning the Magi"). There is a similar division in the Acts and Epistles, to which Euthalius (cir. A.D. 458), though not its inventor, gave wide currency by his stichometric edition of these books. The Apocalypse was divided by Andreas, Bishop of Cæsarea in Cappadocia (cir. A.D. 500), into twenty-four *λόγοι*, or chapters, and each of these chapters into three *κεφάλαια*, or sections, the former number answering to the twenty-four elders spoken of in the book (Rev. iv. 4); the latter suggested by the threefold division of human nature into body, soul, and spirit (comp. 1 Thess. v. 23), as the author himself tells us.

In the Vatican manuscript (B), there is a division of the Gospels into much shorter chapters (Matt. 170, Mark 62, Luke 152, John 80), very judiciously made. This has been found in only one other manuscript, the Codex Zacynthius (Ξ). In the Acts and Epistles the Vatican manuscript has a twofold division into chapters, — one very ancient, the other later, but both different from the Euthalian. In the older division, the Pauline Epistles are treated as one book. (For further details see Tischendorf, *N.T. Vat.* 1867, p. xxx.; Scrivener, *Introd.*, 2d ed., p. 52.) Other ancient divisions of the New Testament into chapters were more or less widely current, especially in Latin and Syriac manuscripts.

The subscriptions at the end of the Pauline Epistles in many manuscripts are generally ascribed to Euthalius. At least six of these are untrustworthy (1 Cor., Gal., 1 and 2 Thess., 1 Tim., Tit.).

The division of the Bible into *our present chapters* has been generally attributed to Cardinal Hugo de Sancto Caro (Hugues de St. Cher), a Dominican monk (d. A.D. 1263) who used it for his great concordance of the Latin Vulgate. But there appear to be much better grounds for ascribing it to Stephen Langton, Archbishop of Canterbury (d. 1228). (See Dr. C. R. Gregory's *Prolegomena* to the eighth critical edition of Tischendorf's *N.T. Gr.*) It is found only in very late Greek manuscripts. The division of the New Testament into *our present verses* was made by Robert Stephens (Estienne, Stephanus) in his *N.T. Gr. et Lat.*, printed at Geneva, in 1551. An earlier division of the New Testament into verses about three times as long, by Sanctes Pagninus, in his Latin translation of the Bible (Lyons, 1528), did not find favor. The whole Bible was first divided into our *present* verses in Robert Stephens's edition of the Latin Vulgate in 1555 (not 1548, or 1545, or 1558, as stated by many writers). The first English New Testament so divided was Whittingham's translation, Geneva, 1557; the first English Bible, the Genevan version of 1560.

Another ancient division of the New-Testament text remains to be noticed, — the *lessons*, or *lections* (*ἀναγνώσεις, ἀναγνώσματα, περικοπαί*), from the Gospels on the one hand, and the Acts and Epistles on the other, read in the public services of the church. The history of these is obscure, and they varied much at different periods and in different regions. The lessons for the Sundays and chief festivals of the year seem to have been the earliest; next were added lessons for the Saturdays, and finally for every day in the week, with special commemoration of saints and martyrs. Euthalius marked in the Acts 16 of these *ἀναγνώσματα;* in the Catholic Epistles, 10; in the Pauline Epistles, 31; in all, 57. He was not, probably, as many have supposed, their inventor. The system of lessons which *ultimately* prevailed in the Greek Church appears in our *Evangelistaries* and *Lectionaries* (more properly *Praxapostoli*), containing the lessons from the Gospels and the Acts and Epistles respectively. The ordinary manuscripts of the Greek Testament were often adapted for church service by marking the beginning and end of each lesson, with a note in the margin of the time or occasion for reading it, and by prefixing to them a *Synaxarion*, or table of the lessons in their order; sometimes also a *Menologion*, or calendar of the immovable festivals and the saints' days, with their appropriate lessons. — E. A.]

Turning to the *internal* history of the New-Testament text, it is evident that its original perfect purity was early lost. The quotations of the latter half of the second century contain readings which agree with later texts, but are not apostolic. Irenæus alludes (*Adv. hær.* V. 30, § 1) to the difference between the copies; and Origen, early in the third century, expressly declares that matters were growing worse (*in Matt.* tom. xv. 14), as is proved by the quotations of the Fathers of the third and fourth centuries. From this time onward we have the manuscript text of each century, the writings of the Fathers, the various Oriental and Occidental versions, all testifying to varieties of reading for almost every verse, which undoubtedly occasioned many more or less important departures from the sense of the original text. How came this? The early Church did not know any thing of that anxious clinging to the letter which characterizes the scientific rigor and the piety of modern times, and therefore was not so bent upon preserving the exact words. Moreover, the first copies were made rather for private than for public use: copyists were careless, often wrote from dictation, and were liable to misunderstand. Attempted improvements of the text in grammar and style; proposed corrections in history and geography; efforts to harmonize the quotations in the New Testament with the Greek of the Septuagint, but especially to harmonize the Gospels; the writing-out of abbreviations; incorporation of marginal notes in the text; the embellishing of the Gospel narratives with stories drawn from non-apostolic though trustworthy sources, e.g., John vii. 53 to viii. 11, and Mark xvi. 9 to end, — it is to these causes that we must attribute the very numerous "readings," or textual variations. It is true that the copyists were sometimes learned men; but perhaps their zeal in making corrections may have obscured the true text as much as the ignorance of the unlearned. The copies, indeed, came under the eye of an official reviser; but he may have sometimes exceeded his functions, and done more harm than good by his changes.

Attempts were made by learned Fathers to get the pure text; and three men of the third century — Origen, the Egyptian Bishop Hesychius, and the Presbyter Lucian of Antioch — deserve mention for their devotion to this object. The two last undertook a sort of recension of the New Testament (see Jerome, *Epist. ad Damasum*); but we do not know exactly what they did, and their influence was small. In regard to Origen, while he did not make a formal recension of the New-Testament text, his critical work was of the highest importance. Notwithstanding these diversities, there were, as early as the fourth and fifth centuries, affinities between manuscripts prepared in the same district, which seem to betray certain tendencies, as is proved by the Fathers, the versions, and the Greek manuscripts themselves. This somewhat justifies us in speaking of an Oriental and Occidental, or, more correctly, an Alexandrian or Egyptian, and a Latin, as also of an Asiatic or Greek, and a Byzantine or Constantinopolitan text. According to this theory, the *Alexandrian* was used by those Jewish Christians of the East who already used the Septuagint: particularly was this text preserved and spread by the learned Alexandrian school. The *Latin* text characterizes not only the manuscripts prepared by Latins, but the Greek manuscripts they used. The *Asiatic* manuscripts were used chiefly by native Greeks in Greece, or in the Asiatic provinces having intercourse with Greece. The *Byzantine* manuscripts belonged to the Church of that empire. The latter alone had a certain official uniformity, and were, in the latter centuries, almost the only manuscripts circulated in the empire. This class of manuscripts is also the only one perfectly represented in existing documents, and is the result of the gradual mixture of older recensions under the predominance of the Asiatic or Greek. Each of these recensions is more or less altered and corrupted; so that it is often more difficult to assign a particular reading to its proper class than to find out the original. Finally, the differences and relationships are by far most strongly marked in the Gospels, least so in the Apocalypse, and again are more distinct in the Pauline Epistles and the Acts than in the Catholic Epistles. (See TISCHENDORF, *Nov. Test. Græce. Editio Academica* VIII., Lips., 1875, p. xxiv. seqq.)

NOTICE OF THE UNCIAL MSS. OF THE NEW TESTAMENT.

ℵ: *Codex Sinaiticus, found by Tischendorf (1844 and 1859) in the Convent of St. Catharine at the foot of Mount Sinai, now preserved in St. Petersburg. Forty-three leaves of the Old-Testament portion of the manuscript, known as the Codex Friderico-Augustanus, are in the Library of the Leipzig University. Besides twenty-six books of the Old Testament, of which five form the Codex Friderico-Augustanus, the manuscript contains the* ENTIRE NEW TESTAMENT WITHOUT THE LEAST BREAK, *the Epistle of Barnabas, and the first third of the Shepherd of Hermas. The Alexandrian copyist has frequently shown his imperfect knowledge of Greek, and his haste. The license in handling the text, common in the first three centuries, is greater than in B A C, though much less than in D. Nevertheless, the superiority of the Codex Sinaiticus to all other New-Testament manuscripts, with the single exception of B, is fully proved by the numerous places in which its reading has the support of the oldest quotations, or the most ancient versions. The text is in four columns, which is a unique arrangement. The Pauline Epistles, among which is Hebrews after 2 Thessalonians, come directly after the Gospels; the Acts and the Catholic Epistles, and the Apocalypse, follow. The date of the Codex is the fourth century. It has a special value from the fact, that, owing to the corrections it received in the sixth and seventh centuries and later, its pages represent, after a fashion, the history of the changes in the New-Testament text. The Codex was published (1862) in* FACSIMILE *type from the Leipzig press, in four folio volumes, at the expense of the Emperor of Russia, Alexander II. The edition was limited to three hundred copies. The New-Testament part was published separately in a critical edition by* Tischendorf, N. T. SINAITICUM CUM EPISTULA BARNABÆ ET FRAGMENTIS PASTORIS, *etc., Lips., 1863, 4to, and in a more popular form in 1865,* N. T. GR. EX SINAITICO CODICE . . . VATICANA ITEMQUE ELZEVIRIANA LECTIONE NOTATA, *8vo. See also* Scrivener, A FULL COLLATION OF THE CODEX SINAITICUS WITH THE RECEIVED TEXT OF THE N. T., *2d ed., Cambridge and London, 1867.*

A: Codex Alexandrinus, now in the British Museum, presented in 1628 by Cyril Lucar, Patriarch of Constantinople (formerly of Alexandria) to Charles I. After the Old Testament, the New Testament begins with Matt. xxv. 6, and contains the whole, excepting John vi. 50–viii. 52, and 2 Cor. iv. 13–xii. 6. It has been printed in facsimile type by C. G. Woide *in 1786, and in usual type by* B. H. Cowper *in 1860, who corrects a few mistakes of Woide, and commits a few himself. The date, according to Tischendorf, is about the middle of the fifth century. [A photograph of the Codex is in course of publication by the Trustees of the British Museum, of which the New Testament and Clementine Epistles appeared in 1879 at London.]*

B: Codex Vaticanus, No. 1209, in the Vatican Library. The manuscript contains, besides the Old Testament, the entire New Testament, with the exception of Heb. ix. 14 to end, 1st and 2d Timothy, Titus, Philemon, and the Apocalypse. Sepulveda (1491–1572) in 1533, writing to Erasmus, mentions it; but it is likely that Erasmus had heard of it in 1521 (Scrivener, INTROD. *p. 99). The first real collation of the manuscript, made in 1669 by* Bartolocci, *then librarian of*

the Vatican, exists only in manuscript in the Paris Library. The collation made for Richard Bentley *by an Italian named Mico was published by* Ford *in his* APPEND. COD. ALEX. *in 1799.* Birch's *appeared in 1788–1801. Hug (1810) first appreciated its age and value. After many attempts on the part of Protestant scholars, including Tischendorf's fourteen days' use at three hours daily, and the pitiable inaccuracy of the long-awaited edition by Cardinal Mai (1857),* Vercellone *and* Cozza *issued an edition of the entire Codex, of which the New Testament is vol. V. (1868). The Codex is as old as* ℵ.

B (2): Codex Vaticanus 2066 (eighth century), formerly Basilian Codex 105, in the library of the Basilian monks in Rome. First imperfectly edited by Tischendorf (MON. SACR. INED., *1846), and carefully in 1869, after a fresh collation made in 1866* (APPENDIX N. T. VATICANI, *Lips., 1869, 4to, pp. 1–20). Tregelles designates the manuscript by the letter Q.*

C: Codex Ephraemi (fifth century) now No. 9 in the great library at Paris; in the sixth, and again in the ninth century, altered in many places. In the twelfth century the original writing was washed off to make room for the Greek text of several ascetic works of Ephraem Syrus (d. 373). Pierre Allix, at about the close of the seventeenth century, noticed the traces of the old writing under the later characters. Wetstein in 1716 collated the New-Testament part so far as it was legible. In 1834 and 1835 the librarian, Carl Hase, revived the original writing by the application of the Giobertine tincture (prussiate of potash). Tischendorf, *after great labor, brought out in 1843 an edition of the New-Testament part of the manuscript, and in 1845, of the Old-Testament fragments, representing the manuscript line for line, but in ordinary type (capitals). The Codex contains portions of the Old Testament on sixty-four leaves, and five-eighths of the New Testament.*

D (1): Codex Bezæ (about A.D. 550), now in the University Library at Cambridge, a present in 1581 from Theodore Beza. It contains, with few lacunæ, the Greek and Latin text of the Gospels and the Acts stichometrically written, perhaps in Gaul. Edited by Kipling *in 1793, but in a far better manner by* Scrivener (BEZÆ COD. CANTAB.) *in 1864. No known manuscript has so many and so remarkable interpolations. It has a special affinity with the Old Latin version and the Curetonian Syriac.*

D (2): Codex Claromontanus of the Pauline Epistles, including Hebrews (second half of sixth century). Beza found it in the Monastery of Clermont, hence the name; now in the Paris Library. Contains the Greek and Latin text written stichometrically. It was retouched at different times, and exhibits especially two periods of the text. The Latin text represents the oldest version,—that of the second century. It was collated by Tregelles in 1849 and 1850, and edited by Tischendorf *in 1852.*

E (1): Codex Basileensis A. N. III. 12 (A.D. 750), in Basel, a nearly complete manuscript of the Four Gospels, collated by Tregelles (1846) also by Tischendorf and Müller (1843).

E (2): Codex Laudianus (end of sixth century), in the Bodleian Library at Oxford, a present from Archbishop Laud in 1636; was brought to England in 668; Bede (d. 735) used it when writing his Expositio Retractata of the Acts. It contains an almost complete Greek-Latin text of the Acts. Edited in 1715 by Hearne, *and in 1870 by* Tischendorf.

E (3): Codex Sangermanensis, a Græco-Latin manuscript of the Pauline Epistles (end of ninth century), now in St. Petersburg, the Greek text being a clumsy copy of the Codex Claromont. Of no critical value except for the Latin text.

F (1): Codex Boreeli of the Four Evangelists, but defective (ninth century), now in Utrecht University. See, for full description, Jod. Heringa: DISPUTATIO DE CODICE BORELIANO, *ed. H. E. Vinke, 1843.*

F (2): Codex Augiensis of the Pauline Epistles (close of ninth century), Greek and Latin text, and HEBREWS *only in Latin; named from the Monastery of Reichenau* (AUGIA DIVES *or* MAJOR) *in Switzerland; bought by Richard Bentley at Heidelberg, and bequeathed by his nephew (1787) to Trinity College, Cambridge. The Latin is not a translation of the Greek. Collated by Tischendorf 1842, Tregelles 1845, and carefully edited by* Scrivener *1859.* [*See G (3).*]

F^{a}: Designates those passages of the Gospels, Acts, and Pauline Epistles, which were written in the margin of the Coislin Octateuch in Paris, dating from the beginning of the seventh century. Printed by Tischendorf *in 1846* (MON. SACR. INED.).

G (1): Codex Harleianus of the Gospels (tenth century), with many breaks; brought by Andrew Erasmus Seidel from the East in the seventeenth century. Now in the British Museum. Collated by Wetstein, Tischendorf, and Tregelles.

G (2): A St. Petersburg fragment of the Acts (ii. 45–iii. 8) (seventh century), brought by Tischendorf from the East in 1850. It has a few rare and valuable readings. [*See L (2).*]

G^{b}: Codex Vaticanus 9671, formerly Cryptoferratensis (of Grotta Ferrata), of the ninth century, or earlier, containing fragments of Acts xvi., xvii., xviii. Edited by Cozza, SACRORUM BIBLIORUM VETUST. FRAGMENTA, *Pars 3, Romæ, 1877.*

G (3): Codex Boernerianus of the Pauline Epistles (ninth century), now in Royal Library of Dresden, with Greek and Latin text: Hebrews and some forty verses besides are wanting. The Greek text is taken from the same original from which the COD. AUGIENSIS *was copied. The Latin text differs widely from the Vulgate. Edited by* Matthæi *in 1791, collated by Tregelles and Tischendorf.* [*See under* Δ.]

H (1): Codex Seidelii of the Gospels (tenth century), beginning Matt. xv. 30, and defective in all the Gospels. Now in the Public Library of Hamburg. Collated by Tregelles, 1850, and examined in 1854 by Tischendorf.

H (2): Codex Mutinensis of Acts (ninth century), lacks about seven chapters. Now at Modena. Carefully collated by Tischendorf (1843) and Tregelles (1845).

[*H (3): Codex Coislinianus (sixth century), fragments of the Pauline Epistles in twenty-nine leaves, all found in the* BINDING *of manuscripts at or from the Monastery of St. Athanasius at Mount Athos. Twelve of these leaves are in the National Library at Paris; and two formerly there are now at St. Petersburg. These fourteen leaves, containing fragments of 1 Corinthians, Galatians, 1 Timothy, Titus, and Hebrews, were published by* Montfaucon *in 1715, in his* BIBLIOTHECA COISLINIANA. *Two more leaves at Moscow (Bibl. S. Syn. 61), containing parts of Heb. x., were first described and collated by* Matthæi *(1784), and have been edited in facsimile by* Sabas (SPECIM. PALÆOGR., *Moscow, 1863). They are designated as* N^{o} *in Tischendorf's* GREEK TESTAMENT, *seventh edition (1859). Four more leaves, belonging to Archbishop Porfiri and the Archimandrite Antony, are cited by* Tischendorf *in his last critical edition on 2 Cor. iv. 4–6; Col. iii. 5–8; 1 Thess. ii. 9–13, iv. 6–10. Still more recently nine new leaves have been discovered at Mount Athos. Their text, containing parts of 2 Corinthians and Galatians, has been published by* Duchesne *in the* ARCHIVES DES MISSIONS SCIENT. ET LIT., *3^{e} sér., tom. iii. p. 420 ff., Paris, 1876.*

I: Codex Tischendorfianus II., at St. Petersburg, designates a manuscript in which, under later Georgian writing, there are twenty-eight palimpsest leaves of seven different codices, containing fragments of the New Testament, as follows,— I^{1}, of John xi., xii., xv., xvi., xix. I^{2}, of 1 Cor. xv., xvi.; Tit. i.; Acts xxviii. I^{3}, of Matt. xiv., xxiv., xxv., xxvi.; Mark ix., xiv. I^{4}, of Matt. xvii.–xix. I^{5}, of Acts ii., xxvi. I^{6}, of Acts xiii. I^{7}, of Luke vii., xxiv. I$^{1\cdot2\cdot3}$ are of the fifth century; I$^{4\cdot7}$, of the sixth; I$^{5\cdot6}$, of the seventh. The text of I$^{1\cdot2\cdot3\cdot4\cdot7}$ has a close affinity with ℵ A B C D L. Published by Tischendorf *in his* MON. SACR. INED. N. C., *vol. i. (1855).*

I^{b} (formerly N^{b}, beginning of fifth century), four palimpsest leaves in the British Museum, containing, under two layers of Syriac writing, fragments of seventeen verses of John xiii. and xvi. Deciphered by Tischendorf and Tregelles, and published by the former in his MON. SACR. INED. N. C., *vol. ii. (1857).*—E. A.]

K (1): Codex Cyprius of the Gospels, complete (middle or end of ninth century); now in Paris. Collated by Tischendorf (1842) and Tregelles (1849 and 1850).

K (2): Codex Mosquensis of the Catholic and Pauline Epistles (ninth century); brought from Mount Athos to Moscow. Lacks a part of Romans and 1 Corinthians. Collated by Matthæi.

L (1): Codex Regius of the Gospels (eighth century), now in Paris, almost complete. Closely related to ℵ and B and the text of Origen. Published by Tischendorf *in his* MON. SACR. INED., *1846.*

L (2): Codex Angelicus or Passionei of the Acts and Catholic Epistles (formerly G), and of the Pauline (formerly I) (ninth century), now in the Angelica Library of the Augustinian monks at Rome. Contains Acts vii. 10 to Heb. xiii. 10. Collated by Tischendorf (1843) and Tregelles (1845).

M (1): Codex Campianus of the Gospels, complete (end of ninth century), now in Paris. Copied and used by Tischendorf (1849).

M (2): Codex Ruber of the Pauline Epistles (ninth century). Two folio leaves at Hamburg (Heb. i 1–iv. 3, xii. 20–xiii. 25), and two at London (1 Cor. xv. 52–2 Cor. i. 15; 2 Cor. x. 13–xii. 5). Written in red. Edited by Tischendorf *in* ANECDOT. SACR. ET PROF., *1855, and, with a few corrections, 1861.*

N (1): Codex Purpureus (end of the sixth century), a beautiful Gospel manuscript written on the thinnest vellum, dyed purple, with silver letters (the abbreviations Θ C, K C, etc., in gold; four leaves in London, two in Vienna, six in the Vatican, and thirty-three in the Monastery of St. John in Patmos. Tischendorf used in his eighth edition of the New Testament the readings of the thirty-three Patmos leaves transcribed by John Sakkelion, containing Mark vi. 53–xv. 23, with some gaps. These have since been published by Duchesne *in the* ARCHIVES DES MISSIONS SCIENTIFIQUES, *3^{e} sér., tom. iii. (1876).*

N (2): Two leaves (ninth century), containing Gal. v. 12–vi. 4 and Heb. v. 8–vi. 10. Brought by Tischendorf to St. Petersburg.

N^{b}: The manuscript now marked by Tischendorf I^{b}.

O (1): Eight leaves (ninth century), containing a part of John i. and xx., with scholia. Now in Moscow (S. Syn. 120). Edited by Matthæi *(1785), and, after him, by* Tregelles, COD. ZACYNTHIUS *(1861), Appendix.*

O (2): Two leaves (sixth century), containing 2 Cor. i. 20–ii. 12. Brought from the East to St. Petersburg by Tischendorf in 1859.

O^{a} O^{b} O^{c} O^{d} O^{e} O^{f}: Psalters or other manuscripts, containing some or all of the hymns of Luke's Gospel (i. 46 ff., 68 ff., ii. 29 ff.). O^{a} is at Wolfenbüttel (ed. Tischendorf, ANECD.

SACR. ET PROF., *1855*). O^b *at Oxford.* O^c *at Verona, the Greek text in Roman letters* (*ed.* Bianchini, *1740*). O^d *at Zürich, on purple vellum in silver letters* (*ed.* Tischendorf, MON. SACR. INED. N. C. *vol. iv.*). O^e *and* O^f *at St. Gall and St. Petersburg* (*collated by Tischendorf*). O^c *is of the sixth century;* O^d, *of the seventh;* O^{abef}, *of the ninth.*

O^b: *of the Pauline Epistles, a leaf* (*sixth century*), *which imperfectly presents Eph. iv. 1–18. Collated by Tischendorf at Moscow in 1868.*

P (*1*): *Codex Guelpherbytanus I.* (*sixth century*), *a palimpsest at Wolfenbüttel, containing portions of all the Gospels* (*518 verses*). *Edited by* Tischendorf (MON. SACR. INED. N. C., *vol. vi., 1869*).

P (*2*): *Codex Porfirianus of the Acts, Epistles, and Apocalypse* (*ninth century*), *a palimpsest with few hiatus; the text is particularly good in the Apocalypse. Belongs to Archbishop Porfiri of St. Petersburg. Edited by* Tischendorf, *vol. vi.*

Q (*1*): *Codex Guelpherbytanus II.* (*fifth century*), *a fragmentary palimpsest of Luke and John; now at Wolfenbüttel. Edited by* Tischendorf, *vol. iii., 1860.*

Q (*2*): *Porfirianus* (*fifth century*) *papyrus fragments of 1 Cor. i. 17–20; vi. 13–38; vii. 3, 4, 10–14.* Tisch. *collator.*

R: *Codex Nitriensis* (*sixth century*), *a fragmentary palimpsest of Luke from a monastery in the Nitrian Desert; now in the British Museum. Collated by Tregelles* (*1854*), *and ed. by* Tischendorf (MON. SACR. INED. N. C., *vol. ii., 1857*).

[*R* (*2*): *A palimpsest leaf at Grotta Ferrata* (*seventh cent. ?*), *containing 2 Cor. xi. 1–9; publ. by* Cozza, *Rome, 1867.*]

S: *Codex Vaticanus 354* (*A.D. 949*), *a complete manuscript of the Gospels. Collated by Tischendorf for the eighth edition of his Greek Testament.*

T: *Codex Borgianus I.* (*fifth century*), *now in the College of the Propaganda in Rome, fragments of Luke xxii., xxiii., and John vi.-viii., the Greek text accompanied by a Sahidic version. The fragments of John were published by* Giorgi *in 1789. Those of Luke were first collated by B. H. Alford.*

T^{woi}: *Fragments of Luke xii. 15–xiii. 32, John viii. 23–32, formerly owned by Woide, and published by* Ford *in his* APPEND. COD. ALEX. (*1799*). *Similar to the preceding, but shown by Lightfoot to belong to a different manuscript.*

T^b: *Fragments of the first four chapters of John* (*sixth century*), *now at St. Petersburg.*

T^c: *A fragment of Matthew* (*xiv. 19–xv. 8*), *resembling the above.*

T^d: *Fragments of a Greek-Sahidic Evangelistary* (*seventh century*) *found by Tischendorf* (*1866*) *among the Borgian manuscripts at Rome. Contains Matt. xvi. 13–20; Mark i. 3–8, xii. 35–37; John xix. 23–27, xx. 30–31.*

[T^e: *A bit of an Evangelistary, of about the sixth century, from Upper Egypt, now in the Library of the University of Cambridge, England. It contains Matt. iii. 13–16. Readings given in the Postscript to Tregelles's Greek Testament, p. 1070.*—E. A.]

U: *Codex Nanianus* (*end of ninth or beginning of tenth century*), *now in Library of St. Mark, Venice. Contains the Gospels complete. Collated by Tischendorf and Tregelles.*

V: *Codex Mosquensis of the Gospels to John vii. 39* (*ninth century*), *almost complete. Written at Mount Athos. Matthæi collated and described it in 1779.*

Wa and Wb: *The former designates two leaves, with fragments of Luke ix., x., in the National Library at Paris, probably of the eighth century. Edited by* Tischendorf *in his* MONUM. SACR. INED., *1846. The latter is a palimpsest of fourteen leaves found by Tischendorf at Naples, and fully deciphered by him in 1866.*

Wc: *Three leaves* (*ninth century*), *containing Mark ii. 8–16, Luke i. 20–32, 64–79; now at St. Gall. Edited by* Tischendorf, MON. SACR. INED., N. C., *vol. iii.* (*1860*).

Wd: *Fragments of Mark vii., viii., ix.* (*ninth century*), *found in the* BINDING *of a volume in the Library of Trinity College, Cambridge. The readings are remarkable.*

We: *A fragment containing John iv. 9–14, discovered in 1865 in the Library of Christ Church College at Oxford. Closely resembles O, and is perhaps a part of the same manuscript. Alford calls it Frag. Ath. b; and his Frag. Ath. a, containing John ii. 17–iii. 8, found by P. E. Pusey in the cover of a manuscript at Mount Athos, probably belongs to the same Codex.*

Wi: *So we may designate a palimpsest leaf* (*ninth century*), *containing Mark v. 16–40, found by Mr. Vansittart in Cod. 192 of the Acts* (*see* Scrivener, INTROD., *2d ed. p. 147*).

X: *Codex Monacensis of the Gospels, fragmentary* (*end of ninth or beginning of tenth century*). *Now in the Munich University Library. Collated by Tischendorf and Tregelles.*

Y: *Codex Barberini of the Gospel of John, fragmentary* (*eighth century*). *Now in the Library of the Prince Barberini at Rome.* Tischendorf *published it in* MON. SACR. INED., *1846.*

Z: *Codex Dublinensis rescriptus* (*sixth century*), *one of the chief palimpsests extant; with numerous fragments from Matthew. Now in Trinity College, Dublin. Barrett published a faulty facsimile* (*1801*); *Tregelles supplemented his edition in 1863; and it has lately been re-edited with great care by* T. K. Abbott, PAR PALIMPSESTORUM DUBLINENSIUM, *London, 1880.*

Γ: *Codex Tischendorfianus IV., brought by Tischendorf from the East, and bought of him for the Bodleian Library, Oxford, in 1855. In 1859 he brought from the same monastery ninety-nine more leaves, unfortunately in St. Petersburg, which, with those at Oxford, make a nearly complete copy of the Gospels.* [*The subscription at the end of the Gospel of John gives an indiction which may belong to the year 844, 889, 934, or 979. Tischendorf favors the first; Gardthausen* (PALÆOGR., *p. 404 f.*), *the last of these dates.*]

Δ: *Codex Sangallensis of the Gospels* (*ninth century*), *complete* (*lacking one leaf*), *with a Latin interlinear translation, somewhat conformed to the Vulgate. Published in facsimile by Rettig in 1836. It was originally a part of the same manuscript as G* (*3*), *written, probably, by Irish monks in the Monastery of St. Gall, Switzerland.*

Θ^a: *Codex Tischendorfianus I.* (*seventh century*), *now in the Leipzig University Library, containing fragments of Matt. xiii., xiv., xv. Found by* Tischendorf *in the East in 1844, and published in his* MON. SACR. INED., *1846. A few lines of Matt. xii. were also discovered in 1853, and published in his* MON. SACR. INED., N. C., *vol. ii.* (*1857*).

Θ^b: *Six leaves* (*sixth or seventh century*), *fragments of Matt. xxii., xxiii., and Mark iv., v. Brought by Tischendorf to St. Petersburg in 1859.*

Θ^c: *Two folio leaves* (*sixth century*), *with Matt. xxi. 19–24, and John xviii. 29–35. Tischendorf brought the first, and Archbishop Porfiri the second, to St. Petersburg.*

Θ^d: *A fragment* (*eighth century*) *of Luke xi. 37–45. Brought to St. Petersburg by Tischendorf.*

Θ^e: *A fragment* (*sixth century*) *of Matt. xxvi. 2–7, 9.*

Θ^f: *Fragments* (*sixth century*) *of Matt. xxvi., xxvii., and Mark i., ii.*

Θ^g: *A fragment* (*sixth century*) *of John* (*vi. 13–24*), *similar to O* (*2*).

Θ^h: *Græco-Arabic fragments* (*ninth century*) *of Matt. xiv. and xxv., which, together with* Θ^{efg}, *belong to the collection of Archbishop Porfiri, in St. Petersburg.*

Λ: *Codex Tischendorfianus III.* (*ninth century*), *Luke and John complete, with occasional scholia in uncials on the margin, partly of a critical kind. Now in the Bodleian Library, Oxford; collated by Tischendorf* (*who brought it from the East*) *and Tregelles. The portion of this manuscript containing Matthew and Mark is written in* CURSIVE *characters, and was brought by Tischendorf to St. Petersburg in 1859.*

Ξ: *Codex Zacynthius* (*eighth century*), *a palimpsest containing Luke i. 1–xi. 33, with some gaps; brought from the Island of Zante, and presented in 1821 to the British and Foreign Bible Society, London; deciphered and published by* Tregelles *in 1861. The text, which is very valuable, is surrounded by a commentary.*

Π: *Codex Petropolitanus of the Gospels* (*ninth century*), *complete, excepting seventy-seven verses. Brought to St. Petersburg by Tischendorf from Smyrna.*

[Σ: *Codex Rossanensis* (*sixth century*), *containing Matt. i. 1–Mark xvi. 14, and belonging to the chapter of the Cathedral Church at Rossano, is written on very fine purple vellum in silver letters, with the three first lines in both columns, at the beginning of each Gospel, in gold. It is adorned with eighteen remarkable pictures in water-colors, representing scenes in the gospel history, with forty figures of the prophets of the Old Testament. Its miniatures bear a striking resemblance to those of the celebrated Vienna purple manuscript of Genesis. It numbers a hundred and eighteen leaves, some of which have been much injured by dampness. It originally contained the four Gospels. The text, as well as the writing, resembles that of Codex N of the Gospels. The writing is still more similar to that of the Zürich Psalter* (*seventh century*) (*published by Tischendorf in his* MON. SACR. INED. N. C., *vol. iv.*), *but may be a little older. This precious relic was discovered in the spring of 1879, at Rossano in Calabria* (*Southern Italy*), *by Dr. Gebhardt of Göttingen and Professor Harnack of Giessen, who have published a full description of it, with two facsimiles of the writing and outline sketches of the miniatures, in an elegant quarto entitled,* EVANGELIORUM CODEX GRÆCUS PURPUREUS ROSSANENSIS, *Leipzig, 1880. Its text seems to hold a position about midway between that of the older uncials and those of the ninth and tenth centuries, agreeing most remarkably with N, often with* A Δ Π, *or with D and the Old Latin, against the mass of later manuscripts.*—E. A.]

Besides the UNCIAL, *there are over six hundred* CURSIVE *manuscripts of the Gospels, varying in date from the ninth to the sixteenth centuries; above three hundred Evangelistaries, of which about sixty are uncials, the majority of these, however, written between the tenth and twelfth centuries; more than two hundred manuscripts of the Acts and Catholic Epistles; nearly three hundred manuscripts of the Pauline Epistles; over a hundred cursive manuscripts of the Apocalypse; and eighty Lectionaries* (*Praxapostoli*), *with readings from the Acts and the Epistles, but none older than the tenth century. The following is a list of some of the most valuable cursives:*—

1: *The Gospels, Codex Basil., A. N. IV. 2* (*tenth century*), *collated by Wetstein, recently by C. L. Roth and Tregelles.*

13: *The Acts and Catholic Epistles, identical with No. 33 of the Gospels.*

17: The Pauline Epistles, identical with No. 33 of the Gospels.
31: The Acts and Catholic Epistles, identical with No. 69 of the Gospels.
33: The Gospels (Acts 13, Paul 17), Cod. Colbert. 2844 (eleventh century). Collated by Griesbach, and laboriously by Tregelles in 1850.
37: The Pauline Epistles, identical with No. 69 of the Gospels.
47: The Pauline Epistles, Cod. Bodl. Roe 16 (eleventh or twelfth century). Collated by Tregelles.
61: Acts and Catholic Epistles, Cod. Tischendorf. in the British Museum, dated April 20, 1044. Collated by Tischendorf, who discovered it, Tregelles, and Scrivener. Formerly called lo^{ti}*, i.e., londinensis tischendorfianus.*
69: The Gospels (Acts 31, Paul 37), Cod. Leicestrensis (eleventh century), collated by Tregelles (1852) and Scrivener (1855). This manuscript, together with 13, 124, 346, of the Gospels, are regarded as derived from an uncial archetype resembling codex D.
95: Apocalypse, Cod. Parham. 17 (twelfth or thirteenth century), collated by Scrivener.

[The *number* of *uncial manuscripts* of the New Testament, ranging in date from the fourth to the tenth century, is seventy-seven. (In this reckoning, six Psalters, containing the hymns, Luke i. 46–55, 68–79, ii. 29–32, and designated by Tischendorf as O^{abcdef}, are not counted; nor are the Church Lesson-Books — Evangelistaries and Praxapostoli — included.) About half of these seventy-seven manuscripts, however, are mere fragments, containing but a few verses, or at most a few chapters. They may be arranged as follows, with reference to their probable *date:* —

Cent. IV., 2: ℵ with *the whole New Testament*; B, *Gospels, Acts, Catholic Epistles,* and *Pauline Epistles* (mutilated).
Cent. V., 10: *New Testament,* A C; *Gosp.,* Q | I$^{1.3}$ I^{b} T T^{woi} (or T^{a}); mere fragments, I^{2}; *Paul,* Q.
Cent. VI., 20: *Gosp. and Acts,* D; *Gosp.,* N P R Z Σ (perhaps seventh century) | I$^{4.7}$ T^{b} T^{c} T^{e} Θ^{c} Θ^{e} Θ^{f} Θ^{g}; *Acts,* E; *Paul,* D | H | O O^{b}.
Cent. VII., 8 small fragments: *Gosp., Acts, Paul,* F^{a}; *Gosp.,* T^{d} Θ^{a} Θ^{b}; *Acts,* G I$^{5.6}$; *Paul,* R (Tisch.; O^{c}, Hort).
Cent. VIII., 8: *Gosp.,* E L | Ξ | W^{a} W^{b} Y Θ^{d}; *Apoc.,* B.
Cent. IX., 25: *Gosp.,* K M | F V X Γ Δ Λ Π | O W^{c} W^{d} W^{e} W^{f} Θ^{h}; *Acts, Epp., Apoc.,* P; *Acts, Epp.,* L; *Cath. and Paul. Epp.,* K; *Acts,* G^{b} H; *Paul,* E F G | M N.
Cent. X., 4: *Gosp.,* S U | G H.

The mark | is here used to separate complete from imperfect manuscripts, or the larger fragments from those containing less than two hundred verses.

In reference to the *contents* of the uncials, we may observe that only one, ℵ, comprises the whole New Testament: only five others contain more than half of it; viz., A B C D of the Gospels and Acts, and P of the Acts, Epistles, and Apocalypse. They are distributed, according to the principal divisions of the New Testament, as follows: —

Of the Gospels there are 55. (*a*) Complete, or nearly so, 10: ℵ B K M S U | E L Δ Π; (*b*) containing the larger part, 10: A C D Γ | F G H V X Λ; (*c*) considerable portions, but less than half, 7: N P Q R Z Ξ Σ (Matt., Mark); (*d*) less than two hundred verses, 28: T T^{b} W^{b} Y | F^{a} I$^{1.3.4.7}$ I^{b} O T^{woi} T^{cde} W^{acdef} Θ^{abcdefgh}.

Acts, 15. (*a*) Complete, or nearly so, 4: ℵ A B | E; (*b*) larger part, 5: C D H L P; (*c*) small fragments, 6: F^{a} I$^{2.5.6}$ G G^{b}.

Catholic Epistles, 7. (*a*) Complete, 5: ℵ A B K L; (*b*) larger part, 2: C P.

Pauline Epistles, 20. (*a*) Complete, or nearly so, 3: ℵ | D L; (*b*) larger part, 8: A B C E F G K P; (*c*) fragments, 9: H M | F^{a} I^{2} N O O^{b} Q R (or O^{c}).

Apocalypse, 5. (*a*) Complete, 3: ℵ A B; (*b*) larger part, 2: P | C.

In reference to the *character of their text*, Tischendorf classifies the uncials as follows: in the Gospels the *oldest form of the text*, predominantly Alexandrine in its coloring, is found, though with many differences, in ℵ A B C D I$^{1.3.4.7}$ I^{b} L P Q R T^{abc} X Z Δ Θ^{c} Θ^{g} Ξ; next to these stand F^{a} N O [Σ] W^{abc} Y Θ^{abef}. A *later form of the text*, in which the Asiatic coloring prevails, is presented by E F G H K M S U V Γ Δ Π Θ^{h}, among which E K M Γ Λ Π Θ^{h} incline most toward the first class. For the Acts and Catholic Epistles, ℵ A B C give the oldest text, to which, in the Acts, D I approach, and, less closely, E G; also, in the Catholic Epistles (except 1 Pet.), P; while in the Acts, H L P [G^{b}], and, in the Catholic Epistles, K L, come nearest to the later form of the text. In the Pauline Epistles the oldest text is represented by ℵ A B C H I^{2} O Q [R], with the Græco-Latin manuscripts, D F G; M P approach this; while K L N stand nearest to the more recent text. The text of the Apocalypse appears in its oldest form in ℵ A C, to which P comes nearer than B.

Tregelles exhibits the "genealogy of the *text*" and affinities of the manuscripts in the Gospels in the following form: —

WESTERN.	ALEXANDRINE.	BYZANTINE.
	B ℵ Z	
D		
	C L Ξ 1.33	
	P Q T R I N	A
	X Δ 69	K M H
		E F G S U, etc.

Westcott and Hort attach a superlative value to B. — The same manuscript may differ in character in different parts of the New Testament: thus, A is not so excellent in the Gospels as elsewhere; Δ is specially good in the Gospel of Mark; ℵ and D agree most closely in the Gospel of John; the cursive 1 is remarkably valuable in the Gospels, but not so in the rest of the New Testament. — E. A.]

[2. *History of the Printed Text.* — For more than half a century after the invention of printing, the original text of the New Testament remained unpublished. The credit of first printing it belongs to Cardinal Ximenes de Cisneros, Archbishop of Toledo, who made it tom. V. of his great Polyglot Bible, printed at Alcalá, in Spain (Latin *Complutum*, hence the name *Complutensian* Polyglot), in 6 vols. folio (1514–17). The manuscripts depended upon were comparatively modern and of inferior value. Though the volume is dated June 10, 1514, the New Testament was not *published* before 1521 or 1522, and thus was preceded by the Greek-Latin New Testament of 1516, published by Froben of Basel, and edited by Erasmus. He used as the basis of his text in the Gospels an inferior Basel manuscript of the fifteenth century (cod. 2), and one of the thirteenth or fourteenth century in the Acts and Epistles (cod. 2). With these he collated more or less carefully one other manuscript of the Gospels (cod. 1), two in the Acts and Catholic Epistles (codd. 1 and 4), and three in the Pauline Epistles (codd. 1, 4, 7). The oldest of these (cod. 1, tenth century) has a good text in the Gospels; but Erasmus made very little use of it: the others are comparatively modern, and poor. For the Revelation he had only a single

manuscript of the twelfth century, wanting the last six verses, which he *translated* into Greek from the Latin Vulgate. In various other places in the Revelation he followed the readings of the Vulgate in opposition to the Greek, as he did in a few cases elsewhere. The result of the whole is, that in more than twenty places the Greek of the *textus receptus*, which is derived ultimately in the main from the fourth edition of Erasmus, is supported by the authority of *no known Greek manuscript whatever*. The first edition of Erasmus was sped through the press with headlong haste ("præcipitatum fuit verius quam editum," as Erasmus himself says) in order that the publisher, Froben, might get the start of the Complutensian. It consequently swarms with errors. A more correct edition was issued in 1519: Mill observed about four hundred changes in the text. For this and later editions, one additional manuscript (cod. 3) was used in the Gospels, Acts, and Epistles. In the third edition (1522) the changes were much fewer; but it is noted for the introduction of 1 John v. 7 from the Codex Montfortianus (sixteenth century). In the fourth edition (1527) the text was altered and improved in many places, particularly in the Revelation, from the Complutensian Polyglot. That of the fifth (1535) and last (Erasmus died in 1536) hardly differs from the fourth. — The next editions which call for notice are those of the great printer and scholar, Robert Stephens (Estienne, Stephanus), published at Paris in 1546, 1549 (the beautiful "*O mirificam*" editions, in 16mo), 1550 (a magnificent folio, *editio regia*), and Geneva, 1551 (16mo), in the last of which our present division into verses was first introduced into the Greek text. (The first edition of the whole Bible which contains this verse-division was Robert Stephens's edition of the Latin Vulgate in 1555, *not* 1548 as is often erroneously stated.) His Greek Testament of 1550, notwithstanding its array of various readings in the margin from fifteen manuscripts and the Complutensian Polyglot, is mainly founded on the fourth or fifth edition of Erasmus: Scrivener has noted a hundred and nineteen places in which he differs from all of his manuscripts. The text of the edition of 1551 varies but slightly from that of 1550. — The four folio editions of Theodore Beza (1519–1605), Geneva (1565–82–88 or 89, and 1598), as well as his five 8vo editions (1565–67–80–90, 1604), follow, for the most part, Stephens's editions of 1550 or 1551, with changes here and there, many of which are not improvements. Stephens's edition of 1550 is commonly spoken of in England as the *textus receptus;* but on the Continent the first Elzevir edition, printed at Leyden in 1624, has generally received that designation. The expression is borrowed from the preface to the second Elzevir edition (1633), in which we find the words, "Textum ergo habes, nunc ab omnibus receptum." The text of the seven Elzevir editions (1624–33–41, Leyden; 1656–62–70–78, Amsterdam), among which there are a few slight differences, is made up almost wholly from Beza's *smaller* editions of 1565 and 1580 (Reuss): its editor is unknown. The *textus receptus*, slavishly followed, with slight diversities, in hundreds of editions, and substantially represented in all the principal modern Protestant translations prior to the present century, thus resolves itself essentially into that of the last edition of Erasmus, framed from a few modern and inferior manuscripts and the Complutensian Polyglot, in the infancy of biblical criticism.

The editions which follow from 1657 to 1830, with the exception of that of Griesbach, are mainly important, as regards the text, for their accumulation of critical materials. In Walton's Polyglot (London, 1657), Stephens's Greek text of 1550 was accompanied by the Vulgate, Peshito Syriac, Ethiopic, Arabic, and in parts of the New Testament, other ancient versions, with a critical apparatus including the readings of Codex A, D (1), D (2), Stephens's margin, and eleven cursive manuscripts collated by or for Archbishop Ussher. In Bishop Fell's edition (Oxford, 1675), who reprinted substantially the Elzevir text, other authorities, including readings of the Coptic and Gothic versions, are given in the notes, though the titlepage, "ex plus 100 *MSS. codicibus*," is very misleading. — The edition of John Mill (1645–1707), Oxford, 1707, fol. (improved and enlarged by Küster, Amsterdam and Leipzig, also Rotterdam, 1710), the work of thirty years, marks an epoch in the history of textual criticism by its vast additions to the store of critical material through the collation of new manuscripts, the collection of readings from the ancient versions, and especially from the quotations found in the writings of the Christian Fathers, and by its very learned and valuable Prolegomena. Mill gave his judgment on many readings in his notes and Prolegomena, but did not venture to form a text of his own, reprinting Stephens's text of 1550 without intentional variation. — The projected edition of the Greek Testament and Latin Vulgate in parallel columns, by the illustrious critic, Richard Bentley, deserves a brief notice. Proposals for printing were issued in 1720, and a large amount of materials collected at great expense, including a collation of Codex B (published by Ford in 1799); but the work was never completed. It was to have been founded on the oldest Greek and Latin manuscripts, compared with the principal ancient versions and the quotations in the Fathers of the first five centuries. See A. A. Ellis, *Bentleii Critica Sacra*, 1862. — John Albert Bengel's (1687–1752) edition, Tübingen, 1734, 4to, while it had the advantage of some new manuscripts, was specially valuable for its discussions and illustrations of the principles of criticism, and its classification of manuscripts; but, except in the Apocalypse, he did not dare to introduce into his text any reading, even though he believed it unquestionably genuine, which had not previously appeared in some printed edition. His judgment of the value of different readings was, however, given in the margin. — The magnificent edition of John James Wetstein (1693–1754), 2 vols. fol., Amsterdam, 1751–52, the work of forty years, greatly enlarged the store of critical material by extensive collation of manuscripts and researches into the quotations of the Fathers, and by his description of this material in very valuable and copious Prolegomena, reprinted, with additions by Semler, Halle, 1764. He gives also the readings of the chief printed editions which preceded him, and describes them fully. He in-

troduced the present method of denoting the uncial manuscripts by Roman capitals, and the cursives and lectionaries by Arabic figures. Besides the critical matter, his edition is a thesaurus of quotations from ancient Greek and Latin and rabbinical authors, illustrating the phraseology of the New Testament, or containing passages more or less parallel in sentiment. Bishop Marsh calls it "the invaluable book." His publisher insisted on his reprinting the *textus receptus* (substantially that of the Elzevirs); but he gives his critical judgment in the margin and the notes. — Other editions to be briefly mentioned are those of F. C. Alter, Vienna, 1786–87, giving the readings of twenty-two Vienna manuscripts and of four manuscripts of the Slavonic version; of Andrew Birch, *Quatuor Evangelia Græce*, Copenhagen, 1788, 4to, and *Variæ Lectiones*, 1798, 1800, 1801, exhibiting the readings of many manuscripts collated in the libraries of Italy, Spain, and Germany, by himself and others; and of C. F. Matthæi, *Nov. Test. Gr. et Latine* (Vulg.), Riga, 1782–88, in 12 vols. 8vo, also *Nov. Test. Græce*, Wittenberg, etc., 1803–07, in 3 vols. 8vo, for which over a hundred manuscripts were used, mostly from the Library of the Holy Synod at Moscow. Matthæi was a careful collator, but a very poor critic; and his manuscripts generally were of inferior quality.

The first edition of John James Griesbach (1745–1812) had been published in 1774–75 (the first three Gospels in synopsis); but we need consider only the second, Halle, 1796–1806, 2 vols. 8vo, in which, though not wholly freed from the fetters of the *textus receptus*, he first made really good use of the materials gathered by his predecessors, and augmented by his own collections. A manual edition was issued at Leipsic in 1805[–06], the text of which, differing somewhat from that of the larger edition, expresses his later critical judgment. Following in the track of Bengel and Semler, Griesbach sought to simplify the process of criticism by classifying his manuscripts and other authorities. He made three classes or recensions, — the Alexandrian, the Western, and the Constantinopolitan or Byzantine, — to the latter of which the mass of later and inferior manuscripts belongs. Though his system is not now accepted in its details, much truth lay at the bottom of it. His principles of criticism were sound; and in his application of them he displayed rare skill and tact. In 1827 a third edition of the first volume of his Greek Testament was published, with important additions, under the editorship of Dr. David Schulz. Griesbach's *Symbolæ criticæ* (Halle, 1785–93), and *Commentarius criticus* (on Matthew and Mark), part i., ii., with *Meletemata critica* (prefixed to part ii.), Jena, 1798–1811, are still valuable. — A number of manual editions founded on that of Griesbach, but inclining more to the "received text," as those of H. A. Schott (Leipz., 1805–13–25–39), with a good Latin translation; G. C. Knapp (Halle, 1797, 1813–24–29–40), with a useful *Commentatio isagogica*, or Introduction, and carefully punctuated and divided; J. A. H. Tittmann (ster. Leipz., 1820, 1828, 16mo; 1824, 1831, 8vo), Aug. Hahn (Leipz., 1840, 1841, revised ed. 1861), reprinted at N.Y., 1842, by Dr. Edward Robinson; K. G. W. Theile (ster. Leipz., 1844, 11th ed. 1875, by O. von Gebhardt), with the variations of the chief modern editors, parallel passages, etc.; also S. T. Bloomfield's *Gr. Test. with English Notes* (London, 1832, 9th ed., 1855, 2 vols. 8vo), mark no progress in criticism beyond Griesbach, but rather a retrograde movement. — The same is true of the large edition of the Catholic scholar, J. M. A. Scholz (Leipzig, 1830–36, 2 vols. 4to), whose extensive travels and researches in libraries enabled him to add a very large number of new manuscripts (according to Scrivener, 616) to the list of those previously known. But of these, only thirteen were collated entire; a few others in the greater part; many in only a few chapters; many more simply inspected, or only enrolled in the list. He was a poor critic, and as an editor and collator incredibly careless. He divided his manuscripts into two classes or recensions, — the Alexandrian and the Constantinopolitan, giving the preference to the latter. But in applying his system he was happily inconsistent, particularly in his second volume, and at a later period of his life (1845) abandoned it. His edition met with no favor from intelligent scholars; but in England, where biblical criticism was at its lowest ebb, it was welcomed and praised by many, and its text reprinted.

A new period in the history of textual criticism was inaugurated by the appearance (Berlin, 1831) of a small edition of the Greek Testament by the distinguished classical scholar Charles Lachmann (1793–1851), followed by a larger edition in which the authorities for the Greek text were supplied by Philip Buttmann, with the Latin Vulgate in the lower margin critically edited from Codd. Fuldensis, Amiatinus, and other manuscripts (Berlin, 1842–50, 2 vols. 8vo). Lachmann's aim in these editions was not to reproduce the original text according to his best judgment (for this he deemed conjectural criticism to be necessary in some cases), but to present as far as possible on purely documentary evidence the text current in the Eastern churches in the fourth century, as a basis for criticism. He paid no attention to the *textus receptus*, and used no cursive manuscripts, but founded his text wholly on *ancient* authorities, viz., Codd. A B C D P Q T and Z of the Gospels, A B C D E (2) in the Acts and Catholic Epistles, A B C D (2) G H in the Pauline Epistles, and A B C in the Apocalypse, with the Latin Vulgate, and Codd. *a* (Vercellensis, fourth century), *b* (Veronensis, fifth century), and *c* (Colbertinus, eleventh century) of the Old Latin, for the Gospels, besides the Latin versions of the Græco-Latin manuscripts in the above list, viz., D, D (2), E (2), G (2), also of E (3): of the Fathers he used Irenæus, Origen, Cyprian, Hilary of Poitiers, Lucifer of Cagliari, and in the Apocalypse, Primasius. His attempted task was not fully accomplished, partly because the text of some of the most important manuscripts which he used (B C P Q, and the Latin Codex Amiatinus) had been but very imperfectly collated or edited, partly because the range of his authorities was too narrow, and partly because he was sometimes, apparently at least, inconsistent in the application of his principles. But he was the first to found a text wholly on *ancient* evidence (Griesbach disregarded what he deemed unimportant variations from the received text); and his editions, to which

his eminent reputation as a critic gave wide currency, especially in Germany, did much toward breaking down the superstitious reverence for the *textus receptus* which had long prevailed. — We come now to the editions of TISCHENDORF and TREGELLES, of whom biographical notices will be found under their names. Through their combined labors we have a solid basis for a *completely* critical edition of the Greek Testament in the accurate knowledge, not possessed before, of all our manuscripts of the oldest class (not including lectionaries), comprising many newly discovered, among them the Sinaitic of the fourth century. Tischendorf (1815–74) spent about eight years of his life in travels in search of manuscripts, for which he visited the East three times (in 1844, 1853, and 1859), or in collating with extreme care, or transcribing and preparing for publication, the most important of those in the various libraries of Europe which were before known, but had not been published or thoroughly examined. The following uncial Greek manuscripts (see the list above) were *discovered* by Tischendorf: ℵ G (2) $I^{1.2.3.4.5.6.7}$ N (2) O^{a} O (2) $T^{b\,d}$ Γ $\Theta^{a\,b\,c\,d}$ Λ Π = 21; — *first used* by him: F^{a} I^{b} N $O^{b\,c\,d\,e\,f}$ O^{b} (2) P (2) Q (2) R R (2) $T^{a\,c}$ $W^{b\,c\,d\,e}$ $\Theta^{c\,f\,g\,h}$ = 23: — *published:* ℵ B B (2) C D (2) E (2) F^{a} $I^{1.2.3.4.5.6.7}$ I^{b} L M (2) N in part, O^{a} P P (2) Q R $W^{a\,c}$ Y Θ^{a} = 27: — *transcribed:* H (3) M O Π = 4: — *collated:* E F (2) G H H (2) K L (2) O^{b} (2) S U X Γ Λ = 13. (See Dr. C. R. Gregory's *Prolegomena* to Tischendorf's *N. T. Gr.* ed. 8va, p. 31.) His editions of the texts of biblical manuscripts (including some of the Septuagint) comprise no less than seventeen large quarto and five folio volumes, not including the *Anecdota Sacra et Profana* (1855, new edition 1861), or the *Notitia editionis Cod. Sinaitici* (1860), two quarto volumes containing descriptions or collations of many new manuscripts; and many of his collations, or copies of manuscripts, remain unpublished. The *titles* of his various writings, most of them relating to biblical criticism, fill twelve octavo pages of Gregory's *Prolegomena.* His principal editions of the Greek Testament are those published at Leipzig in 1841 [1840], promising as a first essay, but of no special importance except for the refutation, in the Prolegomena, of Scholz's theory of recensions; 1849, in which the critical apparatus was much enlarged, and the text settled on the basis of ancient authority, generally with good judgment; 1859 [1855–58], 2 vols., reckoned as "editio septima critica maior," in which very large additions were made to the critical apparatus, not only from manuscripts, Greek and Latin, but from the quotations in the writings of the Christian Fathers; and the evidence was for the first time fully stated, both for and against the readings adopted. In the first volume, Tischendorf, influenced perhaps by Scrivener, showed a tendency to allow greater weight to the later uncials and cursives than he had done in his edition of 1849; but he soon found that he was on the wrong track: and on the whole, if we include orthographical changes, his edition of 1859 differs more widely from the "received text" than that of 1849. Its publication was immediately followed by Tischendorf's third journey to the East, and the discovery of the great Sinai manuscript, together with the acquisition of much other new critical material. After the publication of the Codex Sinaiticus in 1862, in a magnificent edition in four volumes folio, in facsimile type, with twenty-one plates of actual facsimiles, at the expense of the Russian Government, the edition being limited to three hundred copies, he issued in 1863, in 4to, his *Novum Testamentum Sinaiticum,* in ordinary type, but representing the manuscript line for line, with full Prolegomena, and his *N. T. Gr. ex Sinaitico Codice, Vaticana itemque Elzeviriana lectione notata,* in 1865, 8vo, with a supplement of additions and corrections in 1870. After some other publications, particularly the second edition of his *Synopsis evangelica* in 1864, in which the Sinai manuscript was first used, he undertook his last great critical edition of the Greek New Testament, which was issued in eleven parts from October 1864 to 1872, forming two large volumes, 8vo, *Nov. Test. Græce, editio octava critica maior,* Lipsiæ, 1869–72, but without the Prolegomena. This edition far surpassed all that had preceded it in the richness of its critical apparatus, and, as compared with that of 1859, rests much more on the authority of the oldest manuscripts, particularly the Sinaitic. The preparation of the Prolegomena was prevented by a stroke of apoplexy (May 5, 1873), followed by paralysis, which ultimately caused his death (Dec. 7, 1874). After long delays, it was intrusted to an American scholar residing in Leipzig, Dr. C. R. Gregory; and the volume is now (July, 1881) passing through the press. Besides those mentioned above, the most important publications of Tischendorf pertaining to the textual criticism of the New Testament are: *Codex Ephraemi Syri rescriptus,* 1843, 4to (Old Testament part, 1845); *Monumenta sacra inedita,* 1846, 4to; *Evangelium Palatinum ineditum,* 1847, 4to; *Codex Amiatinus* (Vulg.), 1850, new ed. 1854; *Codex Claromontanus,* 1852, 4to; *Mon. sacr. inedit. Nova Collectio,* Vols. I.–VI., IX., 1855–70 (Vols. VII. and VIII. will probably be published hereafter by Gebhardt and Gregory), 4to; *Novum Testamentum Vaticanum,* 1867, and *Appendix N. T. Vat.,* containing B (2), 1869, 4to; compare *Responsa ad calumnias Romanas,* 1870, 8vo, also *Appendix codicum celeberrimorum Sin., Vat., Alex.,* 1867, 4to; *Die Sinaibibel, ihre Entdeckung, Herausgabe und Erwerbung,* 1871, large 8vo. His *Novum Testamentum triglottum, Græce, Latine, Germanice,* Lips., 1854, 2d ed., 1865, is a convenient book, the three parts of which were also issued separately, and in various combinations. The Greek is his own text, with the variations of the *textus receptus:* the Latin, the Vulgate, critically revised from the oldest manuscripts, with the variations of the Clementine edition; the German the *genuine* text of Luther, though in modern orthography. Tischendorf also issued many manual editions of the Greek Testament, the three latest in his lifetime being published in 1873 by Tauchnitz, Brockhaus (to match his edition of the Septuagint), and Mendelssohn (*Editio academica septima*) respectively. His large editions of 1859 and 1869–72 were issued with the critical apparatus greatly abridged, but giving the chief authorities for all the important various readings, with the titles *Editio septima critica minor* (1859), and *Ed. octava critica minor* (1872–77). The first part of Gregory's Prolegomena appeared, Leipzig, 1884. For the more important of his numerous other works, see the article TISCHEN

DORF. — SAMUEL PRIDEAUX TREGELLES (*pron.* Tre-ghel'lĕs), b. Jan. 30, 1813; d. April 24, 1875; ranks next to Tischendorf among scholars of the present century in the importance of his critical labors, and in single-hearted devotion to his chosen task. His first essay in the department of textual criticism was *The Book of Revelation in Greek, edited from Ancient Authorities, with a New English Version and Various Readings*, London, 1844. In 1848 he issued his Prospectus for a critical edition of the Greek Testament, the text of which was to be founded solely on the authority of the oldest Greek manuscripts, the ancient versions down to the seventh century, and the citations of early ecclesiastical writers, including Eusebius. No account was made of the "received text," or of the great mass of cursive manuscripts. Completeness and accuracy in the exhibition of the evidence of the witnesses used were especially aimed at. Like Tischendorf, Tregelles visited (in 1845–46, 1849–50, and 1862) the principal libraries in Europe for the purpose of collating manuscripts the text of which had not before been published. For the Gospels he collated twelve uncials, E G H I^b K M R U X Z Γ Λ, and the cursives 1, 33, 69; for the Acts H (2) L (2) and 13, 31, 61; for the Pauline Epistles D (2) F (2) L (2) M (2), 17, 37, 47; and the cursives 1 and 14 for the Apocalypse. In many cases Tregelles compared his collations with those of Tischendorf, and settled the differences by a re-examination of the manuscript. In 1861 he edited the *Codex Zacynthius* (Ξ), republishing in an Appendix the fragments of O. His edition of *The Greek New Testament, edited from Ancient Authorities, with their Various Readings in full, and the Latin Version of Jerome*, was issued in London in seven successive Parts: I. Matthew, Mark, 1857; II. Luke, John, 1861; III. Acts and Catholic Epistles, 1865; IV. Romans to 2 Thessalonians [iii. 3], 1869; V. Hebrews [with 2 Thess. iii. 3–18] to Philemon, 1870; VI. Revelation, 1872. Part VII., Prolegomena and Addenda and Corrigenda, appeared in 1879, four years after his death, edited by Dr. Hort and A. W. Streane. A stroke of paralysis soon after Part II. was completed long delayed the publication of the Third Part. A severer stroke, when he was revising the concluding chapters of the Book of Revelation, disabled him from further labor, so that it was necessary for friends to aid him in the issue of this portion of the work. His text of Jerome was founded on the *Codex Amiatinus*, which he had personally collated, the variations of the Clementine edition being given in the margin. Though Tregelles added far less than Tischendorf to our store of critical material, he did more to establish correct principles of criticism, and his various writings had a wide and most beneficial influence in England. Besides many articles in Kitto's *Journal of Sacred Literature*, he published in 1854 *An Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles*, and in 1856 *Introduction to the Textual Criticism of the New Testament*, forming part of Vol. IV. of the *tenth* and later editions of Horne's *Introduction*, etc. This volume was also issued separately, and, in the *eleventh* edition of Horne's *Introduction* (1861), appeared with "Additions" and a "Postscript." Both of these works are of great value. — HENRY ALFORD (1810–71), Dean of Canterbury, in his *Greek Testament* (vol. i., London, 1849, 6th ed., 1868; vol. iv., 1861, 4th ed., 1871), gave a critically revised text, with a digest of various readings. The work was greatly improved as regards the text (especially of vol. i.) in the later editions, in which he adopted substantially the principles of Tischendorf and Tregelles, giving more weight, however, to internal considerations. — The first volume of the long-expected edition of the Greek Testament by Dr. B. F. WESTCOTT and Dr. F. J. A. HORT was published in England, May, 1881, in the same month with the revised New Testament, and reprinted from duplicate plates in New York with an Introduction by Dr. Schaff. The second volume, containing the authors' Introduction and Appendix, followed soon after. This edition is not accompanied with any critical apparatus: it has rather been the object of the authors, by a careful study of the materials furnished by their predecessors, augmented somewhat, however, by their own researches, to trace the history of the text as far as possible, to distinguish its different types, and determine their relations and their comparative value, to investigate the special characteristics of the most important documents and groups of documents, and, finally, to apply the principles of criticism which result from these studies to the determination of the original text. They have been more or less steadily engaged in this task for about twenty-eight years; and though their view of the genealogical relations of the chief ancient texts has not failed to excite strong opposition in certain quarters, it can hardly be doubted that their work is the most important contribution to the scientific criticism of the New-Testament text which has yet been made. They distinguish four principal types of text: the *Western*, characterized by a tendency to paraphrase or to modify the form of expression, and also to interpolate from parallel passages or from extraneous sources, represented especially by D and the Old Latin versions, also in part by the Curetonian Syriac; the neutral, represented by B and largely by ℵ, preserving best the original form; the Alexandrian, much purer than the Western, but betraying a tendency to polish the language; and the *Syrian*, the latest form, a mixed text, borrowing from all, and aiming to be easy, smooth, and complete. They regard B as pre-eminent above all other manuscripts for the purity of its text; the readings of ℵ and B combined as generally deserving acceptance as genuine, their ancestries having "diverged from a point near the autographs;" and they attach great weight to every combination of B with another primary Greek manuscript, as L C T D Ξ A Z 33, and in Mark Δ.

A very convenient edition for representing the variations of the principal modern editors from the "received text" is Scrivener's *Nov. Test. textûs Stephanici A.D.* 1550. *Accedunt variæ lectiones editionum Bezæ, Elzeviri, Lachmanni, Tregellesii.* Ed. auct. et emend. Cantabr. et Lond., 1877, 16mo. Dr. Gregory's *Prolegomena* to Tischendorf's eighth critical edition give a collation of the texts of Tischendorf, Tregelles, and Westcott and Hort. Dr. Scrivener and Archdeacon Palmer of Oxford have lately published (1881) editions

lypse, the long-lost manuscript of Erasmus; also by the Catholic Cozza, and Ferrar and Abbott.

On the textual criticism of the New Testament generally, besides the *Introductions* to the New Testament by Michaelis, translated with valuable notes by Marsh (3d ed., 1818), Hug, De Wette, Bleek, and Reuss (*Geschichte der heiligen Schriften N. T.*, 5te Ausg., 1874), may be mentioned the special treatises by J. Scott Porter (1848), S. Davidson (1852), Tregelles (1856), and Scrivener, *Plain Introd. to the Criticism of the N. T.*, Cambridge and London, 1861, 2d ed., 1874. Scrivener represents a more conservative school of criticism than Tischendorf, Tregelles, and Westcott and Hort, though in his different writings he has steadily approached them. Smaller works are: William Milligan and Alexander Roberts, *The Words of the N. T., as altered by Transmission and ascertained by Criticism*, Edinb., 1873; Scrivener's *Six Lectures on the Text of the N. T.*, 1875; C. E. Hammond, *Outlines of Textual Criticism applied to the N. T.*, 3d ed., 1880; and E. C. Mitchell, *The Critical Handbook*, Andover, also London, 1880. — For applied criticism, the notes of Meyer and his collaborators on the New Testament, those of Wieseler on Galatians, Volkmar on Mark, and particularly Weiss on Matthew and Mark, and Westcott on John, also Lightfoot on Galatians, Philippians, and especially Colossians and Philemon, are worthy of attention. The Rev. T. S. Green's *Course of Developed Criticism on Passages of the N. T. affected by Various Readings*, London [1856], displays good judgment. Reiche's *Commentarius criticus*, 3 tom., Göttingen, 1853–62, 4to, is heavy, but not weighty. — Among elaborate critical monographs on important passages, the following may be mentioned: J. W. Burgon, *The last Twelve Verses of the Gospel according to S. Mark vindicated . . . and established*, Oxford, 1871 (comp. an art. by Dr. J. A. Broadus in the *Baptist Quarterly* for July, 1869); Ezra Abbot on John i. 18, in the *Bibliotheca Sacra* for October, 1861, and the *Unitarian Review* for June, 1875; Professor James Drummond on the same passage, in the *Theol. Rev.* for October, 1871 (comp. April, 1876); F. J. A. Hort, *Two Dissertations*, 1. *On μονογενης Θεος in Scripture and Tradition*, etc., Cambr. and Lond., 1876; Ezra Abbot on Acts xx. 28, in the *Bibl. Sacra* for April, 1876; A. W. Tyler on 1 Cor. xiii., in the *Bibl. Sacra* for January and July, 1873; William Hayes Ward on 1 Tim. iii. 16, in the *Bibl. Sacra* for January, 1865; and William Orme's *Memoir of the Controversy respecting* 1 *John* v. 7, Lond., 1830, new ed., with notes and an appendix by Ezra Abbot, New York, 1866. — E. A.]

TISCHENDORF (d.); O. VON GEBHARDT (revised and in large part re-written by EZRA ABBOT).

BIBLE VERSIONS, or TRANSLATIONS OF THE BIBLE. As regards the Old Testament, the extinction of the Hebrew as a spoken language, and, as regards the New Testament, the introduction of Christianity among non-Greek-speaking peoples (for in the earliest day Christians read the entire Bible in Greek), rendered translations necessities. These translations are called "versions." They may be classified as *immediate*, i.e., directly from the original text, and *mediate*, or derived from other translations. The oldest of the first class are older than the oldest existing manuscripts of the Bible, and are therefore of great value to the Bible critic in determining the text, and to the exegete in tracing the history of doctrine; for translation is more or less commentary.

Ancient Versions. *A.* VERSIONS OF THE OLD TESTAMENT.[1] I. *GREEK.* — (1) The first in importance, and the oldest complete version in any language, is the Alexandrian, known as the *Septuagint* (commonly designated by LXX.), because, according to the worthless tradition (cf. KURZ: *Aristeæ epistula ad Philocratem*, Bern, 1872), the translation of the Law was made on the Island of Pharos, near Alexandria, Egypt, by 70 (72) Jews, who brought the Hebrew manuscript from Palestine by request of Ptolemy Philadelphus, who was gathering a library. (See ARISTEAS.) The story is told at great length by Josephus (*Ant.* 12, 2). The truth about its origin is, that Alexandria became, after the Dispersion, a centre of Jewish population, and eventually of religion; but, as time went on, the Jews, under Greek influences, lost command of Hebrew, and therefore required a translation of their sacred books into Greek. The men who met this want differed very much in knowledge and skill, were of an indeterminate number, and of different periods, beginning with the time of Ptolemy Philadelphus (B.C. 280), and continuing until B.C. 150. The Pentateuch was first translated. Previously there had been Targums (see II. CHALDEE); and it is likely, that, upon the margin of the Hebrew manuscripts, difficult words and sentences were translated, and that these were used in the final complete work. The translation of the remainder of the canon was less necessary, and was more a piece of literary work. The translators were chiefly of Egyptian, and particularly Alexandrian, birth and training, and therefore strongly Hellenistic. It must be confessed that we are much in the dark in regard to the comparative value of the parts and of the texts of the Septuagint; yet certain things have been clearly made out. The most attention has been given to the version of the Pentateuch. See H. G. J. THIERSCH: *De Pent. Al. libri* III., Erlang., 1841, and FRANKEL: *Ueber den Einfluss der palästin. Exegese auf die alex. Hermeneutik*, Leipzig, 1851. It surely is *not* the work of one man, nor made at one time. On the whole, it is successful (*Numbers*, and the close of *Exodus* from xxxvi. 9, are exceptions), though not literal (cf. P. de Lagarde's edition of Genesis, Leipzig, 1868, which contains the text of the Roman edition of 1586, with a rich critical apparatus). The Septuagint Pentateuch in more than a thousand places agrees with the Samaritan [see *Samaritan Pentateuch* in this article *passim*], where the latter differs from the Massoretic text; but again it agrees with the Hebrew in opposition to the Samaritan, and the Hebrew is incontestably the original text. In regard to the subsequent books see: J. HOLLENBERG: *Der Charakter der alexandr. Ueberset-*

[1] For literature see: RICHARD SIMON: *Histoire critique du Vieux Testament*, edit. 3, Roterd., 1685. JAC. LE LONG: *Biblioth. sacra*, ed. Masch, Pars II., Vol. I.–III., Halle, 1778–90, 5 vols. WALTON: *Prolegomena in Biblia Polyglotta* IX. sq., ed. J. A. Dathe, Leipzig, 1777. ROSENMÜLLER: *Handb. f. d. Lit. d. bibl. Kritik u. Exegese*, Göttingen, 1797–1800, 4 parts, and the Introductions of JAHN (1802–03), EICHHORN (1820–24), BERTHOLDT (1812–19), and DE WETTE-SCHRADER (1869).

of the Greek Testament indicating in different ways the Greek text followed in the revised version of the New Testament.

The most complete works on the history of printed editions of the Greek Testament are Le Long's *Bibliotheca sacra*, edited by Masch, vol. i. (Halæ, 1778, 4to), pp. 187–424, and Reuss's *Bibliotheca Novi Testamenti Græci*, Brunsvigæ, 1872, 8vo. — E. A.]

[3. *Principles of Textual Criticism.* — It is impossible, within the limits here allowed, to state and illustrate the principles of criticism applicable to the text of the Greek Testament. A few hints may, however, be given. The object, of course, is to ascertain which, among two or more variations of the text presented by our manuscripts or other authorities, is the original. No kind of evidence, external or internal, is to be neglected. The problem is to be solved by a process of reasoning upon probabilities; and we have to consider, in every case, what hypothesis will best explain all the phenomena. This fact is sometimes partially stated under the form of the rule that *that reading is to be accepted as genuine which will best explain the origin of the other variations.* This is an important rule; but we have to consider, not merely the nature of the variations, but the number, independence, and character of the witnesses that support them. The process of criticism is not a mechanical one. Our authorities must be weighed, not counted. One good, very early manuscript may be worth more than a thousand copies derived from a late and corrupted archetype. Again: though the presumption is in favor of the oldest manuscripts, mere antiquity cannot prove the excellence of a copy.

One of the essential prerequisites to intelligent criticism is a thorough study of the occasions of error in manuscripts. This involves a knowledge of palæography and of the history of pronunciation. The similarity of certain letters or abbreviations in their older forms gave occasion to errors which can be only thus explained; and in the corruption of the Greek language, vowels and diphthongs originally distinct in sound (*ε, αι*; *ι, ει, η, οι, υ, υι*) were pronounced alike (*itacism*). It involves also a study of the tendencies and habits of transcribers. Many manuscripts, in the alterations they have received from later hands, illustrate the manner in which the text was corrupted. Among the maxims resulting from such a study, in connection with the consideration of external testimony, are these: (1) *The more difficult reading is to be preferred;* Bengel's great rule. This applies to those variations which are to be ascribed to design. Transcribers would not intentionally substitute a harsh, ungrammatical, unusual, Hebraistic expression, one that caused a difficulty of any kind, for an easier one. (2) *The shorter reading is to be preferred;* Porson's "surest canon of criticism." The tendency of scribes was almost always to add, rather than to omit. They did not like to have their copies regarded as incomplete. It was common to insert in the margin of manuscripts, or between the lines, glosses, or explanations of unusual or difficult expressions, also words or clauses which served to supplement the language of one Gospel from the parallel or similar passages in another, or to complete abridged quotations of the Old Testament from the fuller text of the Septuagint. Words accidentally omitted were also placed in the margin, or interlined. A transcriber might thus easily mistake these glosses, or supplements, of his predecessor for accidental omissions, and transfer them to his text. This rule does not apply to cases where an omission can be satisfactorily explained by *homœoteleuton* (*ὁμοιοτέλευτον*); that is, cases where two successive sentences or parts of sentences have a *like ending*. The scribe copies the first of these, then his eye glances to the like ending of the second, and he thinks that *that* is what he has just copied, and omits unconsciously the intervening words. — Another prerequisite to successful criticism is a careful study of the principal documents, and groups or classes of documents, in connection with the history of the text, so far as it can be traced, in order to determine by a process of "comparative criticism" their peculiar characteristics, their weak points and their strong points, and the relative antiquity and value of their texts. This process includes the ancient versions, and the quotations in the writings of the principal Christian Fathers. It cannot be here detailed. Griesbach did good work in this direction, and it has been the special study of Westcott and Hort. We are thus enabled to *weigh* the external evidence in particular cases with some approach to accuracy. — E. A.]

[4. *Results of the Textual Criticism of the New Testament.* — The host of "various readings" which an examination of ancient manuscripts, versions, and quotations, has brought to light, perhaps a hundred and fifty thousand in number, alarms some simple-minded people. Analysis at once dispels the alarm. It is seen that a very large proportion of these readings, say nineteen-twentieths, are of *no authority*, no one can suppose them to be genuine; and nineteen-twentieths of the remainder are of *no importance* as affecting the sense. Of how much, or rather, of how little, importance, for the most part, the remainder are, can readily be seen by comparing the revised version of the New Testament (with its marginal notes) with the text of the common version, or by an examination of the various readings of the chief modern editors in Scrivener's *Greek Testament* referred to above. The great number of various readings is simply the result of the extraordinary richness of our critical resources. Westcott and Hort remark with entire truth, that "in the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose-writings." (*Greek Test.*, vol. i. p. 561). — E. A.]

[Lit. — Besides what have already been mentioned, the most important contributions to our knowledge of manuscripts of the New Testament in the present century have been made by F. H. A. Scrivener, in his *Full and Exact Collation of about Twenty MSS. of the Gospels*, Cambridge, 1853, and *Full Collation of about Fifty MSS. of the Greek Testament, with a Crit. Introduction*, appended to his edition of the *Codex Augiensis*, 1859. Works of smaller importance in this department have been published by Dermout, Rinck (*Lucubratio critica*, 1830), Reiche, Von Muralt, Dobbin (*Cod. Montfortianus*, 1854), Delitzsch, *Handschriftliche Funde* (1861–62), on Cod. 1 of the Apoca-

zung des B. Joshua u. ihr textkritischer Werth, Mörs, 1876; FRITZSCHE's editions of Judges [*Richter*], Zürich, 1867, and Ruth (Zürich, 1864); WELLHAUSEN: *Der Text d. B. Sam. untersucht*, Göttingen, 1871; THENIUS, in the "Kurzgef. Exeget. Handb. zum A. T." *über der Bücher der Könige*, and FR. C. MOVERS: *Kritische Untersuchungen über die bibl. Chronik.*, Bonn, 1834. The translation of the Psalms and Prophets is least successful, for which fact their difficulty is sufficient explanation. On Isaiah, see GESENIUS' commentary, and [Dr. ANTON SCHOLZ: *Die alexandrinische Uebersetzung des Buches Iesaias*, Würzburg, 1880 (47 pp.)]. On Jeremiah, for proof that the translator must have used a text differing very much from our present text, see MOVERS: *De utriusque recens. vatic. Jer. indole*, etc., Hamb., 1834. The Church, from ancient times, used, in place of the Septuagint of Daniel, the more exact version of Theodotion. The long-lost Septuagint version was discovered in the Chisian Library at Rome by Simon de Magistris (1772). [See the edition of J. COZZA, Rom., 1877. On the Minor Prophets, cf. VOLLERS: *Das Dodekapropheton der Alexandriner*, Berlin, 1880 sqq.]; on Amos, J. S. VATER, Halle, 1810; on Nahum, STUDER, and L. REINKE: *Zur Kritik der älteren Versionen des Pr. Nahum*, Münster, 1867; on Jonah, EICHHORN: *Allg. Bibl. d. bibl. Litter.*; on Hosea, the same. The translators of Proverbs and Job show themselves very well acquainted with Greek, but handle the original in a very free and arbitrary manner. *Proverbs* was evidently translated from a text which varied from our present Hebrew text: cf. P. DE LAGARDE: *Anmerkungen zur griesch. Übersetzung. der Proverbien*, Leipzig, 1863. On *Job*, G. G. H. BICKELL: *De indole ac ratione vers. Al. in interpretando l. Jobi*, Marb., 1862. On *Esther*, cf. FRITZSCHE's edition, and his excellent *Libri apocryphi V. T.*, Lips., 1871. But in the Septuagint were not alone canonical books; for, as the work of translating continued, additions were made from other sources, Greek and Hebrew, either lengthy passages or whole books. Such additions are called *Apocrypha*, and were acknowledged by their inserters not to belong to the canon, which comprised, according to the Hebrew notation and arrangement, twenty-two books. See CANON, APOCRYPHA. These interpolations were allowable, from their standpoint, because the Septuagint was regarded as a private undertaking. We do not know their date, only that in Theodotion's time (second century A.D.) they were all added, and the version passed into universal use in the Christian Church, with no distinction between its contents; apocryphal and canonical books being held in equal esteem.

The discovery was quickly made that the Septuagint was not always accurate; and this fact was particularly unpleasant when the Jews quoted from the Hebrew against the Christian disputants, who, through ignorance, were obliged to rely upon the Septuagint. Moreover, the text itself was corrupt and degenerating, since there was no ecclesiastical guard about it. In this emergency, Origen prepared his great *Hexapla* (sixfold), which contained a corrected text, and thus guided the Christian apologist, and at the same time showed the amount of the Septuagint's inaccuracy. His work was this: he arranged in six parallel columns the Hebrew text in Hebrew, the same in Greek characters, the versions of Aquila, Symmachus, and Theodotion, and a text of the Septuagint, partly corrected by a comparison of manuscripts, partly emended by recourse to the Hebrew. The variations of several less important versions were also noted. The *Hexapla* was too large to be circulated as a whole; but the revised Septuagint was published in separate transcripts, and, known as the Hexaplar text, quite displaced the older text. But by their omission of his critical signs to distinguish his improvements from the original Septuagint, and by mixing the texts in juxtaposition, the scribes increased the corruption he had hoped to prevent. See FREDERICK FIELD: *Origenis Hexaplorum quæ supersunt*, Oxon., 1867–74, 2 T. [P. DE LAGARDE: *Veteris Testamenti ab Origene recensiti fragmenta apud Syros servata quinque*, Göttingen, 1880.]

The Printed Text of the Septuagint. — There are four principal texts: (1) that of the *Biblia Polyglotta Complutensis* (1514–17), a poor text; several unknown manuscripts were used; often reprinted, e.g., *Paris Polyglot* (1629). (2) The *Aldine*, Venice, 1518; manuscripts unknown; resembles (1); often reprinted. (3) The *Sixtine*, patronized by Pope Sixtus V., Rome, 1587; follows the *Codex Vaticanus*, but not exactly, supplying omissions from other manuscripts, cost much labor, and is the best text; reprinted in WALTON'S *Polyglot* (1657), and with various readings of more than three hundred manuscripts, by Rob. Holmes and Jac. Parsons, Ox., 1798–1827, 5 vols. fol.; lastly by TISCHENDORF, with various readings, 1850, [best ed. VI., 1880, 2 tomi, with Nestle's collation of the Vatican and Sinaitic texts, which is of great value, and can be obtained separately: NESTLE: *Veteris Testamenti Græci codices Vaticanus et Sinaiticus*, Lips., 1880]. (4) That of the *Codex Alexandrinus*, published by J. E. GRABE, Oxon., 1707–19, in facsimile by Baber, 1816–28, in improved form by Fr. Field, Oxon., 1859. The *Codex Sinaiticus* was published in facsimile by Tischendorf in 1862, but not in a generally accessible form. The *Codex Vaticanus* was published in full by C. Vercellone, Gius. Cozza, and G. Sergio, Rome, 1868–72, 5 vols. fol. The Septuagint has not been studied as it should be, although ample materials in a scattered form exist. There is only the clumsiest attempt at a special lexicon. The chief works, the *Thesaurus* by BIEL (1779–80) and SCHLEUSNER (1820), make little advance upon the very useful concordances of KIRCHER (1607) and TROMMIUS (1718). But CH. ABR. WAHL, by his *Clavis Librorum V. T. apocryph.*, Lips., 1853, does advance in a limited sphere.

Great is the *historical significance* of the Septuagint. It was the first attempt at a translation upon so large a scale. This explains and excuses its errors. Greek and Hebrew are very dissimilar; and, as the translators knew more about the former than the latter, they failed to present the deeper and truer sense of the Scriptures, and therefore misled the Christian Church, which used their labors. But the Septuagint is of the highest importance for the criticism and history of Hebrew text. It tells us the her-

meneutical standpoint of the Hellenists. Their translation is not a rendering of the present Massoretic text in many places; probably because their Hebrew text was differently punctuated, or varied, or seemed to vary, in its consonants, and also because their hermeneutical principles were very free. Then the Septuagint is not a literal translation. Finally, the influence of the Septuagint upon the *language* of the Jews was very great. As it was the first attempt of the Hellenists to transfer their hereditary possessions (religion and history) into a new language and mode of thought, so it furnished at the same time a model. The idiom of the Septuagint became the idiom of the New Testament in more fully developed form, and thus that of early Christianity, whose writers cannot be thoroughly understood without a familiar knowledge of the Septuagint, which they so largely quote. Most of the direct quotations of the Old Testament are apparently from it, and thus its study is indispensable to an exegete. O. F. FRITZSCHE.

[2. *Other Greek Versions.* — (1) *Aquila*, a Jewish proselyte of Pontus, a contemporary of Hadrian (about A.D. 130), prepared a literal translation for the benefit of Jews contending with Christians, which was so successful, that it was used by Jews and Christians. It was slavishly literal; and, in his endeavor to present a word-for-word rendering of the Hebrew into the Greek, he goes to the extent of the boldest word-coining and grammatical absurdities. The Ebionites probably used it; although Irenæus, *adv. hær.*, ed. Migne, III. 21, ed. Grabe, III. 24, does not necessarily prove this. Jerome speaks of a second more literal version. Only fragments of it now remain in Origen's *Hexapla*. Cf. HODY: *de Bibliorum textibus originalibus, Versionibus Græcis et Latina Vulgata, libri* IV., Oxon., 1705, fol., pp. 570–578.

(2) *Theodotion*, a Jewish proselyte of Ephesus (Irenæus, *adv. hær.* ed. Migne, III. 21), revised, before A.D. 160, rather than translated, the Septuagint, deriving his alterations in part from Aquila, and partly from the original text; which, however, he did not thoroughly understand, and so occasionally transliterated the Hebrew he could not translate. Origen used him in his *Hexapla;* and the Church substituted his version of the Book of Daniel for the Seventy's. Cf. HODY, as above, pp. 579–585.

(3) *Symmachus*, a Samaritan Ebionite (fl. A.D. 193–211), made a version distinguished for clearness and elegance, but paraphrastic and occasionally arbitrary. Cf. HODY, as above, pp. 585–589. (4–6) Besides those named, three others are cited by Origen in his *Hexapla*, which are called the *Quinta*, *Sexta*, and *Septima*, the authors and ages being unknown. Probably the two first extended only to detached books of the Old Testament, and the last only to the Psalms. They are rather paraphrases than translations. (7) The *Versio Veneta*, a very late Greek translation of several Old-Testament books, now in the Library of St. Mark's in Venice. The manuscript is not earlier than the fourteenth or fifteenth century. It is of little value, except as a literary curiosity. It follows the Massoretic recension. See O. GEBHARDT: *Græcus Venetus*, Lips., 1875.]

II. *CHALDEE.* — These versions are called "Targums" (translation, or interpretation), and were rendered necessary by the loss of Hebrew while in Babylonia (cf. Neh. viii. 8). They were at first, and for many years, oral. As might be expected, they are usually paraphrases, in which the ideas of the translator are more followed than those of the original writer. No one of those now existing extends over the whole Old Testament, although together they do, with the exception of Ezra and Nehemiah. The two oldest are that of (1) Onkelos, on the Law, and that of (2) Jonathan ben Uziel, on the Earlier and Later Prophets. (1) Onkelos probably lived about A.D. 70, as he was the friend of Gamaliel. His interpretation is generally correct: it follows the text closely, and is free from the fabulous additions which mar other Targums. His Targum was first published in Bologna (1482, fol.), with Hebrew text and Rashi's commentary; also in Buxtorf's Rabbinical Bible (1619). A recent and much emended edition dates Wilna, 1852. The Targum of (2) Jonathan ben Uziel, who, according to tradition, was the disciple of Hillel; but the Targum is younger than Onkelos', and more paraphrastic and less simple. The first edition dates Leiria, 1494; but it is found also in the great Rabbinical Bibles, and in the Antwerp, Paris, and London Polyglots. [The Targums of Onkelos and Pseudo-Jonathan on the Pentateuch have been translated into English by J. W. ETHERIDGE, Lond., 1862–65, 2 vols.]

Besides these two, which date from before the third century, there were other Targums of importance, particularly two on the Pentateuch, — one complete, attributed, but falsely, to the same (3) Jonathan mentioned above; the other only in fragments, called the (4) Jerushalmi. The first is based upon Onkelos, but departs far more from the Hebrew into the region of pious fiction. It is a modern work, not earlier than the middle of the seventh century. The Jerushalmi is earlier, dependent upon Onkelos', which it corrects in places, but was never designed to be complete. Both are reprinted in Walton's (the London) Polyglot. [S. GRONEMANN: *Die Jonathan'sche Pentateuch-Uebersetzung in ihrem Verhältnisse zur Halacha*, Leipzig, 1879.]

(5) Targums of "Joseph the Blind" on the Hagiographa. Tradition, wrongly as usual, assigns these Targums to a person so named, who lived in the fourth century; but critical study has put their date in the eleventh century. The work separates into three parts: Targums 1. On the Psalms, Job, Proverbs; 2. On Song of Solomon, Ruth, Lamentation, Esther, and Ecclesiastes; 3. Chronicles and Daniel. The (1) are nearly contemporaneous, and from the same land, probably Syria. The work on Proverbs is the best, following the Hebrew as closely as possible. The similarity of this Targum to the Syriac version is extraordinary. Some suppose it was in truth copied from it, while others, with perhaps greater likelihood, contend for its independence. [Deutsch, in *Smith's Dictionary of the Bible*, vol. IV. p. 3421, maintains, with Frankel, that the true explanation is, that "the Seventy is the common source of both versions, but in such a manner that the Aramaic (Chaldee) has also made use of the Hebrew and the Greek; of the latter, however, through the Syriac medium."] The Targums on Psalms and Job are mere frag-

ments, more or less close to the Hebrew. 2. The Targums on this class are not mentioned before the twelfth century. The freedom of a version can go no farther than it does in them. They are, in fact, mere commentaries. 3. No Targum on Daniel was for a long time believed to exist; but Munk found one in the Imperial (National) Library at Paris. It was written after the first crusade, or the twelfth century. See *Notice sur Saadia*, Paris, 1838. The Targum on Chronicles was also long unknown. The first edition appeared under the title *Paraphrasis Chaldaica libr. Chronicorum*, cura M. F. Beckii, 2 tom. Aug. Vind. (Augsburg), 1680–83, 4to.

There is also extant a Targum on the apocryphal pieces of Esther. See J. B. De Rossi: *Specimen variarum lectionum sacri textus et Chaldaica Estheris additamenta*, Rom., 1780; ed. 2, cura J. F. Schnurrer, Tübingen, 1783. VOLCK.

III. *SYRIAC.*—1. The oldest and most important version is the Peshito (the *correct* or *simple*), because confined to the text, in contrast to the allegorical and mystical paraphrases. The first reliable historical reference to the version is its use by Ephraem the Syrian (d. 373) in the fourth century; but even then it was old, for Ephraem defines in his commentaries many of its words which were no longer understood by his countrymen. Hence it is no improbable conjecture which assigns the version to the second century. It is made from the Hebrew, probably by Jewish Christians, and includes the Old-Testament canon, without the apocryphal additions, which were translated later; is accurate and close. The version of the New Testament seems to have been made afterwards. The Old Testament was published first in the Paris Polyglot (1645), and then in Walton's (1657), and, in critical and improved edition, by the British and Foreign Bible Society (in 1823), under care of Samuel Lee, Professor of Arabic at Cambridge. There is wanting a truly critical complete edition. ARNOLD.

In the sixth century the Peshito was universally received by Syrian Christians, even while the controversy raged between the Monophysites and Nestorians, and so is at the present day. 2. The version of Bishop *Paul* of *Tella* (a city of Mesopotamia), made in 616 sq., at the suggestion of the Monophysite patriarch Athanasius, was based upon the Hexaplar Greek text. It is closely literal, and thus is important in the critical study of Origen's work. Dr. Antonio Maria Ceriani of the Ambrosian Library at Milan has published *Codex syro-hexaplaris Ambrosianus*, 1874 sqq. The so-called *Versio Karkaphensis*, or *Montana*, is neither an independent version nor a recension of the Peshito, but a Massoretic work upon the Old and New Testaments, and upon the chiefest Orthodox Greek Fathers whose works had been translated into Syriac. Cf. Paulin Martin: *Tradition Karkaphienne, ou la Massore chez les Syriens*, Paris, 1870. The so-called *Figurata* owes its origin to a writing or printing error, and the ensuing false interpretation. Abulfaraj (Bar Hebræus) in the thirteenth century says (*Abul-Pharagii hist. dynastiarum*, ed. Ed. Pocock, Oxon., 1663, p. 100), according to Pocock's translation, "The Syrians have two versions, — Simplex, which was translated from the Hebrew into Syriac in the time of Addai the Apostle, or, as some say, in the time of Solomon, the son of David, *and Hiram, and the Figurata, according to the Septuagint text*, translated from Greek into Syriac." The words underscored should read, *and of Hiram, King of Tyre, and the Septuagint*. By "the Septuagint" is meant the version of Paul of Tella. Several others are reported. *Jacob*, Bishop of Edessa (d. 712), made a recension of the Peshito, according to the Syro-Hexaplar text. Fragments have been published; e.g., in Ceriani's *Monumenta sacra et prof.* V. 1, 1868. The Nestorian patriarch *Mar Abbas* (d. 552) is said to have made a translation from the Greek. *Simeon*, Abbot of the Convent of St. Licinius, and *Polycarp*, the author of the Philoxenian New Testament, are said each to have made a version of the Psalms from the Greek.

IV. *SAMARITAN.* — Besides a recension, the Samaritans had a translation of the Pentateuch in their peculiar dialect. Ad. Brüll: *Das Samaritan. Targum zum Pentateuch*, Frankfort-a-M., 1875, issued the first complete edition of it. It is not earlier than the second century B.C., although the date and author are uncertain. It follows closely the Samaritan text, but occasionally contains apparent interpolations from the Targum of Onkelos. Cf. Samuel Kohn: *Zur Sprache, Literatur und Dogmatik der Samaritaner*, Leipzig, 1876.

V. *EGYPTIAN* versions sprang into being in the third century, or at the beginning of the fourth, in answer to the demand of the growing African Church. They were of all the various dialects, founded upon the Septuagint (except *Daniel*, which was from Theodotion's), and are of indeterminate age and seniority. Portions of these versions have been published, especially the Pentateuch and the Psalms. O. F. FRITZSCHE.

VI. *LATIN.* Cf. Petrus Sabatier: *Bibliorum sacrorum latinæ versiones antiquæ, seu vetus ital.*, etc., Rheims, 1743–49. Also the *Speculum Augustini* in the Spicilegium Romanum, tom. IX. 1. *Vetus Latina*, or *Old Latin*, was made from the Septuagint in North Africa some time in the second century; for it is quoted by the earliest of the Latin Fathers, and was widely circulated. It is throughout a verbal version, made simultaneously by several men, in the deteriorated Latin of the period, with its mixture of colloquial and provincial words and phrases, i.e., in the speech of the common people. When introduced into Italy, where Greek was understood, and a higher culture common, its provincial rudeness gave offence, and so a revision was demanded. Thus arose the *Itala*, or the Italian version of the Old Testament. We have Augustine's testimony that a translation of the New Testament was undertaken by any one who knew sufficient Greek. There existed then more than one Latin version of the Bible; and perhaps Britain, Gaul, and Spain had each a national version. But in Africa the Old Latin was the only one current. It was there jealously guarded and kept in use after Jerome's version was elsewhere received. See Ziegler: *Die lat. Bibelübersetzungen vor Hieronymus und die Itala des Augustinus*, München, 1879; U. Robert: *Pentateuchi e codice Lugdunensi versio Latina antiquissima* ("antérieure à saint Jerome"), Paris, 1881.

2. *The Vulgate.* — Cf. Leander van Ess: *Pragmatisch-kritische Geschichte der Vulgata*,

Tübingen, 1824; KAULEN: *Geschichte der Vulgata*, Mainz, 1868; RÖNSCH: *Itala u. Vulgata*, Marburg (2d ed.), 1875; ZIEGLER: *Italafragmente*, München, 1876.

The term "Vulgate," that is "Vulgata editio," the *current* text of the Bible, was originally applied in the Church to the Septuagint. In this sense the word is used by Jerome, who, however, also applied it to the Old Latin version, which was made from the Septuagint. But there does not appear to be any instance in the age of Jerome of the application of the term to the Latin version of the Old Testament without regard to its derivation from the Septuagint, or to that of the New Testament. "Vulgata editio," meaning a corrupt text, also stands in contrast to the true Hexaplar text of the Septuagint. The Latin Fathers habitually refer to Jerome's version as "our version." But the Council of Trent (1545–63) described it as "vetus et vulgata editio," and hence the term "Vulgate" is used to-day exclusively of it.

The Latin texts in current use had been corrupted by frequent copying. There was urgent need of a thorough revision. At this crisis God raised up a man to do the work. SOPHRONIUS EUSEBIUS HIERONYMUS, commonly called JEROME (331–420), the most learned scholar, not only of his day, but of many centuries, amply prepared, linguistically through his acquaintance with Latin, Greek, and Hebrew, and morally and spiritually by his earnestness and piety, was requested in 383 by Damasus, Bishop of Rome (366 to 384), to do this almost imperative work. Nothing more at first was contemplated than a revision of the current Latin New Testament by means of the Greek original. The Gospels were taken up, all interpolations removed, and gross errors corrected. We do not know whether he went through the New Testament in this way; but it is probable. Bishop Damasus asked him to revise the Psalms. He made two revisions: the first (383) by the use of the common text of the Septuagint (this is the *Roman* Psalter, because introduced by Damasus into ecclesiastical use in Rome); the second (387) by the use of the Hexaplar text (this is the *Gallican* Psalter, because introduced primarily into Gaul by Gregory of Tours, then into Germany, England, and Spain, and eventually made by Pius V., in 1566, the successor of the *Roman*). He then designed and carried out a revision of the entire Old Testament according to the Hexaplar text, of which, however, there has come down to us only the Book of Job. But the more he compared the Greek texts with the Hebrew original, for Jewish friends secretly supplied him with manuscripts from a synagogue (he had meanwhile taken up his abode in Bethlehem), the more desirable did a new *version* from the Hebrew appear. He knew full well how prejudice and fanaticism would put obstacles in the way; but solicited by friends, although without any ecclesiastical sanction, he made a beginning with *Samuel* and *Kings* in 392 (prefixed by the famous *Prologus galeatus*, giving an account of the Hebrew Canon), and completed his translation in 404. Portions of it, such as the writings of *Solomon*, *Esther*, *Judith*, and *Tobit*, were done in great haste, and there are errors, which, with more care, he would not have made; but, "as a monument of ancient linguistic power, this translation of the Old Testament stands unrivalled and unique."

Although Jerome's version was used by some as soon as finished, it spread very gradually, was, indeed, "received with a loud outcry of reproach;" and it took centuries for it to become the ecclesiastical translation of the Occident. No ecclesiastic as such, no church court, befriended it: it won its way upon its *merits*, and in the ninth century its victory was complete. As time went on, its text deteriorated. Owing to his eyes and general health, Jerome had originally employed scribes to write it: therefore the first copy was probably not free from errors; and each successive copy increased the evil. The old and the new version being in use side by side led to a mixture of both texts. CASSIODORUS, in the sixth century, was the first to attempt a revision; but this private work could not stem the tide of corruption. So evidently bad was the case, that Charlemagne ordered ALCUIN (735–804), the most learned man of his day, and his trusted friend, in the year 802, to revise the Latin text. This Alcuin did, not by reference to the Hebrew and Greek, but to older and more correct Latin manuscripts, and presented a very good text, which, under Charlemagne's patronage, obtained wide currency, and long resisted decay. But in the lapse of years, other revisions were required, and were made by LANFRANC of Canterbury (1089), STEPHANUS II., Abbot of Citeaux (about 1109), and Cardinal NICOLAUS (about 1150). In the thirteenth century so-called "Correctoria biblica" were drawn up, in which varieties of reading were discussed. But, although in the monasteries the older and more reliable texts were preserved, they were not used in the preparation of a pure text. [See *Di un codice critico della Bibbia Vulgata, transcritto nel secolo XII.*, Palermo, 1880.]

But a better day awaited the Vulgate. Printing was invented, and the first book sent out by the press was the Latin Bible. No book was more frequently printed. The text was the ordinary. Cardinal XIMENEZ (1437–1517), in his *Complutensian Polyglot* (1502–17), made the first serious attempt to revise the text. ROBERT STEPHENS (1503–59) in 1528 and 1540 made important corrections by collation of manuscripts. But there was felt a necessity for an *authorized* edition. This the Council of Trent demanded (1546), and it was undertaken by Pope SIXTUS V. (1521–90), and issued 1590. The text was declared by the Papal Constitution *Æternus ille*, to be "true, lawful, authentic, and unquestioned in all public and private discussion, reading, preaching, and explanation." The printing of any other text was forbidden, under penalty of excommunication. But many changes had been made; and many typographical errors, though none serious, had passed uncorrected. Besides the usual prejudice against any change, personal feeling was aroused. At the head of the movement against the revision stood Bellarmine (1542–1621), the famous Jesuit. Sixtus V. had put his *Controversiæ* upon the index, and therefore his hatred was excited. Here was also an opportunity to link his name with the great Catholic work, the Authentic Vulgata. Swayed by hate and ambition,

he labored to undo the work of Sixtus. He lyingly told Gregory XIV. that Sixtus had himself ordered the edition to be recalled. He proposed that its errors should be at once corrected, and in the preface the lying statement made that they came about through the *carelessness of printers*. Gregory died in 1591, and his successor, Innocent IX., in the same year. It was not, therefore, until the beginning of 1592 that Bellarmine realized his hopes. The new pope, CLEMENT VIII. (d. 1605), issued a decree (Feb. 13), interdicting the Sixtine, and ordering the purchase, at the expense of the papal treasury, of all copies. In consequence, copies of this edition are very rare. The new or Clementine edition appeared in 1592, with a temperate and modest preface by Bellarmine, who candidly allowed that the text was not perfect, but claimed it was more correct than any yet given. The two editions were similar in external appearance, and the second bore the name of Sixtus upon the titlepage. On the history of the Authentic Vulgate, cf. THOMAS JAMES: *Bellum papale s. concordia discors Sixti V. et Clementis VIII. circa Hieronymianam edit.*, London, 1600; several reprints, latest, 1841.

Even while the Clementine edition was fresh from the press, there was talk of revising it, and several revisions have, indeed, been made; but the presence of an official text has checked the study of the manuscripts, and hindered the printing of various readings. The "epoch-making work in the study of the Vulgate" is C. VERCELLONE: *Variæ Lectiones Vulg. Lat. Bibliorum*, Rome, tom. i. (1860), tom. ii. (unfinished), part 1, (1862), part 2, (1864). The oldest and best manuscript of the Latin Bible is the *Codex Amiatinus*, now in the Bibl. Laurentiana at Florence, which dates from 541, and contains the entire Bible, except Baruch. The New Testament part has been edited by Tischendorf, 1850, 1854. The Clementine text of the Vulgate of the Old Testament was published at Leipzig, 1873, large 8vo, with the various readings of the Codex Amiatinus throughout. The edition was begun by Th. Heyse, and completed by Tischendorf. The best edition of the simple Clementine Vulgate is that of Carlo Vercellone, Rome, 1861, 4to.

[The present Vulgate, Canon Westcott reminds us, contains elements which belong to every period and form of the Latin version, — (1) *Unrevised Old Latin* (Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch). (2) Old Latin revised from the Septuagint (Psalter). (3) *Jerome's free translation from the original text* (Judith, Tobit). (4) *Jerome's* translation from the original (Old Testament, except Psalter). (5) Old Latin revised from Greek manuscripts (Gospels). (6) Old Latin cursorily revised (the remainder of the New Testament). See art. *Vulgate* in Smith's *Dict. of the Bible*, Amer. ed., vol. IV. p. 3466.]

3. *Modern Latin Versions.* — For convenience we here group a few modern translations of the Old Testament into Latin from the Hebrew. The Reformers worked in this line, particularly Œcolampadius, the learned Reformer of Basel, who translated the prophetical books. But a Roman-Catholic scholar, the learned Dominican SANCTES PAGNINUS (1470–1541), was the first to publish (in 1528) a complete Latin Bible, which won him great applause. A corrected edition of the Old Testament of this translation, along with Beza's Latin New Testament, was issued by Robert Stephens in 1557. In 1572 appeared, as an appendix to the *Antwerp Polyglot*, a Latin interlinear to the Bible, which, in the Old Testament, was substantially the Pagninus version, corrected by Arias Montanus, and, in the New Testament, the Vulgate. Under the direction of Cardinal THOMAS DE VIO CAJETAN (1469–1534), another interlinear of the greater part of the Old Testament, and all the New Testament save the Apocalypse, was prepared by Jewish and Christian scholars; but the Old-Testament parts were not issued in collected edition until 1639. The New Testament appeared 1530. The version was verbal, and in rather barbarous Latin. SEBASTIAN MÜNSTER (1489–1552) issued (in 1534–35, 2d ed. 1546) a literal, faithful version of the Old Testament, with explanatory remarks. LEO JUDE (1482–1542) had almost finished a Latin version of the Old Testament, upon which he had been engaged may years, at the time of his death. At his request some friends continued it; and it was issued in splendid form by Froschower, Zürich, 1543, folio. SEBASTIAN CASTELLIO (1515–63), in 1551, 1555, and 1556, sent forth an elegant and accurate Latin version of the Old Testament. The version made by IMMANUEL TREMELLIUS (1510–80), a born Jew, assisted by his son-in-law FRANCISCUS JUNIUS (1545–1602), which appeared in 2 tom., 1579, received great praise. The New Testament appeared in reprint in England by Middleton, 1580. The translation of the Old Testament published by J. PISCATOR (1546–1625) was in the main only a revision of Tremellius'. SEBASTIAN SCHMID (1617–96), a very useful exegete, spent forty years upon a Latin translation of the entire Bible, and did not live to see it out of the press (1696, 2d ed. 1708). JOHANNES COCCEJUS (1603–69), the Dutch theologian, issued an almost entire translation in connection with his commentaries; and JEAN LE CLERC (1657–1736), the versatile Genevan, an independent able one, in parts, with a commentary (1693–1731). From the learned and acute priest of the oratory, CHARLES FRANÇOIS HOUBIGANT (1686–1783), appeared, Paris, 1753, the *Biblia Hebraica cum notis crit. et vers. lat. ad notas crit. facta*, 4 tom., the Hebrew text unpointed (since he held the points to be, not only useless, but dangerous), and the translation very careful. J. A. DATHE (1731–91) made a conservative translation of the Old Testament, which appeared at intervals, 1773–89. Besides, there have been versions of separate books, of greater or less excellence.

Turning to the separate Latin versions of the New Testament, the earliest, most successful, and influential, is that by ERASMUS (1467–1536), made in five months, but though hastily made, as was his custom, so excellent, that it has been reprinted more than two hundred times. Five editions appeared in his lifetime (1516, 1519, 1522, 1527, 1535). THEODORE BEZA (1519–1605) followed. His first edition appeared 1556 (1557); the other personally conducted editions were 1565, 1588 (1589), 1598; but the work has been published more than a hundred times. The best edition is Cantabrig., 1642. Three new translations are yet to be mentioned, — those of H. A. SCHOTT, very handy, much used, Lips.,

1805, 1811, 1825, 1839; F. A. Ad. Näbe, Lips., 1831; and Ad. Göschen, Lips., 1832. But the time for such work is past: it is an anachronism. The duty of the hour is to spread the living Word in living languages. O. F. FRITZSCHE.

VII. *ETHIOPIC.* — In the ancient language of the Axumite kingdom, commonly called, since the sixteenth century, the Ethiopic, but by the natives the Geez, there exists a version of the Bible, which has always been the only authorized one among all the tribes of Abyssinian Christians, as well as among the Jewish Falashas, and which yet maintains its ancient authority, and is read in the service, although the Ethiopic long ago ceased to be spoken. We have, however, no reliable information in regard to the exact time or manner of its origin; but it is certain that it was made from the Alexandrian recension of the Greek Bible in the early days of Christianity in Abyssinia, or from the fourth to the sixth century, and it is not only the oldest monument, but also the foundation, of the whole Ethiopic literature. It is very faithful; being, for the most part, a verbal rendering of the Greek, and yet readable and fluent, and in the Old Testament often hits the ideas and the words of the Hebrew in a surprising manner. But this varies, of course; and the translators were not learned men, nor even perfectly at home in Greek, as is evident when rare words and technical terms had to be translated, so that upon their shoulders lies a burden of error which cannot be laid to defective manuscripts, nor to the poverty of Ethiopic. Copying had the inevitable deteriorating effect upon their work; although it appears that errors from this source were comparatively few before the last three or four centuries, and that the majority of the variations are intentional, the result of an effort to remove archaisms, and render the diction more idiomatic. Thus, in many manuscripts, the four Gospels, the portion most read, have undergone such a change, that they read like a paraphrase rather than a translation, or like a new translation instead of the old. Those portions less read are in purer condition. The tradition which ascribes the version to Frumentius is of little value.

The uncertainty of the text led to early attempts at revision; the easier to effect because the Abyssinian pilgrims brought home with them Bibles in other languages, so there could be comparison of texts. In the books of the Ethiopic version already published [see *Literature* at end of this section] three texts can be distinguished: (1) The original translation, more or less corrupted, very rare in the manuscripts; (2) A text enlarged and altered from the Greek, the commonest in the manuscripts; (3) A text corrected by the Hebrew original, found in later manuscripts. Critical care and caution are therefore requisite to restore the original Ethiopic text. Since this Bible is one of the oldest daughters of the LXX., it has great critical importance, and has preserved peculiarities and originalities. Thus it had at first a different, peculiar, and partly original division of the separate books. The Occidental "chapters" were introduced at a later day into Abyssinia, under European influences. It included the Apocrypha, except the Maccabees, which were either not translated, or very quickly lost, and several pseudographs (see title), and put them upon perfect equality with the canonical writings; and in this way the number of books is given as eighty-one, — forty-six for the Old Testament, thirty-five for the New; but in particulars the counting varies very much.

Lit. — Ludolf: *Hist. æth.*, III. 4, and *Comm.*, pp. 295-298; the Prolegomena to Walton's Polyglot, No. 15; Le Long: *Biblioth. sacra*, ed. A. G. Masch, 1778, tom. II. pp. 140–157. Of Ethiopic texts, Laurence issued in 1819 the *Ascensio Jesaiæ*, and the *Apocalypse of Ezra* in 1820, at Oxford. Dillmann has edited the *Octateuch*, 1853; the four books of the *Kings*, 1861–71; *Henoch*, 1851; *Liber Jubilæorum*, 1859. The first portions of the Ethiopic Scriptures that appeared in print were the Psalms and the Song of Solomon, edited by John Potken, Rome, 1513. The New Testament was first printed in Rome, 1548–49, reprinted in Walton's Polyglot, 1657, and a Latin translation of the version made by Professor Bode, published at Brunswick, 1752–55, 2 vols. 4to. Mr. Thomas Pell Platt edited for the British and Foreign Bible Society an Ethiopic New Testament, London, 1830. This edition, it is true, is better printed than the Roman, but is equally marred by many errors, and the absence of an old manuscript text, so that it is critically worthless. A. DILLMANN.

VIII. *GOTHIC.* — This version was the work of Ulphilas or Vulfila (311–381), Bishop of the West Goths, a "holy and spotless priest of the Lord," written in an alphabet he constructed for this purpose out of Greek, Latin, and Runic characters, and embraced the entire Bible, with the exception of the four books of the *Kings*, omitted because of their warlike, and, as he thought, dangerous spirit against idols. Much of the New Testament, but very little of the Old Testament, has come down to us. Ulphilas was an Arian; but there is no trace of his heresy in the version, which is faithful, and so skilful, that even the finer shades of the original are happily brought out. The version is from the Greek text, and has, therefore, critical weight. As it now exists, there are traces of Latin-text influences; but these were probably of later origin, when the manuscripts were copied in Italy during the reign of the Goths. The recently debated question, whether Ulphilas was the author of the entire translation, must be answered affirmatively in regard to the New Testament, but left unanswered in the Old; for we know too little about it. Cf. E. Bernhardt: *Krit. Unters. über die goth. Bibelübersetzung*, Elberfeld, 1864–69, 2 vols; O. Ohrloff: *Die Bruchstücke vom A. T. der goth. Bibelübers. kritisch untersucht*, Halle 1876. And on Ulphilas cf. G. Waitz: *Ueber das Leben und die Lehre des Ulf.*, Hannover, 1840; W. Bessell: *Ueber das Leben des Ulfilas und die Bekehrung der Gothen zum Christenthum*, Göttingen, 1860. Cf. also W. Krafft, *Kirchengeschichte der germ. Völker*, Berlin, 1854.

[In the fifth century the *East* Goths governed Italy, and the *West*, Spain, where they ruled until the eighth century. In this way the version was very widely spread. Tregelles, indeed, says it must have been the vernacular translation of a large portion of Europe.] But eventually it was entirely lost sight of for centuries, until, in the

latter part of the sixteenth century, Ant. Morillon reported having seen at Werden in Westphalia a Gothic codex, from which he copied the Lord's Prayer. This was probably the Codex Argenteus, taken by the Swedes at the siege of Prague (1648), and which now is the most precious treasure of the University of Upsala. It is a superb manuscript, containing fragments of the Gospels, and dates from the fifth century, first edited by Fr. Junius, Dortr., 1665, 2 vols. The best editions of all the fragments [for the exact list, see Davidson's Art. *Gothic Version*, in Kitto's *Cyc. of Bib. Lit.*, 3d ed., ii. 873 sq.] are by H. C. v. der Gabelentz and J. Loebe, Lips., 1836(43)–46; by Fr. Ludw. Stamm, 7th ed., revised by Moritz Heyne, Paderborn, 1878; and by E. Bernhardt, Halle, 1875. The Gospel of Mark has recently been edited with a grammatical apparatus by R. Müller and H. Hoeppe: *Ulfilas Evangelium Marci*, Berlin, 1881. O. F. FRITZSCHE.

IX. *ARMENIAN.* — It was made from manuscripts brought from the Council of Ephesus (431) by Mesrob (d. 441: his name is spelled in six different ways), the inventor of the national alphabet, with the assistance of several of his pupils. See Mesrob. The Old Testament was from the Septuagint (*Daniel*, as usual, from Theodotion), word for word; the New Testament from the Greek. The first printed edition of the Armenian Bible is that of Bishop Uscan (both the bishopric and the name are doubted), Amsterdam, 1666; but it is untrustworthy, the text having been in many instances conformed to the Vulgate against all known manuscripts. The best edition founded on manuscripts is by Zohrab, New Testament, 1789, *Biblia*, 1805. Cf. Neumann, *Gesch. der arm. Lit.*, 1836.

X. *GEORGIAN.* — Made from the Septuagint, in the sixth century, in the literary language and ecclesiastical alphabet (Kuzuri); of little present critical value, because of its corrupt state. First printed in Moscow, 1743, fol., since widely circulated by the St. Petersburg Bible Society in both the ecclesiastical and civil character.

XI. *OLD SLAVONIC.* — Made in the ninth century from the Septuagint, by Methodius and Cyril of Thessalonica. The oldest manuscript of the *whole* Bible dates 1499, the first printed Bible 1581; but of the New Testament there is an Evangelistary dated 1056, and the Gospels of the same period at Rheims, on which the kings of France used to take their coronation oath; also Glagolitic manuscript of the Gospels, of about the same date, now at St. Petersburg; see V. Jagić, *Quatuor Evv. Codex Glagoliticus*, Berlin, 1879.

XII. *ARABIC.* — There are many manuscripts containing translations of portions of the Old Testament now stored away in libraries. We consider only those which are printed or are reliably described. They may be classified into the *immediate*, direct from the original text, and the *mediate*, from other versions. 1. *Immediate.* (*a*) The version, often a paraphrase, of Rabbi Saadia ha-Gaon (d. 942), more renowned as grammarian. The Pentateuch was published at Constantinople, 1546. Lately P. de Lagarde, in his *Materialien zur Kritik u. Geschichte des Pentateuchs*, Leipzig, 1867, published Genesis and Exodus from a Leyden manuscript. Saadia's *Isaiah*, *Hosea*, *Job*, and *Psalms* have also appeared. (*b*) *Joshua* and a fragment of *Kings* are in the Paris and Walton's Polyglot, made by a Jew of the tenth or eleventh century. (*c*) *Arabs Erpenii*, a manuscript of the Pentateuch (in Hebrew letters), literally translated, made by an African Jew in the thirteenth century. (*d*) Genesis, the Psalms, and Daniel, by *Saadia ben Levi Asnekoth*, a Jew of Morocco, from the Massoretic text; manuscript now in British Museum. (*e*) A translation of Hosea and Joel. (*f*) The Pentateuch of Abu Sa'id, a Samaritan of the eleventh or twelfth century, from the Samaritan text of the Pentateuch, influenced by the Hebrew and the Saadia and the Samaritan version. Samuel Kohn (*Zur Sprache, Literatur, u. Dogmatik der Samaritaner*, Leipz., 1876, pp. 134 sq.) maintains just the opposite, that the version of Abu Sa'id gave Arabisms to the Samaritan. 2. *Mediate.* (1) Those which are made from the *Peshito.* (*a*) A version of Judges, Ruth, Samuel, Kings, and Nehemiah, found in the London and Paris Polyglots. The version of Job was published by P. de Lagarde, in 1876, in his *Psalterium Job Proverbia Arabice.* (*b*) Translations of the Psalms. (*c*) Fragments of the Pentateuch. (2) Those from the *Hexaplar Syriac text.* Cf. W. G. Fr. Comes de Baudissin: *Translationis antiquæ ar. lib. Jobi quæ supersunt ex apographo cod. Mus. Brit. nunc pr. ed. atque ill.*, Lips., 1870, and the *Leviticus*, *Numbers*, and *Deuteronomy* published by Lagarde in his *Materialien* I. (3) Those from the Septuagint. (*a*) The versions in the Polyglots of the books not specified above. (*b*) Several Psalters described by Döderlein (*Repertor.* II. 176–178, IV. 57–96). (*c*) Specimens of a Pentateuch from the Alexandrian recension of the Septuagint. (4) Those from the *Coptic* are very numerous, generally are side by side with the Coptic text; of no importance except for the Coptic. (5) Those made or interpolated from the *Vulgate* are also of no account.

XIII. *PERSIAN.* — In the fourth volume of the London Polyglot, there is a Persian translation of the Pentateuch, which was made in the first half of the sixteenth century in Constantinople by the Rabbi Jacob Ben Joseph, surnamed Tawosi, or Tusi, i.e., according to the usual interpretation, from Tus, a city of Persia, which possessed a celebrated Jewish academy; but, according to Kohut, it is a proper name, meaning *peacock.* Cf. Alex. Kohut: *Krit. Beleuchtung der pers. Pentateuch-Uebersetzung*, Leipzig u. Heidelberg, 1871. The version is very literal, after the manner of Aquila; euphemistic, avoids anthropomorphic and anthropopathic terms, and is influenced by older versions, especially by Onkelos and Saadia.

B. Versions of the New Testament. This section is supplementary, and refers only to the New Testament: for the Old Testament and entire Bible, see *A*. In addition to the literature already given in the note at the beginning of this article, two works deserve mention, — Reuss: *Geschichte der heil. Schriften N.T.*, 5th ed., Braunschweig, 1874; and Scrivener: *A Plain Introduction to the Criticism of the N. T.*, 2d ed., Cambridge, 1874.

I. *SYRIAC.* — Cf. Andr. Müller: *De Syriacis libb. ss. verss.*, and *Symbolæ Syrr.*, Berol, 1673; also in *Opuscc. Orientt.*, Francof., 1695; Gloc.

RIDLEY: *De Syrr. N. T. versionum indole atque usu*, 1761; G. C. STORR: *Observv. super N. T. versionibus Syrr.*, Tüb. 1772; FR. UHLEMANN: *De versionum N. T. Syrr. critico usu*, Berlin, 1850 (Schul-programm des Friedrich Wilh. Gymnasium). 1. The Peshito. See *A* III. [The New Testament omits the Apocalypse and four Catholic Epistles (2d Peter, 2d and 3d John, and Jude). See J. W. ETHERIDGE: *The Apostolical Acts and Epistles from the Ancient Syriac*, London, 1849; J. MURDOCK: *Syriac New Testament*, N.Y., 1851.] 2. The Philoxenian or Harclean was made by Polycarp, Rural Bishop for Mar Philoxenus, Monophysite Bishop of Mabug (Hierapolis), directly from the Greek: the Gospels were finished A.D. 508. In 616 Thomas of Harkel (Heraclea) corrected the translation by the help of three approved and accurate Greek manuscripts in the Monastery of the Antonians at Alexandria, and added a critical apparatus, and, after the manner of Origen, also asterisks and obeli. This revision is the one now generally found in manuscripts. It is so close to the Greek that it is probably the most servile version of Scripture ever made; indeed, so close as to be in places quite unintelligible without the Greek. It includes the portions of the New Testament omitted from the Peshito; although it is a question whether the Apocalypse, edited by L. de Dieu, Leyden, 1627, and often considered a part of the Philoxenian, although usually used to complete the Peshito, really belongs to it. But at all events the Catholic Epistles and Apocalypse are not the work of Thomas of Harkel; cf. BICKELL: *Conspectus rei Syrorum literariæ*, Monast. 1871. The whole Harclean version was edited by J. WHITE, Gospels, 2 vols., 1778, Acts and Epistles, 2 vols., 1799, 1803; and John, by BERNSTEIN: *Das heil. Evang. des Johannes Syr. in harklens. Übers.*, Leipzig, 1853; see BERNSTEIN'S essay, *De Charklensi N. T. translatione syriaca*, Vratisl., 1837, 2d ed., 1854. 3. The Curetonian Syriac. William Cureton, D.D., Canon of Westminster discovered in 1847, printed in 1848, and published in London, 1858, *Remains of a very ancient recension of the Four Gospels in Syriac*, which manuscript was brought (1842) from a monastery in the Nitrian Desert, near Cairo, Egypt, and is now in the British Museum. The manuscript is from the middle of the fifth century; but whether the version itself is older than the Peshito is a question. Cf. HERMANSEN: *Disp. de cod. evv. syr. a Curetono typis descr.*, Haun., 1859. Dr. Cureton entertained the idea that he had discovered in these Syriac fragments a text of Matthew's Gospel, which, to a great extent, preserves exactly the genuine words of our Lord as they had been written by the apostle in his original Hebrew Gospel; but this view was accepted only by its author. Upon this point cf. GILDEMEISTER: *De evangeliis in arabicum e simplici syriaca translatis*, Bonn, 1865. 4. The Jerusalem Syriac, so called because the language of the principal manuscript known, an Evangelistary, which was discovered in the Vatican by Adler, and described in his *N. T. Versiones Syriacæ*, Copenhagen, 1789, is less Syriac than Chaldee, much like that of the Jerusalem Targum. It is made directly from the Greek; dates from the sixth century; and was probably used but in a few remote churches of Lebanon or Galilee, as it is not mentioned by any Syriac author. Count Francis Miniscalchi Erizzo has given us a complete and scholarly edition of it in two quarto volumes: *Evangeliarium Hierosolymitanum, ex Codice Vaticano Palæstino deprompsit, edidit, Latinè vertit, Prolegomenis ac Glossario adornavit*, Verona, 1861–64. Recently discovered fragments of this version are contained in LAND: *Anecdota Syriaca* T. IV. Lugd. B., 1875, p. 103 sq.

II. *EGYPTIAN*, or *COPTIC*. — [The section contributed by Canon (now Bishop) Lightfoot to Scrivener's *Introduction to the Criticism of the New Testament*, 2d ed., 1874, pp. 319–357, is here presented in a very brief form. The New Testament, or parts of it, appeared in the two principal dialects of Upper and Lower Egypt, the Thebaic and Memphitic respectively, probably before the close of the second century. This is the more likely since it was the exception to find a native Egyptian bishop or monk in the early centuries who could speak Greek. Surely before 270 the Scriptures had been translated into Egyptian; for Anthony (251–356), who could only speak his native tongue, was in his youth powerfully affected by the Gospels which he heard read in church. The Memphitic or Bahiric version was not included in the Polyglots, but was first published by David Wilkins, in Oxford, 1716, from manuscripts in the Bodleian Library, with a Latin translation, *N. T. Ægyptium vulgo Copticum*, etc. But although great praise is due to this pioneer, two defects seriously impair the work. (1) The text is not constructed on any consistent or trustworthy principles. (2) The translation is often inaccurate. Schwartze, in Berlin (1846, 1847), issued the Gospels, and P. Boetticher [*alias* P. de Lagarde], in Halle (1852), the Acts and Epistles; but the first editor had much too scanty materials, and the second gives no translation or collation with the Greek, rendering his book absolutely useless to any other than Egyptian scholars. The Society for Promoting Christian Knowledge published (1847–52) a magnificent edition of the whole New Testament in Memphitic, under the editorship of Henry Tattam; but, as the edition contains no various readings, it is quite useless for critical purposes. The Memphitic New Testament did not contain the Apocalypse: this gives a hint as to its date. The earlier Alexandrian writers, Clement and Origen, in the first part of the third century, and the later Alexandrian Church from the close of the third century onward, quote the Apocalypse without hesitation as the work of John; but about the middle of that century doubts were widely expressed, as by Dionysius of Alexandria (d. 265), and the difficulty may have been powerful enough to cause its exclusion from the Egyptian canon. The order of the books of the New Testament is (1) Gospels, (2) Pauline Epistles, (3) Catholic Epistles, (4) Acts. The version is for the most part faithful; and Egyptian is so largely Greek in vocabulary that it is fairly adequate for the purpose. The version may, therefore, generally be consulted, even for minute variations in the text: in this respect it is perhaps the most important of all the versions for the textual critic. It preserves the best text as current among the Alexandrian Fathers, free from the corruptions which pre-

vailed so widely in the copies of the second century.

The Sahidic or Thebaic version has not attracted attention until comparatively recent times. The pioneer scholar was C. G. Woide, who in 1778 announced his intention to publish from Oxford manuscripts the fragments of the Thebaic New Testament; but he did not live to finish his work (d. May, 1790), and H. Ford, professor of Arabic at Oxford, completed and issued it: *Appendix ad Editionem N. T. Græci e Codice MS. Alexandrino a C. G. Woide descripti, in qua continentur Fragmenta N. T. juxta interpretationem Dialecti Superioris Ægypti quæ Thebaidica vel Sahidica appellatur*, etc., Oxoniæ, 1799. This work lays biblical scholars under heavy obligations; but, although some additions have been published since, there is greatly needed a complete collection of all the fragments of the Thebaic New Testament. The version is rougher and less faithful than the Memphitic, like it in the arrangement of the books and in the omission of the Apocalypse, but entirely independent of it in text and interpretation, and stands second in textual value.

The Bashmuric or Elearchian version, without independent value, a mere adaptation of the Thebaic, and only useful where the Thebaic is wanting, was made not later than the end of the third or beginning of the fourth century. The word "Bashmur" means the "girdled (by the Nile) country," and was applied to Elearchia, the country of the Bucoli, a fierce and turbulent race of horsemen who lived in the Delta. They were almost exterminated in 839, the remnant of the race being transported to Bagdad. They must have had a complete version of the Bible; but only the merest fragments have come down to us. They are published by Engelbreth: *Fragmenta Basmurico-Coptica Veteris et Novi Testamenti*, Havniæ (Copenhagen), 1811.]

III. *PERSIAN.* — The Christians of Western Persia belonging to the Syrian Church used the Peshito in early times; yet there are known two translations of the four Gospels into Persic, — *one* from the Peshito, in Walton's Polyglot, with a Latin translation by Samuel Clarke, afterwards reprinted with corrections and a learned preface by Bode, Helmstadt, 1750–51: the *other* is made from the Greek, published, London, 1657; edited by Abraham Wheelocke. There are older Persian versions (parts of both Testaments) still unpublished.

IV. *ARABIC.* — There is no version earlier than 719, nor is any of critical value. 1. *Immediate.* (*a*) The Gospels most commonly printed, first in Rome, 1590, found in the London and Paris Polyglots; latest edition by P. de Lagarde, Leipzig, 1864. (*b*) By another translator the remainder of the New Testament in the Paris and London Polyglots. (*c*) The New Testament ed. by Erpenius, Leyden, 1616; reprinted London, 1829. 2. *Mediate.* From the Peshito, as in "Cod. Tischendorf;" of the Acts, the Pauline and Catholic Epistles, except the four Antilegomena of the latter. 3. The Arabic translation of the New Testament in the Roman Bible of the Propaganda, Rome, 1671, altered from the Vulgate, and that of the Society for Promoting Christian Knowledge, London, 1727, altered from the Greek, were both designed for circulation in the East, and are of no critical value. See P. DE LA GARDE: *Die vier Evang. arab.* O. F. FRITZSCHE.

[V. *ANGLO-SAXON.* — There was apparently no version of the Scriptures in this language before 706, when Adhelm, the first Bishop of Sherborne, translated the Psalms, followed by Egbert or Eadfrid, Bishop of Lindisfarne, with parts of the Gospels, and by Bede (d. 735), with the Gospel of John. Other Saxon translations are: in ninth century by King Alfred (d. 900), the Psalms; in tenth century by Ælfric, the Pentateuch, Joshua, Job, Judith, part of Kings, Esther, and Maccabees. The version was made from the Vulgate. The *entire* Anglo-Saxon version has never been published; but Spelman edited the Psalms, London, 1640; and Benjamin Thorpe in 1835 issued *Libri Psalmorum Versio antiqua Latina cum Paraphrasi Anglo-Saxonica* (probably Adhelm's), and in 1842 *The Anglo-Saxon Version of the Holy Gospels*, reprinted in New York, 1846. Joseph Bosworth edited *The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale*, arranged with preface and notes, London, 1865. The fact that such a small part of the Bible has been published is the stranger because manuscripts are so numerous. Before the prose translation of any part, Caedmon, a monk in the Abbey of Streoneshalh in Northumbria, composed a poetical version of parts of the Bible, 664. See THORPE: *Caedmon's Metrical Paraphrase of Parts of the Holy Scripture*, Anglo-Saxon with English translation, notes, and a verbal index, London, 1832.]

[**Modern Versions.** — For account of the important *German* and *English* versions see special articles: our space admits of only the briefest mention of the principal others.

1. *FRENCH.* — Lefèvre d'Étaples made the first Protestant version published, Antwerp, 1530; but that of Pierre-Robert Olivetan, founded upon his, published 1535 at Serrieres, near Neufchatel, at the expense of the Waldenses, as corrected by Calvin his cousin, is the nearest approach to a national version. Calvin recognized Olivetan's imperfections, and, in the preface to the edition of 1561, expressed the wish that some competent scholar would devote half a dozen years to the translation of the Bible. It is greatly to be regretted that Calvin did not do this work himself. His wish, however, was essentially met when *La Compagnie des Pasteurs de Genève* deputed the task to certain of their members, among whom was Beza, and in 1588 issued the anxiously awaited version. Put forth under such authority, and a manifest improvement upon its predecessor, it has kept the field unto this day, although it is only a revision of Olivetan. The Bibles of Martin (Amsterdam, 1707) and Ostervald (Amsterdam, 1724) are substantially the 1588 version, and only valuable for their notes. The attempts hitherto made to supersede the sadly defective Olivetan have been unsuccessful; but in 1874 Rev. Dr. Louis Segond published at Geneva (2d ed., 1877, at Nancy; 3d ed., 1879, at Geneva) a new translation of the Old Testament from the Hebrew text, and in 1879 a new translation of the New Testament from the Greek. His work has been accepted by the University press, Oxford, England, and, as a note on

the fly-leaf states, been printed in a first edition of fifty thousand copies. This version is regarded as a decided improvement upon all others, and as worthy of national official use. The Oxford edition is beautifully printed, — the prose portions in paragraphs, with marginal numbers to indicate the verses; the poetical in verse form. There are also occasional brief notes, mostly geographical and philological, interesting prefaces, *remarques*, an abridged history of the Jews to connect the Testaments, and maps, indexes of quotations in the New Testament and to the notes. For the early history of the French Bible see SAMUEL BERGER: *La Bible Française au moyen age*, Paris, 1884.

2. *DUTCH.* — Portions of the Bible appeared in the opening years of the century; but the first complete edition of the Scriptures was issued at Antwerp in 1526, by Jacob van Liesveldt, in two folio volumes. The subsequent edition having cost the printer his head, the work was the more valued, and held its own until 1556, when Van Utenhove's version began to supplant it, and is to-day still sold, being highly esteemed by the Lutherans. Neither of these versions was immediate. The first was founded upon Luther's Bible, so far as it had then appeared, and a Cologne Bible of the previous century; the second, upon the complete Luther's Bible, compared with Olivetan's (French); and both failed to present the best Dutch. A version which should be immediate, accurate, scholarly, yet popular in the best sense, was therefore loudly demanded; but, owing to the troubles in Holland, — although in 1571 the Provincial Synod at Embden ordered it, — it was 1637 when the version appeared. The steps which led to the happy issue may thus be described. Discussion and synodical action, 1571–92. Philippe van Marnix de St. Aldegonde, who had long been occupied with a version of his own, appointed (1593) to superintend the work. With him were to be associated five ministers, appointed by the different provincial synods. They were to meet at Leyden, and have their expenses paid by the State; but the death of the brilliant and beloved St. Aldegonde, in December, 1598, ended their meetings. In 1599 work re-begun. Owing, however, to the small amount of time the revisers could give to it, and also to the doctrinal differences developed with Gomar and Arminius and their adherents, it went very slowly; and at the death of Helmichius, in 1608, the work stopped. Forty years had thus passed away: nothing was done; but the ground was cleared for action, inasmuch as the principles of the proposed translation were decided. The famous Synod of Dort (1618) elected three translators and fourteen revisers, two from each of the seven provinces; instructed the translators to begin within three months after the rising of the synod, send their work to the States-General, and then to each of the revisers; and, when the revision was finished, to hold a joint meeting to determine the final form of the version. The Apocrypha was to be placed at the end of the New Testament, with a distinct title and pagination. This action of the synod had to be brought before the States-General for approval, in order that the necessary moneys might be allowed, and the ministers chosen released from parochial service. It was 1624 before this petition could be presented, and 1626 before the company got fairly at work. They met in Leyden. It was at the outset believed that four years would suffice; but, owing to real difficulties and unexpected hindrances, the translation took eleven years. At last, in 1637, the Bible appeared in two editions, one with, one without, references and marginal readings. So hearty was its reception, that in fifteen years it had won unanimous popular and ecclesiastical sanction. It is, indeed, one of the best of existing versions; perhaps, in points, it excels them all. It is immediate, although quite evidently our authorized version influenced the translators more or less. In many cases its felicity is remarkable. In Holland it is called the *States'* Bible, to distinguish it from the *Synod's* Bible. This latter Bible, which, up to the present time, has only appeared in the New Testament, is the result of the criticism of the century, and the immense growth of knowledge. In 1854 the General Synod appointed a committee of fourteen to *revise* the old translation, and at length, in 1867, the revision appeared. Its reception has been far from enthusiastic. This has led to an indefinite postponement of the Old-Testament part.]

3. *ITALIAN.* — There were Bible translations into Italian before the invention of printing; but the earliest printed Italian Bible is that of Nicolò di Malherbi (or Malermi), published in Venice, 1471. In the same year another Bible appeared; but it is known only by title. Nicolò was a Venetian abbot of the order of Camaldoli. He speaks in his preface about former Italian translations, criticises their freedom, and declares his fidelity to the Vulgate. Nicolò's Italian is not the choice speech which had then been developed. The next version was that of the Florentine Antonio Bruccioli, made from the original texts; New Testament, 1530; Psalms, 1531; Bible, 1532, Venice. In the preface the translator waxes indignant at all prohibitions of the Bible, and every hindrance to its widest spread among the people. His work, however, seems to have been scarcely circulated in Italy outside of Venice, and was indeed put in the first class of prohibited books; still, many editions appeared. With Bruccioli the Roman-Catholic activity in the field of Bible versions practically ceased; although translations of the New Testament were issued by the Dominican Zaccaria in 1532, and by Giglio in 1551, both at Venice. These books are extremely rare.

With the expulsion of Bruccioli's version a new era of Bible study began. The liberty to read the Scriptures, denied by Romanistic Italy, was enjoyed in Geneva; and there this version of the Old Testament, slightly revised, was reprinted in connection with the New Testament of the Florentine Massimo Teofilo (first printed Lyons, 1551), revised by Gallars and Beza; and so the first complete Italian Protestant Bible appeared in Geneva, 1562, for the benefit of the congregation of Italian fugitives. But this Bible was put into speedy disuse by the appearance of the Bible of Giovanni Diodati, Geneva, 1607, made directly from the original texts, in the Lucchese dialect, and therefore adapted for circulation among the peasants. This is the version commonly taken up by Bible societies, and used

in Italy to-day. In 1776 the Archbishop of Florence, Anton Martini, issued in Turin a translation of the whole Bible from the Vulgate, which the British and Foreign Bible Socieiy adopted, published the New Testament, 1813, Bible, 1821, and now circulate in Italy. For the famous story of the persecution of the Madiai in Florence, because they used the Bible, see title. Southern and Eastern Italy, up to this time, appear to stand outside of Bible influences.

4. *SPANISH.* — The first printed New Testament is by Francisco de Enzinas (Dryander, see title); appeared in Antwerp, 1543; now circulated by the British and Foreign Bible Society. Another New Testament was that of Juan Perez, Venice, 1556. The first Bible was from Cassiodoro Reyna, Basel, 1569; revised by Cypr. de Valera, Amsterdam, 1602; New Testament, separately, 1625. The Old Testament was repeatedly rendered into Spanish during the sixteenth and seventeenth centuries, by Jews in the Netherlands and in Ferrara. But of all these translations the fact is that they did not circulate in Spain. In 1794 Phil. Scio de S. Miguel, a Spanish ecclesiastic, issued at Madrid a translation with a commentary. The British and Foreign Bible Society have, since 1828, circulated the Spanish text. It is made, of course, from the Vulgate. See Borrow's "The Bible in Spain."

5. *PORTUGUESE.* — The version of J. Ferreira d'Almeida, a convert from Rome (New Testament, Amsterdam, 1712; Pentateuch and historical books, 1719), is that now printed by the British and Foreign Bible Society; although there was printed at Lisbon, 1784, a version made by Anton Pereira de Figueiredo, the first upon native soil. REUSS.

6. *SCANDINAVIAN.* — Some parts of the Old Testament were translated into *Danish* in the fourteenth century, and published by Molbech, Copenhagen (1828); but the Danish translation of the Bible is the work of the Reformation. Prepared by several scholars, it bore the name of Christiern Pedersen, and was published in 1550. It was afterwards often revised. The edition now used is the work of a committee of revision, appointed in 1815: it appeared in 1824. There are two independent translations: one by I. C. Lindberg, much used in the Grundtvigian circles; and one by Chr. Kalkar, of missionary reputation. The Danish Bible was used in Norway up to the separation of the two kingdoms in 1814. After that time, minor improvements, mostly of purely linguistic import, have been made in the *Norwegian* Bible, and in 1871 a committee was appointed to make a thorough revision.

A *Swedish* translation from the fourteenth century is spoken of as having been undertaken at the instance of St. Birgitta, but has not come down to us. In Sweden, as in Denmark, it was the Reformation which translated the Bible. The complete Swedish version appeared in 1541, the New Testament by Laurentius Andreæ (1526), the Old Testament by Laurentius and Olaus Petri (1534). Often revised, the edition now in general use dates back to the beginning of the eighteenth century.

The *Icelandic* translation was made by Oddur Gotshalkson: the New Testament appeared at Copenhagen in 1540, the whole Bible at Holum in 1584. The edition now in use is a revision by Thorlak Skuleson (1644). CLEMENS PETERSEN.

Missionary Translations. — The Bible has been translated by Protestant missionaries into all the literary languages of the world, and into many which had never previously been written; but these translations are evidently of no critical value whatever, although made, in most cases, from the original tongues. Probably the most faithful and finished of all these versions is that into Arabic. It was begun by Eli Smith, D.D., in 1847, aided by Cornelius V. A. Van Dyck, M.D. D.D., who continued the work after Dr. Smith's death, and brought the labors of sixteen years to a happy conclusion.

The printing and electrotyping of this Bible is regarded as the greatest typographical performance of the American Bible Society, and the book itself opens the truth to the Mohammedan world. The first plate was electrotyped March 15, 1866. The types perfectly transcribe the best Arabic caligraphy, according to a mode designed by Dr. Eli Smith, and executed by Mr. Homan Hallock of the Syrian Mission.

BIBLICAL ARCHÆOLOGY. See ARCHÆOLOGY, BIBLICAL.

BIBLICAL CANON. See CANON OLD AND NEW TESTAMENT.

BIBLICAL HERMENEUTICS. See HERMENEUTICS.

BIBLICAL HISTORY. See ISRAEL.

BIBLIANDER (*Buchmann*), **Theodore,** b. at Bischofzell, Thurgau, about 1507; d. of the plague, at Zürich, Nov. 26, 1564; was a teacher in the school of Myconius, and professor of theology and Oriental philology in the University of Zürich after the death of Zwingli, but was dismissed in 1560 on account of his open opposition to the Calvinistic doctrine of predestination, propagated with great success in the city since 1556 by Peter Martyr Vermilius. He gave a Latin translation of the Koran, and many valuable contributions to the history of Mohammedanism. Most of his writings, however, have never been printed.

BIBLIA PAUPERUM (*the Bible of the Poor*) is the name given to one of the earliest "block books" printed before the use of movable type. It consists of a series of forty leaves, printed on one side, so as to make twenty when pasted together, on which forty scenes from the history of our Lord are depicted: underneath are inscriptions in the abbreviated Latin of the period. The title given above is probably misleading. It was not intended for the poor people so much as for the poor friars who went about preaching, and would, no doubt, derive help in the composition of their sermons from the pictures. Besides, they could be shown with advantage to their audiences.

BIBLICAL PHILOLOGY concerns itself with the original text of the Old and New Testaments and the old versions, the study of Hebrew and the cognate languages and dialects, of the Greek of the Septuagint, the Apocrypha, and New Testament. See HEBREW LANGUAGE; HELLENIC DIALECT.

BIBLICAL THEOLOGY, in the sense of a study of the word of God, in contrast to dogmatics, or

the deductions and speculations of men, and therefore without reference to ecclesiastical formulæ and creeds, manifestly is of comparatively recent development; for, so long as the Church and the Bible were believed to be in unison, there was no demand for it. The Fathers were presumed for many centuries to have conserved and developed the apostolic teaching. The mediæval theologians went upon the assumption that the Fathers were infallible, and studied them, and therefore accepted the traditional patristic scriptural proofs upon all points, instead of working up the subjects for themselves. It was not, therefore, until the Reformation called attention to the discrepancy between the Bible in tradition and the Bible itself, that biblical theology began. [Unfortunately in the seventeenth century a new scholasticism replaced the old, and individual Bible-writers, and even some who were not, were minutely studied. Thus the theology of Job (1687), of Jeremiah (1696), even that of Elizabeth (1706), was treated with minute care.] The beginnings of the science were naturally unsystematic and wavering. Seb. Schmidt, in his *Collegium biblic. in quo dicta V. et N. T. iuxta seriem locorum comm. Theol. explicantur*, Strassburg, 1671, led the way, and he had many followers. But these works were little more than collections of proof-texts conveniently arranged for the theological lecturer. The first one to bring the term "Bible theology" into use was Haymann, who introduced it in its present sense in his work, *Versuch einer bibl. Theol. in Tabellen* (1708), which ran through four editions, the last being printed 1758. Pietism loosened the connection between the Bible and dogmatics, because it emphasized the importance of the former as a means of grace, and infallible source of knowledge. The result is seen in Büsching's *Diss. exhibens epitomen Theol. e solis lit. sacr. concinnatæ* (1756) and *Gedanken von der Beschaffenheit und dem Vorzuge der bibl. dogm. Theologie vor der scholastischen*, Berlin, 1758. Then came Bengel, the acute verbal critic, and his school, who worked upon the principle that the Bible does not contradict the Church, but accompanies it, and has superior authority.

Semler, in 1764, in his *Hist. u. krit. Sammlungen über die sog. Beweisstellen in der Dogm.*, Halle, 1764–68, 2 parts, and more particularly his followers, showed the great difference between the cut-and-dried theology of the schools and the teaching of the New Testament. This led the defenders of the former to show their substantial agreement by an unprejudiced study of the Bible. So did Zachariä, *Biblische Theologie, oder Untersuchung d. bibl. Grundes d. vornehmsten theol. Lehren*, Göttingen, 1772, and Storr, *Doctr. christ. pars theor. e sacr. libris repetita*, Stuttgart, 1793. The Neologians, on the other hand, prejudiced against every doctrine not part of natural religion, began to press for a purely historical treatment of the Bible (so Gabler, *De iusto discrimine Theologiæ bibl. et dogm. regundisque recte utriusque finibus*, Altorf, 1787), and thus prepared the way for a rationalistic history of religion, written by such men as Ammon, *Entwickel. einer reinen bibl. Theol.*, Erlangen, 1792. The increased attention given to Oriental studies, and the rise of the study of comparative religion, yielded fruit in the subsequent works upon biblical theology, as Kaiser's, which attempted to educe a purely "rational" religion out of the Bible. With Schleiermacher a new direction was given to the study, and in some respects an unfortunate one. The Old Testament was sundered from the New, and attention directed to the latter. Then came up the study of individual authors, particularly of Paul and John. Neander led the way in a new departure, — the unity of the Gospels in spite of their differences. Cf. C. F. Schmid, 1st ed. Stuttgart, 1853, excelled by Weiss, *Lehrb.*, Berlin, 1868, 4th ed., 1884. Then came Ferdinand Christian Baur, the head of the Tübingen school (see title), and his followers, who have attempted in their works to split the Primitive Church into parties, e.g., *Paulus*, Stuttgart, 1846, *Das Christenthum u. d. Kirche d. erst. Jahrhunderts*, Tübingen, 1853; Schwegler, *Nachapost. Zeitalter*, Tübingen, 1846; Pfleiderer, *Paulinismus*, Leipzig, 1873; and Köstlin, *Lehrbegriff d. Ev. u. d. Briefe Johannis*, Berlin, 1843. The life of Jesus was also studied as never before, and very valuable results obtained. In fact, the persons and the events of the New Testament have had an amount of patient study and a wealth of learning bestowed upon them, which makes them the most thoroughly known phenomena in history. Under such influences sprang up the study of the New-Testament times as such (Hausrath), and of the immediate surroundings of our Lord's life (Schürer), and thus the way was prepared for the history of primitive Christian literature and theology as the first step in the study of church history.

But the claims of the *Old Testament* have not been completely ignored. Indeed, the aphorism is gaining ground, that, in order to understand the New, it is necessary to study the Old. So has A. Ritschl, in his *Entstehung d. altkath. Kirche*, 2te Aufl. Bonn, 1857, maintained, as a rebuke to the Tübingen school. Hengstenberg, in his *Christologie* (1829), advocated the necessarily close connection between the two Testaments, and repudiated, upon the ground of his conception of revelation, a biblical theology that made too much account of strict historical sequence, or, in other words, that refused to see the Old Testament in the New, and the New in the Old. Oehler developed the same idea, maintaining that nothing was ended in the Old Testament, nothing was quite new in the New Testament. See his *Prolegomena z. bibl. Theol. d. A. T.*, Stuttgart, 1845, and *Theol. d. A. T.*, Tübingen, 1873. Hermann Schultz likewise advocates this view in his *Alttestamentliche Theologie*, new edition, Frankfurt, 1878.

And it is manifestly the correct view. In this way a lack in Protestant theology is filled; for the Bible studied in this thorough-going fashion becomes in the most comprehensive sense the source and test of theology. But let it not be supposed that it is easy thus to handle the Scriptures, although it appear to be so. Many preliminary questions have to be answered. Is Judaism a preparation for, or a mere predecessor of, Christianity? What is the primitive religion? Is the Bible literature, or revelation? What is the connection between the Bible and the aftertime? How much is comprehended in Bible theology? Does it include, for instance, Bible history? When these points are settled, and the study

begun in earnest, other questions arise. The order, subjects, and methods of work, must be determined. The books themselves are to be examined, and in this way important contributions will be made to the discussion of canonicity.

The relation of biblical to dogmatic theology, and to the other branches of Christian learning, is an interesting point. It would seem to be necessary to restrict biblical theology to the subject immediately in hand. Hence, while a study of the people among whom the doctrines arose is necessary in order to determine the need and condition of revelation, it can have nothing to do with the long struggles in the Christian Church over doctrinal points. The Bible must be made the source. All that throws light upon it should be used. The more the theologian knows about outside matters, of course the better for him; but it should be his endeavor to master the text, and whatever explains the text of the sacred volume whose contents he desires to formulate, and whose truths he desires to defend. Compare the books quoted in this article, and also EWALD: *Lehre der Bibel von Gott*, Leipzig, 1870–75, 4 vols.; WEISS: *Lehrbuch der biblischen Theologie des Neuen Testaments* [3d ed., Berlin, 1880]; HITZIG: *Vorlesungen über biblische Theologie u. Messianische Weissagungen*, Karlsruhe, 1880. M. KÄHLER.

BIBLICISTS, BIBLICAL DOCTORS, those were called, who, during the thirteenth and fourteenth centuries, demonstrated religious truths by the Scriptures and by the authority of the Fathers, in contrast to the scholastics, who abandoned Scripture and tradition in order to give full rein to their fancy and philosophy; and in this way the famous, interminable hair-splitting subtleties arose. The most of these latter sort of doctors were Dominican and Franciscan monks, who in as much as their orders held no property, had no libraries, and were, moreover, required to lead unsettled and vagrant lives, had little opportunity for the study of the books, and therefore naturally taught out of their own heads. Some of the biblical doctors were scholars, and produced valuable works; but the majority of them were servile imitators of their predecessors, and by their method tended to bring the Scriptures into disrepute.

See Mosheim's *Eccl. History*, translated by Murdock, bk. iii. cent. xiii. pt. ii. chap. iii. §§ 7, 8, and cent. xiv. pt. ii. chap. iii. §§ 2, 3, 4.

BIBLIOGRAPHY, Theological. I. **Theology in General.** 1. *SYSTEMATIC BIBLIOGRAPHY.* — C. M. PFAFFIUS: *Introductio in historiam theologiæ litterariam*, 2d ed., Tübingen, 1724–26, 3 vols.; J. F. BUDDEUS: *Isagoge historico-theologica ad theologiam universam*, 2d ed., Lips., 1730; G. STOLLE: *Anleitung zur Historie d. theol. Gelahrtheit*, Jena, 1739; G. J. PLANCK: *Einleitung in d. theologischen Wissenschaften*, Leip., 1794–95, 2 vols.; K. F. STÄUDLIN: *Geschichte d. theol. Wissenschaften*, Gött., 1810–11, 2 vols.; the same: *Lehrbuch d. theol. Encyklopädie u. Methodologie*, Han., 1821; and among the most recent works particularly K. R. HAGENBACH: *Encyklopädie u. Methodologie d. theol. Wissenschaften*, 9th ed., Leipzig, 1874; J. M'CLINTOCK: *Theological Encyclopædia and Methodology*, Cincinnati, 1873; J. I. DOEDES: *Encyclopedie der Christelijke Theologie*, Utrecht, 1876; J. P. LANGE: *Grundriss der theologischen Encyklopädie mit Einschluss der Methodologie*, Heidelberg, 1877; R. ROTHE: *Theologische Encyclopädie*, Wittenberg, 1880. More especially bibliographical. Two works of great value are, J. G. WALCH: *Bibliotheca theologica selecta*, Jena, 1757–65, 4 vols.; G. B. WINER: *Handbuch der theol. Literatur*, 3d ed., Leipzig, 1838–40, 2 vols. (supplementary vol., 1842); F. PÉRENNÈS: *Dictionnaire de bibliographie catholique*, Montrouge, 1858–60, 4 vols., part of Migne's "Encyclopédie théol." Journals devoted to the record and criticism of current theological literature are, *Zeitschrift für die gesammte lutherische Theologie u. Kirche*, Leipzig; *Theologische Literaturzeitung* (edited by Harnack and Schürer), Leipzig; *Theologische Literaturblatt* (Roman-Catholic, edited by Reusch), Bonn; in French, *Bibliographie catholique*, Paris. Twice a year Vandenhöck and Ruprecht of Göttingen have, since 1848, published *Bibliotheca Theologica* (edited by W. Müldener). In 1870, 1875, and 1880, Hinrichs of Leipzig published catalogues (edited by Baldamus) of German theological works, Protestant and Roman Catholic separately, for the five years 1865–69, 1870–74, and 1875–79. These bibliographical works are alphabetical according to the author's name. Works arranged according to subjects are, M. LIPENIUS: *Bibliotheca realis Theologica*, Francof., 1685, 2 vols. (voluminous, but inexact); DANZ: *Universal-Wörterbuch der theologischen, kirchen- u. religionsgeschichtlichen Literatur*, Leipzig, 1837–43, supplement, 1843 (it unfortunately lacks a table of authors).

2. *BIBLIOGRAPHY IN THE ORDER OF AUTHORS.* — The Fathers and ecclesiastical authors of the past have been catalogued in the elaborate works of Possevin, Cave, Du Pin and his continuator Goujet, Ceillier, Oudin, and in the less voluminous works of Trithème, Miræus, Bellarmin (continued by Labbe and Du Saussay), and Olearius. These volumes contain a great deal of information of a literary character. The bibliographies of modern writers are those of ENSLIN: *Bibliotheca theologica*, 2d ed., Stuttgart, 1833, carrying the list down to 1831; continued down to 1862 by ZUCHOLD: *Bibliotheca theologica*, Göttingen, 1864, 2 vols.; for Roman-Catholic literature, M. Schmalhofer, publisher: *Bücherkunde der kath. theol. Literatur bis 1836*, Augsb., 1837, supplement entitled *Handbüchlein d. neuesten Literatur des Katholizismus*, Schaffhausen, 1840–44. The *Thesaurus librorum rei catholicæ*, Würzburg, 1848–50, 2 vols. with supplement, embraces all the Roman-Catholic authors arranged topically and alphabetically. DARLING: *Cyclopædia bibliotheca*, London, 1854, 2 vols., is for the most part the catalogue of a simple library, — that collected by Mr. Darling, consisting of thirty thousand volumes. (The catalogue is extremely valuable for *English* theological authors, but much less so for those of other countries, except the old and standard writers. One feature of it is its detailed list of the contents of all the great collections, like Migne, of collected writers, e.g., Orme's edition of Baxter, and of lecture courses.)

3. *CATALOGUES OF PARTICULAR LIBRARIES.* — JO. FABRICIUS: *Historia Bibliothecæ Fabricianæ*, Wolfenbüttel, 1717–24, 6 vols. (Fabricius having died ere it was finished, it

lacks a general table of contents); J. F. Reimmann: *Catalogus bibliothecæ theologicæ systematico-criticus*, Hildesiæ, 1731, supplement, 1747; Mich. Lilienthal: *Biblisch-Exegetische Bibliothek*, Königsberg, 1740; *Theologische Bibliothek*, 1741; *Fortgesetzte Theologische Bibliothek.*, 1744 (in all 3 vols); S. J. Baumgarten: *Nachrichten von einer hallischen Bibliothek*, Halle, 1748–51, 8 vols.; *Nachrichten von merkwürdigen Büchern*, 1752–58, 12 vols. (these two works of Baumgarten, remarkable especially for the precious collection of Bibles which is described, and for the exactitude of the bibliographical information they contain, are grouped together by a very convenient table, which refers to all the twenty volumes); J. M. Franke: *Catalogus Bibliothecæ Bunavianæ*, Lips., 1750–56, 7 vols. (unhappily unfinished, valuable for its detailed information and systematic classification of the valuable library, now at Dresden, which is particularly rich in ecclesiastical history and biography); C. G. G. Theile: *Thesaurus literaturæ theologicæ academicæ*, Lips., 1840 (unfinished); O. Fiebig: *Corpus dissertationum theologicarum*, Lips., 1847 (catalogues of large and excellent collections of theological theses and dissertations).

II. **Exegetical Theology.** 1. *EXEGESIS IN GENERAL.* — J. Lelong: *Bibliotheca sacra*, nov. ed., Paris, 1723, 2 vols. (a vast repertory of biblical works: the first volume contains a catalogue of editions of the Bible in different languages; the second an alphabetical list of authors who have written upon the Bible, with their works, followed by a systematic table of the last: in spite of errors and omissions, the book is still useful); E. F. K. Rosenmüller: *Handbuch für die Literatur der biblischen Kritik u. Exegese*, Göttingen, 1797–1800, 4 vols. (this excellent work, unhappily unfinished, embraces only the introduction and criticism, the indispensable editions of the original text, hermeneutics, the ancient versions, and, among the modern, those in the Romance languages); G. W. Meyer: *Geschichte der Schrifterklärung seit der Wiederherstellung der Wissenschaften*, Göttingen, 1802–1809, 5 vols. (a useful work from the number of its bibliographical references). Besides these one may profitably consult Calmet: *La Bibliothèque sacrée*, prefixed to his "Dictionnaire de la Bible," Paris, 1722 (often reprinted and translated, e.g., as revised by Rev. Dr. Edward Robinson, Boston, 1852); and W. Orme: *Bibliotheca Biblica* (a select list of books on sacred literature, with notices, etc.), Edinburgh, 1824; T. H. Horne: *Manual of Biblical Bibliography*, London, 1839; also in the second and fourth volumes of his *Introduction* as edited by Ayre and Tregelles, 14th ed., London, 1877, 4 vols.; Diestel: *Geschichte d. Alt. Test. in der christlichen Kirche*, Jena, 1869. Ewald, in his *Jahrbücher der bibl. Wissenschaften*, Göttingen, 1848–65, 12 vols., took notice of almost all the works relating even remotely to biblical exegesis which were published within this time.

2. *EDITIONS OF THE BIBLE.* — A. G. Masch: *Bibliotheca Sacra*, Halle, 1778–90, two parts in six volumes (a reprint and continuation of J. Lelong's work mentioned above, but not carried out further than the record of the editions of the original text and versions in the Oriental, Greek, and Latin languages). The record of Hebrew Bibles was completed by G. B. de Rossi: *De ignotis nonnullis antiquissimis hebr. textus editionibus ac critico earum usu*, Erlangen, 1782. There are elaborate catalogues of different collections of Bibles, as that of S. J. Baumgarten cited above; that of the Duke of Brunswick, made by G. L. O. Knoch: *Bibliotheca biblica*, Brunsw., 1752; that of Goeze: *Verzeichniss seiner Sammlung merkwürdiger Bibeln*, Halle, 1777, *Fortsetzung*, Hamb., 1778; at Stuttgart, by J. Lorck: *Die Bibelgeschichte*, Copenhagen u. Leipzig, 1779–83, 2 vols.; at Parma, by G. B. de Rossi, in the first and fifth volumes of his *Variæ Lectiones V. T.*, Parma, 1784–98, 5 vols.; of the Duke of Sussex, by T. J. Pettigrew: *Bibliotheca Sussexiana*, London, 1827–39, 3 vols. For the editions of the Hebrew Bible, see the monographs of de Rossi; for those of the Greek New Testament, the best work is Reuss: *Bibliotheca Novi Test. Græci*, Braunschweig, 1872; for the German versions, J. G. Palm: *Historie d. deutsch. Bibelübers. Luther's, herausgeg. mit Anmerkk. v.* J. M. Goeze, Halle, 1772, and *De codicibus V. et N. T. quibus b. Luther, in conficienda intepretatione germ. usus est, liber hist.*, Hamb., 1735; H. E. Bindseil: *Verzeichniss der Original-Ausgaben der lutherischen Uebersetzung*, Halle, 1841; for the Dutch version Is. Le Long: *Boek-zaal der neder duytsche bybels, geopent, in een histor. Verhandel. van de overzettinge der h. Schr. in de nederduytsche taale*, Amsterdam, 1732, new title, *Hoorn*, 1764; for the Swedish, J. A. Schinmeyer: *Vers. e. vollst. Gesch. d. schwed. Bibelübersetzungen*, Flensb., 1777; for the English, J. Lewis: *A Complete History of the Several Translations of the Bible and the New Testament into English, both in manuscript and in print, and the most remarkable editions of them since the invention of printing*, 3d ed., London, 1818 (originally printed with the author's edition of Wiclif's New Testament, 1731, and separately, 1739); H. Cotton: *A list of editions of the Bible and parts thereof in English, from the year 1505 to 1820*, Oxford, 1821, 2d ed., enlarged, 1852; Christopher Anderson: *The Annals of the English Bible*, London, 1845, 2 vols., new ed. 1862, abridged and continued by S. Irenæus Prime, N.Y., 1856; B. F. Westcott: *History of the English Bible*, London, 1868; J. H. Blunt: *A Plain Account of the English Bible from the earliest times of its translation to the present day*, N.Y., 1870; J. Eadie: *The English Bible*, London, 1876, 2 vols.; W. T. Moulton: *History of the English Bible*, London, Paris, and New York, n.d. (1878); J. Stoughton: *Our English Bible*, London, 1878. For Bibles published in America, E. B. O'Callaghan: *A List of Editions of the Holy Scripture and Parts thereof printed in America previous to* 1860, *with Introduction and Bibliographical Notes*, Albany, 1861. Finally, for Bibles in the Romance languages, and especially the French Bible, see the profound researches of Reuss in Herzog's *Real-Encyklopädie*, art. *Romanische Bibelübersetzungen*.

3. *COMMENTARIES.* — J. F. Mayer: *Bibliotheca biblica*, Frankf., 1709, continued by C. Arnd, Rostock, 1713, and L. Müller under the pseudonyme of Theoph. Alethäus: *Ausführlicher Bericht von den Commentariis*, Leipzig, 1719–44, 8 vols., form a series which carries the information down to 1744. M. Lilienthal: *Biblischer*

Archivarius des A. T., Königsburg, 1746, *N. T.*, 1745 (indicates under each chapter and verse the authors who have exegetically or homiletically explained it); J. F. WILDESHAUSEN: *Bibliotheca disputationum in V. et N. T.*, Hamburg, 1710, and C. H. SCHETELIG under similar title, Hamb., 1736, 1737, 3 vols., have followed the same plan in respect of the isolated exegetical dissertations; J. DARLING: *Cyclopædia Bibliographica.* Subjects; Holy Scriptures, London, 1859 (indicates the dissertations and sermons founded upon the different verses of the Bible, especially of English divines); finally SPURGEON: *Commenting and commentaries*, London and New York, 1876 (a catalogue of commentaries in the English language, with spicy remarks; an excellent and useful compilation). Touching the department of exegesis, W. F. HEZEL: *Versuch einer Geschichte der bibl. Kritik des Alt. Test.*, Halle, 1780; J. C. WOLF: *Historia Lexicorum hebraicorum*, Wittemb., 1705; W. GESENIUS: *Geschichte der hebräischen Sprache u. Schrift.*, Leipzig, 1815; M. STEINSCHNEIDER: *Bibliographisches Handbuch über die theoretische u. praktische Literatur für hebräische Sprachkunde*, Leipzig, 1859; T. TOBLER: *Bibliographia geographica Palestinæ*, Leipzig, 1867; H. E. BINDSEIL: *Concordantiarum Homericarum specimen, cum Prolegomenis in quibus præsertim concordantiæ biblicæ recensentur*, Halle, 1867, complemented by his article in the "Theologische Studien und Kritiken," 1870, pp. 673–720 (a condensed translation is given in art. CONCORDANCE).

III. **Historical Theology.** — K. SAGITTARIUS and his continuator J. A. SCHMID: *Introductio in historiam ecclesiasticam*, Jena, 1694–1718, 2 vols.; C. W. F. WALCH: *Grundsätze der zur Kirchenhistorie d. N. T. nöthigen Vorbereitungslehren u. Bücherkenntnis*, Göttingen, 1773; C. W. FLÜGGE: *Einleitung in das Studium u. die Literatur der Religions u. Kirchengeschichte*, Göttingen, 1801; K. F. STÄUDLIN: *Geschichte u. Literatur der Kirchengeschichte*, Hannover, 1827; J. I. RITTER: *Handbuch der Kirchengeschichte*, 6th ed., Bonn, 1862, 2 vols. The above-mentioned furnish ample bibliographical information about church history in general. Upon certain special points consult J. A. BOSE: *Introductio in notitiam scriptorum ecclesiasticorum*, Jena, 1673 (last ed. 1733); TH. ITTIG: *Schediasma de auctoribus qui de scriptoribus ecclesiasticis egerunt*, Lips., 1711; G. F. GUDE: *Bibliothecæ disputationum de selectis historiæ eccles. capitibus*, Lips., 1743; J. E. VOLBEDING: *Index dissertationum quibus singuli historiæ N. T. et antiquitatum ecclesiasticarum loci illustrantur*, Lips., 1849; P. WACKERNAGEL: *Bibliographie zur Geschichte d. deutschen Kirchenliedes im XVI. Jahrh.*, Frankfort, 1855; F. BOVET: *Hist. du psautier des Egl. réf. de France*, Neuchatel, 1872; J. C. KÖCHER: *Bibliotheca theologiæ symbolicæ et catecheticæ, itemque liturgicæ*, Wolfenb., 1751–69; J. W. FEUERLIN: *Bibliotheca symbolica evangelica lutherana*, new ed., by J. B. Riederer, Norimb., 1768, 2 vols.; F. A. ZACCARIA: *Bibliotheca ritualis*, Romæ, 1776–78, 2 vols.; H. K. KÖNIG: *Bibliotheca agendorum*, Zelle, 1726. For patristics, see F. W. GOLDWITZER: *Bibliographie der Kirchenväter u. Kirchenlehrer*, Landshut, 1828, *Patrologie verbunden mit Patristik*, Nürnberg, 1834, 2 vols.; J. G. WALCH: *Bibliotheca patristica*, new ed., by Danz, Jena, 1834. For the study of the middle age, the indispensable work is, A. POTTHAST, *Bibliotheca historica medii ævi*, Berlin, 1862, supplement, 1868. Very valuable is CHEVALIER, *Repertoire des sources histor. du moyen âge* (now in course of publication). There is lacking a general bibliographical manual upon the Reformation; but the catalogues of different collections offer abundant materials. — H. VON DER HARDT: *Antiqua literarum monumenta Reformationis ætatem illustrantia*, Brunsw., 1690–93, 3 vols.; J. A. FABRICIUS: *Centifolium lutheranum*, Hamb., 1728–30, 2 vols.; G. SCHWETSCHKE: *Ausstellung meist origineller Druckschriften zur Erläuter. d. Reformationsgeschichte*, Halle, 1841; A. KUCZYNSKI: *Thesaurus libellorum historiam Reformationis illustrantium*, Leipzig, 1870–74. For the reformation in Spain, see ED. BÖHMER: *Bibliotheca Wiffeniana*, Strasb., 1874. For a very serviceable list of the sources and more important works on the Reformation, see GEORGE P. FISHER: *History of the Reformation*, New York, 1873, Appendix II. Bibliographies of different religious orders have been prepared. The more important are: upon the *Benedictines*, by Ziegelbauer and François, and, specially for the congregation of St. Maur, Pez, Lecerf, and Tassin; for the *Dominicans*, by Quétif and Echard; for the *Franciscans*, by Wadding, his continuator Sbaralea, and J. a S. Antonio; for the *Jesuits*, besides the old works of Ribadeneira, Alegambe, and Southwell, consult A. CARAYON: *Bibliographie historique de la Comp. de Jésus*, Paris, 1864; and the remarkable work of the brothers DE BACKER: *Bibliothèque des écrivains de la Comp. de Jésus*, new edition, Liége et Louvain, 1869–76, 3 vols. fol. Certain religious sects have furnished good bibliographical monographs: thus, for the *Socinians*, C. SAND: *Bibliotheca Anti-Trinitariorum*, Freistad, 1684; for the *Arminians*, A. VAN CATTENBURGH: *Bibliotheca scriptorum Remonstrantium*, Amsterdam, 1728; and, most recent, H. C. ROGGE: *Catalogus der Pamfletten-Verzameling van de Boekerij der Remonstrantsche Kerk te Amsterdam*, Amst., 1861–65, in 3 parts (an excellent work, and much more complete than its title would indicate). *Jansenism* was very fertile in publications; but there is lacking a complete catalogue. See *Catalogue des livres impr. de la Biblioth. der roi; Théologie*, Paris, 1739–43, 3 vols. (fulfils its object admirably, but its scope is narrow). It is to be regretted that Abbé GUETTÉE, *Histoire littéraire de Port Royal*, Paris, 1868, was not published beyond the first volume. The first volume of J. LELONG, *Bibliothèque hist. de la France* (new ed., by Fevret de Fontette, Paris, 1768–78, 5 vols.), and vol. V. of the *Catalogue de l'hist. de France de la Bibliothèque impériale* (Paris, 1855–70, 10 vols. in quarto), are taken up with ecclesiastical history. For the Swiss religious affairs, see vol. III. of G. E. VON HALLER: *Bibliothek der Schweizer-Geschichte*, Bern, 1785–88, 7 vols.; and the *Archiv für die schw. Reformations-Geschichte herausgeg. von dem Pius-Verein*, vol. I., Soloth., 1868, and vol. III., Freib., 1875.

IV. For catalogues of Oriental, especially Hebrew, literature, J. T. ZENKER: *Bibliotheca orientalis*, Leipzig, 1846–61, 2 vols.; C. H. HERRMANN: *Bibliotheca orientalis et linguistica*, Halle, 1870 (contains German works published between

1850 and 1868); *Die Zeitschrift der Deutschen morgenländischen Gesellschaft*, Leipzig, 1847 sqq.; GOSCHE: *Wissenschaftlicher Jahresbericht über die morgenländischen Studien*, 1859–61, Leipzig, 1868, and 1862–67, Heft 1, Leipzig, 1871; C. FRIEDERICI: *Bibliotheca Orientalis*, London, 1877 sqq. (a yearly full list of books, papers, serials, and essays published during the preceding year in England and the Colonies, Germany, and France, on the history, languages, religions, antiquities, and literature of the East; an excellent publication). Concerning the Jews there is an inexhaustible mine of bibliographical information of all sorts, J. C. WOLF: *Bibliotheca hebræa*, Hamb., 1715–33, 4 vols. 4to; the supplement, by H F. KÖCHER, *Nova bibliotheca hebraica* (Jena, 1783–84, 2 vols.), is far from having the same value; M. STEINSCHNEIDER: *Catalogus librorum hebræorum in Bibliotheca Bodleina*, Berlin, 1852–60, 2 vols. 4to (a very superior work, and, in spite of its title, a complete Hebrew bibliography); G. B. DE ROSSI: *Annales hebræo-typographici*, Parma, 1795–99, 2 vols. 4to; *Bibliotheca judaica anti-christiana*, Parma, 1800. For more complete directions where to find works in the different branches of theology, see WALCH: *Bibliotheca theologica*, Jena, 1757–65; STRUVE: *Bibliotheca historiæ litterariæ*, new ed. by Jugler, Jena, 1754–63; NAMUR: *Bibliographie paléographico-diplomatico-bibliographique*, Liége, 1838; especially PETZHOLDT: *Bibliotheca bibliographica*, Leipzig, 1866; DE SMEDT: *Introd. gener. ad histor. eccl.*, Gand, 1876; BRUNET: *Manuel du Libraire*, Paris, 1860–65, 6 vols.; ALLIBONE: *Dictionary of Authors*, Phila., 1863–70, 3 vols.; MALCOM: *Theological Index*, Phila., 1870; O. ZÖCKLER: *Handbuch der theologischen Wissenschaften*, Nördlingen, 1882–83, 3 vols.; HURST: *Bibliotheca Sacra*, N.Y., 1882.

BIBLIOMANCY, or *sortes biblicæ*, is the term used to describe a superstitious use of the Bible, which consists in opening it haphazard, and considering the first verse the eye rests upon, or entering a church, and marking the first words of Scripture read, as a divine indication of duty, or prophecy of future good or ill. Many are the stories told of wonderful answers to prayers, and warnings and encouragements thus given. Some eminent Christians, such as John Bunyan and John Wesley, have fallen victims to this delusion. It cannot be denied that it may please God to make use of his own Word to comfort saints or startle sinners, by such chance readings; but it can be denied most emphatically that he intended his book to be so used. 'He would have us free from all reliance upon the printed or written *letters*, but, instead, to trust to the Spirit, who will direct us just as carefully as he did the writers of the Bible.

Bibliomancy, it is to be feared, is not dead. Too much respect is paid to the mere *ipsissima verba* of the authorized version, which is quoted as settling every thing, even when it is notoriously inaccurate. It seems such an easy and natural thing that God should direct us by causing us to read one of the many precious promises of his Word, that it is no wonder simple-minded folk, and many deeply pious, nay, and sinful persons, should go to the Bible for supernatural guidance. The immortal story of Augustine's conversion, and the familiar story of the remarkable conversion of William Cowper, not to speak of other religious anecdotes, contain mention of such a use of the Bible as probably has encouraged bibliomancy, far as it was from the practice or commendation of these persons. The inveteracy of the folly is shown by its continuance in the Church, both East and West, notwithstanding the decrees of councils. It came direct from Paganism; for in like manner had the Pagans used Homer and Virgil. In the middle ages a new use was found for it in the detection of heretics: the opened Bible would, they thought, give an answer either for or against the accused. A similar mode was at one time employed in Great Britain to root out witchcraft. The suspected old woman was taken to the village church, and weighed against the big church Bible. If she weighed more than it, she was declared innocent; but alas for her whom the Bible outweighed!

BICKELL, Johann Wilhelm, b. at Marburg, Nov. 2, 1799; d. at Cassel, Jan. 23, 1848; studied law at Marburg and Gottingen; was appointed professor of jurisprudence at Marburg in 1824; and became president of the supreme court of Hesse-Cassel in 1841, and minister of state in 1846. He wrote *Über die Entstehung des Corpus Juris Canonici*, 1825; *Über die Reform der Protest. Kirchenverfassung*, 1831; and *Über die Verpflichtung der evangel. Geistlichen auf d. symbolischen Schriften*, Cassel, 1831, 2d ed. 1840; *Geschichte des Kirchenrechts*, Giessen, 1843, 1849.

BICKERSTETH, Edward, b. at Kirkby Lonsdale, Westmoreland, Eng., March 19, 1786; d. at Watton, Hertfordshire, Feb. 28, 1850; studied law, and began to practise at Norwich, but felt himself strongly drawn to theology; received full orders in 1815, and was in the same year appointed secretary to the Missionary Society, and in 1830 rector of Watton. A collected edition of his works, of which the most prominent are, *A Help to the Study of the Scriptures*, *Guide to the Prophecies*, etc., appeared in 1853, in London, in 16 vols. He edited the *Christian Family Library*, 50 vols. He was a leader of the "Evangelicals," and one of the founders of the Evangelical Alliance. See *Memoir* by Rev. T. H. BIRKS, London, 1851, in 2 vols.

BIDDING-PRAYERS (corruption of "Bidding of Prayers") are formal "biddings," or exhortations, to pray,—a very early custom. A form yet in use in the Church of England before sermons which are not preceded by divine service, such as university sermons, and also before the morning sermon in cathedral churches, dates substantially from mediæval times. Before the Reformation, the prayer before sermon was called the *bidding of the beads;* beads meaning both "things counted" and "prayers." The preacher successively named the subjects of their devotion. After the Reformation the practice continued, but the subjects were changed. The text of the bidding-prayer mentioned above is given in full in PROCTER: *A History of the Book of Common Prayer*, 11th ed., London, 1874, p. 172.

BIDDLE, John, b. in 1615 at Wotton-under-Edge, Gloucestershire; d. in a London jail, Sept. 22, 1662; was educated at Oxford, and appointed master of the free school of Gloucester in 1641. Suspected of heresy, he was called before the Parliament, and committed to custody, December,

1645, in which he remained for five years, while the assembly of divines at Westminster discussed his views. The book which he published in defence of himself, *Twelve Arguments*, etc. (1647), was burnt by the hangman; and the two tracts, *Confession of Faith* and *Testimonies*, etc. (1648), were suppressed by the government. The Act of Oblivion (1654) gave him full freedom once more; and his adherents, called Biddelians, or Socinians, or Unitarians, began to form a congregation. But his translation of the *Life of Socinus*, and various Socinian books, again exasperated his adversaries. He was put on trial a second time (1655), and only rescued from death by Cromwell's sending him away in banishment to the Scilly Islands. After the lapse of three years he was quietly released; but after the Restoration he was again imprisoned, and fined, and died in the jail. He was one of the founders of Unitarianism, and a man of learning, blameless life, and great piety. See TOULMIN: *Life and Character of Biddle*, London, 1789.

BIEL, Gabriel, b. at Speyer; d. at Tübingen, 1495; studied at Heidelberg; preached in the Church of St. Marten in Mayence; Provost of Urach in Württemberg; and since 1484 professor of theology and philosophy in the newly founded University of Tübingen. He is often styled the "last of the schoolmen;" and he is, indeed, one of the last noticeable representatives of the ecclesiastical science of the middle ages. He was a nominalist; denied the infallibility of the Pope, defined the absolution as declaratory and not judicial, and occupied generally the same ground as the Councils of Constance and Basel. He wrote *Epitome et Collectorium ex Occamo*, Tübingen, 1495; *Expositio Canonis*, Basel, 1499; a number of sermons, etc. See G. PLITT: *Gabriel Biel als Prediger*, Erlangen, 1879.

BILLICAN, Theobald (*Diepold Gerlacher*), b. at Billigheim, in the Palatinate, towards the end of the fifteenth century; d. at Marburg, Aug. 8, 1554; studied theology at Heidelberg, and began to lecture there, but was so deeply impressed by Luther that he aroused suspicion, and in 1522 he left, and accepted an appointment as preacher at Nördlingen. Here he opened a way for the Reformation; but, while the congregation gradually became thoroughly Protestant, it seems as if its pastor gradually sank back into Romanism. In the controversy about the Lord's Supper he first held with Zwingli, *Von der Mess*, 1524; then drew nearer to Luther, *Renovatio Ecclesiæ*, 1525, and *Epistola de verbis Cœnæ;* and finally, in 1528, made a completely Roman-Catholic confession before the faculty of Heidelberg. He never left the Roman Church; and in the years between 1528 and 1536 it appears that Dr. Eck exercised considerable influence on him. But, on the other hand, he never came to rest in the Roman Church, and in this indecision his life was wasted. In 1535 he left Nördlingen, and lectured, first at Heidelberg, and then at Marburg, on law and rhetoric. There is no biography of him. See CHR. MAYER: *Die Stadt Nördlingen*, 1877, pp. 217–245. BERNHARD RIGGENBACH.

BILNEY, Thomas, b. in Norfolk, Eng., 1500; was educated at Cambridge; embraced the Reformation, and preached with great success, but was arrested Nov. 25, 1527, and persuaded to recant Dec. 7, 1527. He soon repented the recantation; and in 1531 he again began to preach, but was immediately arrested; and, as he absolutely refused to recant a second time, he was condemned for heresy, and burnt at Norwich, Aug. 19, 1531.

BILSON, Thomas, b. at Winchester, 1546; d. there June 18, 1616; was educated at Oxford; and became Bishop of Worcester in 1596, and of Winchester in 1597. He was in the Hampton Court Conference (1604), at which the new translation of the Bible was proposed. He wrote *True Difference between Christian Subjection and unchristian Rebellion*, 1585; *Perpetual Government of Christ his Church*, 1593, new ed., Oxford, 1842; *Survey of the Sufferings of Christ for the Redemption of Man*, 1604.

BINGHAM, Joseph, b. in 1668 at Wakefield, Yorkshire; d. Aug. 17, 1723, at Havant, near Portsmouth; studied at Oxford, and became a fellow of University College, but left on account of a disagreeable sensation he made by a sermon on the Trinity, and was appointed rector, first of Headbourn-Worthy, near Winchester, and then, in 1712, at Havant. His great archæological work, *Origines Ecclesiasticæ, or the Antiquities of the Christian Church*, which has not yet been superseded by any of its successors, first appeared in English, London, 1708–22, in 8 vols., and was afterwards often reprinted: best edition is that by Pitman, revised by Rev. Richard Bingham, great-great-grandson of the author, Oxford, 1855, 10 vols., giving the quotations in full, a life of the author, and other of his works. A cheap edition for the use of students was published in London in 2 vols., 1852. By J. H. Grischow (Grischovius) the work was translated into Latin, and published in Halle, 1724–38, in 10 vols. A German translation, made in the interest of the Roman Church, was published at Augsburg, 1788–96, in 4 vols.

BINNEY, Thomas, one of the leading nonconformist ministers of England; b. at Newcastle-on-Tyne, April, 1798; d. at Clapton, Feb. 24, 1874. He spent seven years in a bookseller's employ in his native town, where he first attracted attention by a poem published in one of the local papers. He first received private and academic training in the north of England, and then entered the theological college at Wymondley, Herts. After a brief ministry at Bedford, he was settled, in 1824, over the Congregational Church called St. James's Chapel, Newport, in the Isle of Wight. Here he wrote his well-known hymn, "Eternal Light! Eternal Light!" and published the *Life of Stephen Morell*, and a volume entitled *The Practical Power of Faith*, London (n.d.), being an exposition of a portion of the eleventh chapter of the Epistle to the Hebrews. In 1829 he was called to the King's Weigh-House Chapel in Eastcheap, an independent church, which dated back to 1662, the period of the ejection of the nonconformists. In 1833 the foundation of the new chapel on Fish-street hill was laid by Mr. Binney; and the address delivered by him upon that occasion led to a bitter and prolonged controversy with State churchmen, in the course of which he published the once famous pamphlets, "*What and Who Says it?*" "*Strike, but Hear,*" "*Two Letters by Fiat Justitia.*" For a long

while Mr. Binney was erroneously thought by members of the Establishment to be a dissenter of peculiarly narrow and bigoted views; but before his death he not only gained the foremost position among the nonconformists, but obtained for his broad and catholic spirit an affectionate and appreciative regard from many of the most distinguished dignitaries of the Church of England. His preaching rapidly secured a wide popularity, which continued during his long ministry. He chiefly attracted young men and the business men of the city of London. He was also closely connected with the most important philanthropic and religious movements of his time, especially in connection with missionary labors in the colonies, of the society for which he was one of the founders. He visited America in 1845 (when he received the degree of D.D.), and Australia in 1857–59. The degree of LL.D. was also conferred upon him by the University of Aberdeen. He published many of his sermons and lectures. His best-known works are *The Service of Song in the House of the Lord*, which exercised a great influence in the development of a richer and more musical service in nonconformist churches; *Dissent not Schism; The Christian Ministry not a Priesthood; The Life of Sir Thomas Fowell Buxton; Lights and Shadows of Church Life in Australia; From Seventeen to Thirty*, a book for young men; *St. Paul, His Life and Ministry; Money, a Popular Exposition* (n.d.); *Micah, the Bread Maker* (1867); *First Series of Sermons* (1869); his most widely sold work is, *Is it possible to make the best of both worlds?* He retired from the pastorate in 1869, and occupied the chair of homiletic and pastoral theology at New College, London, until his death. Mr. Binney's magnificent presence, vigorous intellect, ardent affections, direct style, and highly effective manner, combined with large-hearted sympathies, sufficiently explain the wide and long-continued influence which he exerted upon his generation. See *A Memorial of the late Rev. Thomas Binney, LL.D.*, edited by the Rev. John Stoughton, D.D., London, 1874; Second Series of his *Sermons*, edited with sketch by Rev. Dr. Allon, London, 1875; *Pulpit Memorials* by Edward White. LLEWELYN D. BEVAN.

BIRCH, Thomas, b. in London, Nov. 23, 1705; d. there Jan. 9, 1766; was ordained priest in 1731, though he had enjoyed no university education; and became Vicar of Ulting, Essex, in 1734, rector of St. Margaret's, London, in 1746, and rector of Depden, Essex, 1761. He developed a very great literary activity, especially historical and biographical; edited the *General Dictionary, Historical and Critical*, 10 vols. fol., 1734–41; *Thurloe's State Papers*, 7 vols., 1742, etc.; wrote biographies of Tillotson, Boyle, etc.; and was one of the secretaries of the Royal Society since 1752.

BIRGITTA (*Brigitta, Bridget*), **St.,** b. at Finstad in Upland, Sweden, in 1302 or 1303; d. in Rome, July 23, 1373; was, both on her father's and mother's side, related to the royal family of Sweden, and was very early married to Ulf Gudmarson, a wealthy nobleman in a high social position, to whom she bore eight children. She was of a poetical and enthusiastic nature. In the home she grew up among very strong religious impressions. Her husband was a pious man; and twice the couple made pilgrimages together, to St. Olaf in Throuhjem, Norway, and to St. Jacob in Compostella, Spain. Nevertheless, in spite of the exalted state of her mind, producing visions in which she believed as in divine revelations, both as a housewife and in her office at the court she distinguished herself by the noble common sense of her judgment and the calm repose of her will. After the death of her husband (1344) she retired into a monastery, devoting herself to ascetic practices and religious studies; but from her cell she continued to exercise a great influence, considered by many as a true prophetess, by others as a witch. It was her wish to found an order; and this idea fell in with the plan of the King to build a monastery at Wadstena, on the border of Lake Wettern. In 1349 she went to Rome to obtain the Pope's confirmation of a set of rules, *Regulæ Sancti Salvatoris*, which she declared that the Lord had revealed to her. In Rome she lived as she had lived in Sweden; her authority increasing, like her fame, year by year. She addressed the kings and princes on the most important affairs, and she was listened to. The clergy, even the popes at Avignon, whom she was not sparing in denouncing, treated her with the greatest regard. In 1367 Urban V. confirmed the rules; and in 1370 the order of the Birgittines, or Brigittines, was established. In the same year Birgitta made a pilgrimage to Jerusalem, and shortly after her return to Rome she died. Her remains were brought back to Sweden, and deposited at Wadstena. By Boniface IX. she was canonized Oct. 7, 1391, and the bull was confirmed by John XXIII. (1409) and by Martin V. (1415). Under her name there exists a work, *Revelationes*, originally written in Swedish, but translated into Latin under her own superintendence, and often printed in Rome; best edition, Lübeck, 1492. The original was published at Stockholm, 1857-61.

Lit. — Fred. Hammerich: *Die hellige Birgitta*, Copenhagen, 1863. AL. MICHELSEN.

BIRGITTINES, or BRIGITTINES, The Order of the, was founded on the rules of St. Birgitta in 1370, and comprised both monks and nuns, living together in the same monastery, though in absolute separation. The monastery of Wadstena, on the border of Lake Wettern, Sweden, the first establishment of the order, was designed to hold sixty nuns and seventeen monks, besides a number of lay sisters and brethren. According to the rules, the hours of the day were divided between manual labor, studies, especially translation of good books into Swedish, and devotional exercises. The rules of silence were very severe, but the rules of fasting were mild. From Wadstena the order spread to all European countries: at one time it numbered seventy-four establishments. But in the fifteenth century it fell into decay, and with the Reformation it almost disappeared.

BISHOP. 1. In the Bible and the Fathers. As usually employed, bishop is the designation of the spiritual head of a diocese (*speculator, superintendens*); but in the Septuagint ἐπίσκοπος, of which "bishop" is the translation, is used of public officers civil and religious (cf. Num. iv. 16, xxxi. 14), and in the latter sense in the Greek New Testament and later ecclesiastical writers

(cf. Acts i. 20; Ps. cix. 8). In the same way the Bible writers employ πρεσβύτερος, "elder" (Num. xi. 16; Jer. xix. 1; Matt. xxviii. 11, 12; Mark viii. 31, etc.). No distinction is made between the words, for they both have the same meaning (cf. Acts xx. 17, 28; Tit. i. 5 sq.): a "presbuteros" occupied precisely the same position as an "episcopos" (Phil. i. 1; 1 Tim. iii. 1–8); hence the apostles John and Peter call themselves "presbuteroi," and "sumpresbuteroi" (2 John 1; 3 John 1; 1 Pet. v. 1). The identity of the two offices comes out in the First Epistle of Clement to the Corinthians, in which he uses the two words indiscriminately. In chapter forty-two he exhorts the Corinthians to submit themselves to the *presbyters* (ὑποτάγητε τοῖς πρεσβυτέροις), for the apostles had made their earliest converts *bishops* and deacons (εἰς ἐπισκόπους καὶ διακόνους καθέστανον); in one section he calls the same persons "presbyters" and "bishops." In chapter forty-four he says it would be a sin to depose from the *episcopate* (τὰ δῶρα τῆς ἐπισκοπῆς) those who have done well, and in the next sentence eulogizes faithful *presbyters* (πρεσβύτεροι). In chapter forty-seven he speaks of the dignity of presbytership. No demonstration could be plainer. Other titles for the holders of the office of oversight in the church were, in apostolic days, προεστῶτες or προϊστάμενοι (those standing before, representatives, 1 Thess. v. 12; 1 Tim. v. 17; Rom. xii. 8), ἡγούμενοι (leaders, Heb. xiii. 7, 17, 24; Clemens, First Epistle to the Corinthians i. 21), and ποιμένες (shepherds, Eph. iv. 11; Acts xx. 28; 1 Pet. v. 1, etc.). It is indubitable that very early a distinction was made between presbyter and bishop, but it is by no means clear when or how this change came in. [The Epistles of Ignatius are full of Episcopacy as the embodiment of Christ's presence in the Church.] Roman-Catholic writers are bound by the decision of the Council of Trent (Sess. XXIII. cap. IV., et can. VII. *de sacramento ordinis:* "Bishops, being the successors of the apostles, are placed by the Holy Spirit to govern the Church of God, and to be superior to their presbyters [priests];" "If any one affirms that bishops are not superior to presbyters [priests], let him be anathema"), and accordingly have endeavored to explain away the evident identity. Anglican writers of the High-Church school approach the Roman idea. See literature in Hase: *Kirchengeschichte;* Rothe: *Die Anfänge der christlichen Kirche u. ihrer Verfassung,* Wittenberg, 1837; Baur: *Ueber den Ursprung des Episkopats in der christlichen Kirche,* Tübingen, 1838; Bunsen: *Ignatius von Antiochien u. seine Zeit,* Hamburg, 1847; Ritschl: *Die Entstehung der altkatholischen Kirche,* Bonn, 1850, 2d ed., 1857.

The Roman-Catholic view is, that the distinction between the offices is primitive, although at first the names were not so sharply defined: the apostles had a general episcopal supervision of the congregations, while the elders whom they had ordained had the local oversight. But, as the number of the congregations greatly increased, the apostles could no longer pretend to supervise districts, so they ordained certain chosen assistants, whom they at the same time named their successors, to be overseers of each large gathering of Christians, as that in a city and neighborhood. Such pre-eminently were the angels of the seven churches mentioned in the Apocalypse (i. 20, ii. 1 sqq.). But the New Testament has not a word to say about any apostolic appointment of successors with full powers; nor does it contain a trace of any distinction between the office of bishop and elder; nor is the interpretation given above supported or supportable: but, on the contrary, after the canon closed, the episcopoi and the presbyteroi remained identical. Clemens Romanus (d. 100) is not the only witness to this state of things. The "Pastor of Hermas" (*Vis.* 3, 5, circa 140), and the Epistle of Polycarp (d. circa 164) to the Philippians, indicate the same. [The "Pastor" is not decisive. The passage quoted reads, "Hear now about the stones which are in the building . . . they are the apostles (ἀπόστολοι) and bishops (ἐπίσκοποι) and doctors (διδάσκαλοι, teaching elders) and ministers (διάκονοι, deacons): these walked in the grace of God, and oversaw, and taught and ministered holily and humbly to the Church." Hefele, *Patrum Apostolicorum Opera,* p. 334, appends the note: "These are distinct hierarchical orders," and that seems to be the only inference. Nor can Polycarp in his *Epistle,* c. V., be emphatically quoted; for although it is true that he exhorts the young men to be "subject to the *presbyters* and *deacons* as unto God and Christ," and omits mention of *bishops,* yet from his silence little can be made.] The first distinct separation we find in Ignatius of Antioch (d. 107 or 116), whose epistles, however, are, just in these ecclesiastical matters, strongly interpolated. [The shorter Greek recension is considered genuine by the best critics.] On the other hand, Irenæus (d. 202), *Adv. Hær.* III. 2. 3, unmistakably recognizes the original identity of the two offices. Particularly noticeable are the expressions of Ambrosiaster (Hilary the deacon, about 380), in commenting on 1 Tim. iii. 10, Eph. iv. 11; and Jerome (d. 420), *Epist.* c. I., ad Evangelum; of Gratian's decree, c. 24, dist. XCIII., comm. ad Tit. i. 7, and *Decree* c. 5, dist. XCV. ("The apostle clearly teaches that presbyters are the same persons as bishops: moreover, as to the fact that one was afterwards elected to be placed over the rest, this was done as a remedy for schism, lest any one, by attracting to himself adherents, should break the unity of the Church of Christ." "A presbyter is the same person as a bishop. And before party-passions arose in religion, from the instigation of the devil, the churches were governed by a board of presbyters. But when some began to think that those whom they had baptized belonged to them, and not to Christ, it was decreed in the whole world that one of the presbyters elected to the office should be placed over the rest. . . . Therefore as the presbyters know that they are subject to him who may have been placed over them from ecclesiastical usage, so let the bishops know that they are higher in rank than the presbyters, more from usage than from a principle of the Lord's appointment, and that they ought to rule the Church in common.") The defenders of *de jure divino* episcopacy claim for this early period the later distinction of *ordo* and *jurisdictio.* So Denzinger, *Kritik d. Vorl. d. Prof. Thiersch über Katholizismus u. Protestantismus,* Würzburg, 1847; and Hergenröther, *De Catholicæ Ecclesiæ primordiis recentiorum Protes-*

tantium Systemata expenduntur, Ratisbonæ, 1851. The non-episcopal writers of the Evangelical Church (e.g., Ziegler, *Geschichte der kirchlichen Verfassungsformen*, Leipzig, 1798, p. 7 sq.; Neander, *Church History*, vol. i. pp. 190–200) assume that the college of presbyters must necessarily have had a director, a *primus inter pares*, who *alone* bore the previously *common* name of "bishops" when his office was made permanent. At first the position would be given to the oldest, then to the ablest, who was specially ordained thereto. Substantially the same explanation is given by those writers who emphasize the divided condition of the Christian communities, particularly in large cities where the Christians formed several congregations (ἐκκλησίαι κατ' οἴκους), and maintain that union would be naturally promoted by electing one of the presbyters to the headship. Rothe started the unprovable theory, that the episcopacy was of apostolic origin, the result of the deliberations of the survivors some time after A.D. 70, and therefore part of the original constitution of the Church, but a merely human and temporary design. Bunsen gave to episcopacy a Johannean origin,— a date after the death of Paul (about 70), and a gradual spread. See his *Hippolytus and his Age*, London, 1852; *Christianity and Mankind*, London, 1852. [So Rothe (*Anfänge der christl. Kirche*) and Thiersch (*Gesch. des apost. Zeitalters*).]

[The Church of England tolerates several opposing views of the origin of the episcopate, which will be found stated under Episcopacy. The High-Anglican or Anglo-Catholic view is correctly given by the late Rev. Arthur West Haddan, in Smith and Cheetham's *Dictionary of Christian Antiquities*, vol. 1, art. "Bishop:" "Bishop, first an appellative, and then an interchangeable, title of the πρεσβύτεροι (presbyters), who ministered to the several churches under the apostles; but from the earliest years of the second century, and from St. Ignatius onwards, the distinctive name, adopted as such in every language used by Christians, Eastern as well as Western, of the single president of a diocese, who came in the room of the apostles, having presbyters, deacons, and laity under him, and possessing exclusive power of ordination, and primarily of confirmation, with primary authority in the administration of the sacraments and of discipline." Mr. Haddan enumerates fully the titles by which the "bishops" have been called, grants that some of them were applied also to presbyters, but finds the actual institution implied and recorded in the New Testament: 1. In the position of James in Jerusalem (Acts xii. 7, xv. 13, xxi. 18; Gal. ii. 9), "affirmed also by all antiquity to have been bishop of Jerusalem;" 2. In Paul's appointment of Timothy at Ephesus, and Titus in Crete, to be "bishops," i.e., to ordain (1 Tim. iii. 13; Tit. i. 5) and rule both in church worship (1 Tim. ii. 1–12) and over all church-members, including presbyters (1 Tim. v. 1–22; Tit. i. 5, ii.), and probably to confirm (1 Tim. v. 22) in the apostle's stead (1 Tim. i. 3; Tit. i. 5); 3. In the angels of the churches, who were real individual persons (see *Angel of the Church* sub voce Angel). He further finds confirmation to the hypothesis in Clemens Romanus, *ad. Cor.* i. 44 (already quoted on the other side), in St. Jerome's *Catal. Scripti. Eccl.* ix. ("Last of all John, at the request of the bishops of Asia, wrote his Gospel"), and other Fathers; in the fact that "bishops in the later sense are actually found in every church whatsoever from the moment that any evidence exists at all, and that such evidence exists, either simply to an actual bishop at the time, or more commonly to such a bishop as in succession to a line of predecessors traced up to apostles, and with no intimation of such episcopate being any thing else but the original, appointed, and unbroken order."] The establishment of the episcopate cannot be attributed to a general movement: some churches early, others later, put their government in a board of elders (presbyters); it depended upon how soon they fell into the line of development from separate congregations to the one Church. That out of the elders one would be chosen to preside, was natural, and is proven by the Fathers to have taken place before the middle of the second century. Hence in the largest communions, as in Jerusalem, Antioch, Rome, the institution would first be established. In Asia Minor and Syria the general name "episcopus" was applied in these early times to this representative. Very early, to some of these episcopi were assigned the appointment and ordination of the new elders: but there seems to have been no rule about it; e.g., in Egypt, up to the first quarter of the third century, the presbyteries ordained without episcopal supervision. But with the development of the Church in doctrine and constitution, the separation of presbyter and bishop was established. The process was hastened by the opposition of Gnosticism and other heresies: the bishops became the centres of authority, the representatives of apostolic teaching. By the fourth century the present order was firmly settled. The bishops themselves were originally elected by the neighboring bishops, and the clergy and laity of the diocese, but later on by the chapter of the cathedral, with the assent of the sovereign. [See the arts. "Bishop" and "Priest," in Smith and Cheetham: *Dict. Christ. Antiq.*, and the books therein mentioned. Also the important works, G. A. Jacob: *The Ecclesiastical Polity of the New Testament*, London and N. Y., 1872, 6th Amer. ed., 1879; E. Hatch: *The Organization of the Early Christian Churches*, London, 1881.]

2. In the Roman-Catholic Church. The bishop must be of legitimate birth, thirty years old, recognized for learning and morality. The choice is nominally made by the Pope, through the curia, although practically through the chapter (*electio canonica*); or, when the person is to be transferred from one bishopric to another, through their postulation, or by the nomination of the tempora lruler. Then follow the papal examination through the papal legate; if favorable, a second (formal) examination by the college of cardinals upon the receipt of the report; the investiture with full rights; the consecration, within three months, by a bishop commissioned by the Pope, and two other bishops or prelates, in the cathedral of the new bishop. The candidate takes the old oath of allegiance to the Pope (essentially that prescribed by Hildebrand), subscribes the *professio fidei*, is anointed,

solemnly enthroned, and dismisses the congregation with his blessing. Consecration precedes the oath of civil allegiance. The *episcopal rights* and powers are derived partly from his consecration, partly from his jurisdiction, partly from his dignity. 1. *Jura ordinis.* He shares all the rights of the presbyters, but, besides, has as *jura reservata, propria, pontificalia* (1) ordination, (2) confirmation, (3) chrism, (4) consecration of *res sacræ*, (5) benediction of abbots and abbesses, (6) anointing of kings. 2. *Jura jurisdictionis.* In the broad sense these embrace the entire ecclesiastical authority of the bishop: in the narrow, the *lex jurisdictionis* (as the oversight, rule, and executive power) is distinguished from the *lex diœcesana*, the right to the various church-taxes. As the bishop exercises all these rights *jure proprio*, he is called "judex ordinarius;" but many others has he in consequence of papal bestowment. See FACULTIES. 3. *Jura status et dignitatis.* The bishop takes precedence of all the clergy, directly after the cardinals of the Roman Curia, and is addressed, as they are, "Reverendissimus," "sanctissimus," "beatissimus," "right reverend," "your episcopal Grace." His temporal rank is settled by special enactment, with his particular insignia and robes. To these rights correspond *duties;* in chief, the cure of souls, and oversight of the diocese. Each bishop, by his consecration oath, is bound at regular intervals to give a personal report in Rome of his diocese, which report must be repeated in writing. — *Assistants of the bishops.* Such are the archdeacons, archpresbyters, chapters, consistories, general-vicars, etc. (See separate titles.) Cf. THOMASSIN: *Vetus ac nova ecclesiæ disciplina*, P. I. lib. I. c. 1. 2. 50–60; BARBOSA: *De officio et potestate episcopi*, Lugdun. 1698; JOH. HELFERT: *Von den Rechten u. Pflichten der Bischöfe u. Pfarrer, dann deren beiderseitigen Gehilfen u. Stellvertreter*, Prag., 1832. For later literature, HINSCHIUS: *Kirchenrecht.*

3. IN THE CHURCHES OF THE REFORMATION. The churches of the Reformation have no bishops in the Roman sense, although the question at that time was rather the reform of the office than its abolition. The Lutheran Church in Germany is not governed by bishops, although the general superintendents are sometimes so called, but by consistories. In some parts of Germany the title "bishop" is given to a civil officer. [In Sweden and Denmark the episcopal office was retained, but without the *jure divino* theory. The Church of England admits different theories of the origin and authority of the episcopate and episcopal succession. The Methodist and Moravian episcopate is merely a matter of convenience, and has a missionary character.]

4. ARCHBISHOP (*Archiepiscopus, Metropolitanus*) is the spiritual chief of a church province (archbishopric, metropolitan diocese). The office followed naturally from the bishopric; and the dependence of the city bishops, who exercised authority over the adjacent country congregations, upon the metropolitans (see titles), was recognized by the Council of Nicæa, 325. Among the metropolitans, again, some were pre-eminent, and were called *archiepiskopos*, and, after 450, *patriarches;* but subsequently every bishop having metropolitans under him was called an *archbishop.* The office is one of varying power: much depends upon the under-bishops, who are styled *suffragans.* The archbishop calls synods, presides at them, and publishes their acts. In addition to his own diocese, he visits those of his bishops, and requires reports from them. He receives the pallium directly from the Pope. The archiepiscopal dignity is retained with similar powers in the Episcopal Church of Great Britain, but not in the United States. MEJER (JACOBSON).

BISHOPRIC, the jurisdiction of a bishop. It was formed out of the congregations which clustered around the parent church in those early days of a growing yet persecuted Christianity. Each congregation was a parish: the associated parishes formed the bishopric. These terms are still in use in the Oriental Church. In the Occidental Church, in the ninth century, the term *diœcesis* was applied to bishopric, and *parochia* to the individual churches. In Frankish Gaul the diocese often corresponded with the *pagus major*, and the phrases *terminus, territorium civitatis, pagus*, were used of the bishop's jurisdiction. The bishops resided in the larger cities, as was ordered. In Germany the dioceses, comprising several provinces, were larger than those in Gaul, which took in only one. The setting up and alteration of bishoprics have been, since the fourth century, the affair of the metropolitans and the provincial synods. Every year the Annuario Pontifico contains an official review of the bishoprics of the Romish Church.

BISHOPS' BOOK, THE, or **The Institution of a Christian Man,** contains an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and the Doctrine of Justification, and was compiled in 1537 by a commission of ministers and bishops of the Church of England.

BISHOP, Nathan, an eminent Christian philanthropist, b. Aug. 12, 1808, at Vernon, Oneida County, N.Y.; d. at Saratoga, Aug. 7, 1880. His parents were New-England people, who moved from Connecticut to Central New York when that was called the "*Far West.*" His father, Elnathan Bishop, was a farmer, a justice of the peace, and at one time represented his neighborhood in the New-York Legislature. His mother was a woman of rare excellence, of a strong mind, and great executive ability. The family was large. His home was the abode of piety, intelligence, and industry. He was an ambitious boy, caring little for amusements, and choosing to give all his spare time to study.

At eighteen years of age he entered the academy at Hamilton, Madison County, N.Y. During his course there, and subsequently in Brown University, Providence, R.I., he supported himself. He was graduated at twenty-nine years of age (in 1837), so mature a scholar that he was immediately elected a tutor in the university. At the close of his first year in this position he was chosen superintendent of public schools in Providence. "Previous to this," says Dr. H. L. Wayland, "the common schools were of very low order, and it is due very largely to the labors of Mr. Bishop that the schools of that city now rank with the first of the country." In this position he spent thirteen years. Mr. Bishop was elected a trustee of Brown University in 1842, and in

1854 a member of the Board of Fellows. His marked success in the Providence schools led to his being called to the position of superintendent of public schools in Boston in 1851. In this office he spent six years with signal success: during these years he aided largely in planning several of those model schoolhouses for which Boston is celebrated.

While in Boston he received from Harvard the degree of LL.D. When nearly fifty years of age, Mr. Bishop removed to New-York City; soon after he became a member of the Sabbath Committee, and an active manager of the American Bible Society. He identified himself with the work of the church and sabbath school, teaching a large Bible-class of young men. He took great interest in the work of city missions. When the war of the Rebellion burst upon the country, there came a cry from the army for help, religious consolation, nursing and comforts for the sick; and the Christian Commission was formed. Mr. Bishop gladly gave to the work of the New-York Branch his whole time and energy till the close of the war. He was appointed by President Grant one of the ten Indian commissioners; and it was in pursuance of the work of visiting the wild tribes in 1869 that he contracted the malarial disease which eleven years afterwards caused his death. He was for several years a member of the State Board of Charities, a member and a delegate of the Evangelical Alliance to the Czar of Russia in behalf of religious liberty in the Baltic Provinces, a member of the advisory boards of the New-York Orphan Asylum, the Ladies' Christian Union, and the Baptist Home for the Aged. He was one of the original board of trustees of Vassar College, and for the first seven years chairman of the executive committee. He was an earnest worker for foreign and home missions, and served the American Baptist Home-Mission Society as its secretary for two years gratuitously during a time of financial depression.

He delighted to give and work for the education and elevation of the ignorant and degraded. The eight schools established in the Southern States by the American Baptist Home-Mission Society, for the education of preachers and teachers among the freedmen, elicited his warmest sympathy. To them he gave the benefit of his long experience in the management of schools, and building of schoolhouses. He was chairman of the finance committee of the American Bible Revision Committee till his death, and contributed largely to its expenses. He was a man of catholic spirit, of large benevolence, calm judgment, a wise adviser, a consistent Christian, in active sympathy with every good cause. P. SCHAFF.

BITHYNIA, a north-west province of Asia Minor, conquered by the Romans B.C. 75. After different administrative changes, Augustus raised it into a proconsularship B.C. 27. Trajan combined it with Pontus under the younger Pliny A.D. 103–105. Under the Bizantine emperors it was again divided. Nicomedia and Nicæa were its chief cities. It is mountainous, thickly wooded, and fertile. Paul was not suffered to enter it (Acts xvi. 7); but 1 Pet. i. 1 testifies to the presence of Christians there in Paul's day, and Pliny was embarrassed by their number.

BLACKFRIARS, a name given to the monks of the Dominican orders on account of the color of their garment.

BLAIR, Hugh, b. at Edinburgh, April 7, 1718; d. there Dec. 27, 1800; studied theology in the university of his native city, and was appointed minister of Colessie, in Fifeshire, in 1742, and of the High Church of Edinburgh in 1758. The first volume of his *Sermons* was published in 1777: four others followed. The moral bearing of these sermons, happily contrasting with the metaphysical tone of the preaching of that time, procured for them a great success (they were translated into German, French, Slavonian, etc.); but in true evangelical spirit our time finds them wanting. As professor of rhetoric at the university, which position he held from 1762 to 1783, he published lectures on *Rhetoric and Belles-Lettres*, 1783, 3 vols., of which lectures, twenty-nine treat of the eloquence of the pulpit. HERZOG.

BLAIR, James, b. in Scotland about 1660; d. at Williamsburg, Va., Aug. 1, 1743; came to Virginia as a missionary in 1685; was appointed commissary in 1689; founded the William and Mary College in 1692, and was its first president. From 1711 to his death he was rector of Williamsburg. In 1722 he published *Sermons and Discourses*, 4 vols.

BLAIR, Robert, b. at Edinburgh, 1699; appointed minister of Athelstaneford, Jan. 5, 1731, and d. there Feb. 4, 1746. He is known as the author of *The Grave*, a solemn religious poem, published 1743, beautifully and strikingly illustrated by William Blake, 1808, and still read. The poem is very melancholy, defective in rhythm, yet vigorous and interesting.

BLAIR, Samuel, b. in Ireland, June 14, 1712; d. at Londonderry, Penn., July 5, 1751; came early to America; was educated at Tennent's Academy at Neshaminy, and was ordained pastor in Shrewsbury, N.J., 1734; removed to Pennsylvania in 1740, and established a theological seminary at Fogg's Manor, Chester County. In 1744 he published *A Narrative of a Revival of Religion in Several Parts of Pennsylvania*. A volume of his writings was published in Philadelphia in 1754.

BLANDRATA, Georg, b. at Saluzzo, 1515; studied medicine, and lived for several years in Poland and Transylvania, as body-physician to the queen of Sigismund I. and the widow of John Zapolya, but returned afterwards to Italy, and practised at Pavia. The influence, however, of the Reformation had reached him, and some incautious utterances made him suspected by the Jesuits. He fled, and settled in Geneva. There his anti-Roman tendencies rapidly developed, but also his anti-trinitarian ideas. Calvin's *Responsum ad Questiones G. Blandratæ* (1559) did not satisfy him; and Calvin turned against him with great bitterness. He went to Poland, and lived at the court of Prince Radziwil; but Calvin pursued him thither, and in 1563 he went to Transylvania, where he enjoyed great honors under John Sigismund and Stephen Bathori. In 1566 he defended his anti-trinitarian views against the Reformed theologians in a great disputation, in the presence of the court, and came out victorious. The latter part of his life is very obscure. He died after 1585, killed, it is said, by his own

nephew. See MALAÇARNE: *Commentario delle Opere di G. B.*, Padua, 1814. C. SCHMIDT.

BLASPHEMY, technically the speaking evil of God; but etymologically it may mean any species of calumny and detraction. The Mosaic law punished with death by stoning any one, Israelite or stranger, who took the sacred name in vain (Lev. xxiv. 16); but those who spoke against *foreign* divinities were not punished (verse 15; Exod. xxii. 28). The Jews fell into two peculiar and absurd errors of interpretation of the law upon this subject. From Exod. xxiii. 13, "Make no mention of the name of other gods, neither let it be heard out of thy mouth," they supposed they were bound to nickname the heathen gods: hence their use of "Bosheth" for Baal, "Beth-aven" for Bethel, "Beelzebul" for Beelzebub. From Lev. xxiv. 16 they deduced the notion that the mere utterance of the word "Jehovah" was prohibited: so the true pronunciation has been lost. The Jews of the New Testament regarded as blasphemy the attribution to man of any divine quality (Matt. ix. 3, xxvi. 65; John x. 36). The Christian writers consider as blasphemy the refusal to honor Christ (Matt. xxvii. 39; Mark xv. 29; Acts xviii. 6, xxvi. 11) or God (Rom. ii. 24).

The blasphemy against the Holy Ghost (Matt. xii. 31; Mark iii. 29; Luke xii. 10) is the unpardonable sin. It implies a state of final and hopeless impenitence, and is committed by those who have again and again wilfully resisted the influences and warnings of the Holy Ghost, and have made themselves incapable of repentance, and consequently of pardon.

The Ancient Church called those *blasphematici* who fell away during persecution, those who taught heresies, those who, in the heat of passion, spoke irreverently of God and Christ: indeed, at last the term was applied to those who spoke against the Virgin Mary. In the Middle Ages the punishment was severe. The guilty one must stand for seven consecutive Sundays at the porch of the church, without cloak or shoes, fasting, and might besides be fined and imprisoned. Sometimes the tongues of blasphemers were cut out, or pierced by hot irons. Sometimes the punishment was death. In modern times the penalty has been very much lighter. In the interests of morality and religion, it were surely desirable if all those who take God's name impiously upon their lips were made to feel the heavy hand of the State. (FRONMÜLLER) C. BECK.

BLASTARES, Matthäus, a monk of the order of St. Basil, wrote in 1335 a compilation of civil and ecclesiastical laws: *Syntagma Alphabeticum Rerum Omnium quæ in Sacris Canonibus Comprehenduntur*, based on Justinian and Photius, and in the form of a juridical dictionary. The work, which was much used by the clergy of the Eastern Church, is found in BEVEREGIUS: *Synodicon*, T. II. P. II.

BLAURER (or *Blarer, Blaarer*), **Ambrosius,** b. at Constance, April 12, 1492; d. at Winterthur, Dec. 6, 1564; studied theology in Tübingen together with Melanchthon; entered in 1515 the Benedictine Monastery of Alpirsbach, and was afterwards chosen its abbot; but, having embraced the Reformation, he left the monastery in 1521, began to preach the new doctrines in Constance in 1525, and married in 1533. From 1534 to 1538 he was active in introducing the Reformation in Württemberg, after which he again retired to Constance; but when, in 1548, the Interim was introduced in that city, he left for Winterthur. His stand-point was one between Luther and Zwingli. His character was mild and conciliatory. The works he left are mostly pamphlets and letters, both in Latin and German. His life has been written by THEODOR KEIM, Stuttgart, 1860, and by THEODOR PRESSEL, Stuttgart, 1861.

BLAYNEY, Benjamin, d. at Polshot, Wiltshire, Eng., Sept. 20, 1801; studied at Oxford; became professor of Hebrew in 1787, afterwards canon of Christ Church, and rector of Polshot, and published *A Dissertation on Daniel's Seventy Weeks; The Sign given to Ahaz*, new translations of *Jeremiah and Lamentations*, and *Zechariah*. He edited the Oxford Bible, 1769; greatly improved the text by applying with more consistency the principle of denoting additions to the original text by Italics, and by substituting for obsolete words those in common use; he added seventy-six marginal references, and sixty-six annotations; but unhappily the misprints of his edition were many.

BLEEK, Friedrich, b. at Ahrensbök, Holstein, July 4, 1793; d. at Bonn, Feb. 27, 1859; studied theology at Kiel and Berlin; began to lecture on biblical exegesis in the latter place in 1818, and was appointed professor there in 1823, and at Bonn in 1829. His principal works are his *Brief an die Hebräer*, published in three parts (1828, 1836, and 1840), and his *Beiträge zur Evangelien-Kritik*, Berlin, 1846, containing the ablest and most decisive defence of the genuineness of the Gospel of John. After his death his lectures were published, among which are, *Introduction to the Old Testament*, edited by I. Bleek and Ad. Kamphausen, Berlin, 1860, and translated into English by Venables; and *Introduction to the New Testament*, edited by I. Bleek, Berlin, 1862, and translated into English by Urwick. [The fourth German edition of the former appeared in Berlin, 1878, edited by J. Wellhausen, and the third of the latter in 1875, edited by W. Mangold. In each case the editors have taken unwarrantable liberties with the text, making Bleek the advocate of the editors' "advanced" views.] His standpoint as a biblical critic is, at least with respect to the New Testament, very conservative; but his method is severe, and his impartiality impregnable. With an immense erudition he connected great talent for arrangement, and perfect clearness of expression. His *Lectures* upon the Apocalypse (1862, Eng. trans., 1874), the Colossians, Ephesians, and Philemon (1865), and Hebrews (1868), published in Berlin, carefully edited, and his *Synoptische Erklärung der drei ersten Evangelien*, edited by Holtzmann in Leipzig, 1862, 2 vols. are as yet untranslated. AD. KAMPHAUSEN.

BLEMMYDES, or **BLEMMIDA,** a Greek monk from a Macedonian monastery, who, with great learning and ability, defended the Roman doctrine on the procession of the Holy Spirit from the Father and the Son in a disputation arranged at Nicæa by the Emperor Ducas Vatazes (1222–55.) On the same subject he afterwards composed two essays, which are found in Leo Allatius' *Græciæ Orthodoxæ Scriptores*, pp. 1–60. Theodore

Lascaris made him patriarch of Constantinople (*in partibus*, as the Latin Empire was established in Constantinople, and the Greek emperor resided at Nicæa); but he refused the honor, and remained in his monastery. HERZOG.

BLOMFIELD, Charles James, b. at Bury St. Edmunds, Suffolk, Eng., May 29, 1786; d. in Fulham Palace, Aug. 5, 1857; was educated at Cambridge, and became Bishop of Chester in 1824, and of London in 1828, from which office he retired in 1856, after a vigorous and effective administration. He was an excellent Greek scholar; wrote a Greek grammar (1828); edited Æschylus, Callimachus, etc.; and contributed numerous critical papers on classical subjects to the periodicals. His theological writings comprise *Five Lectures on John's Gospel* (1823), *Twelve Lectures on the Acts* (1828), several collections of sermons, and a *Manuel of Private and Family Prayers*. See BIBER: *Bishop Blomfield and his Times*, 1857; and the excellent Memoir by his son, 1863.

BLONDEL, David, b. at Chalons-sur-Marne, 1591; d. at Amsterdam, April 6, 1655; was early appointed minister of the Reformed congregation of Houdan, near Paris, but received in 1645 a pension from the synod of Charenton, which enabled him to devote himself exclusively to literature, and moved in 1650 to Amsterdam as Vossius' successor in the chair of history. Most of his writings, of which a complete account is given by Nicéron (vol. viii. p. 48), are theologico-polemical, directed against Romanism, and are distinguished by immense learning, great acuteness, and a decided talent for combination. The most remarkable are: *Pseudo-Isidorus et Turrianus Vapulantes*, Geneva, 1628; *De la primauté de l'Église*, Geneva, 1641; *Apologia pro Sententia Hieronymi de Episcopis et Presbyteris*, Amsterdam, 1646; *Familier Éclaircisement* (concerning Papess Johanna), Amsterdam, 1647; *De jure plebis in regimine ecclesiastico*, 1648.

BLOOD, Revenger of. There is a sense in man which declares that whoever intentionally takes another's life deserves to forfeit his own; and in all nations, ancient and modern, outside of civilization, the next of kin has felt called upon to avenge the death upon the murderer. The Mosaic law found this custom and adopted it, but restricted it, and put it upon religious grounds. In its conception such a murder was not a crime against society, but against God; and therefore the shed blood was a defilement, and the land could not be cleansed of the blood shed therein, but by the blood of him that shed it (Num. xxxv. 33). The failure to avenge was criminal. If the natural *goh-ël had-dāhm*, the revenger of blood, did not, some one else must take his place. God himself is the great Avenger of blood (Ps. ix. 12).

But the law (Exod. xxi. 12–14; Num. xxxv. 9–34; Deut. xix. 1–13) put blood revenge under the following *restrictions:* 1. The blood revenge was only allowed for intentional killing. For those who accidentally caused the loss of life, there was appointed six Levitical cities, three on each side of the Jordan, called cities of refuge. Thither all slayers fled, and there the cases were investigated. If the man was a murderer, then the elders of his own city demanded his death; and the revenger of blood killed him, even though he sought the protection of the altar (Exod. xxi. 14). But, if the elders of his city decided the man was not a murderer, then he remained in the city of refuge until the death of the high priest under whom the deadly stroke was given. But, if the man left the city before, he was liable to be killed by the *goh-ël*. The rabbins said "the death of the high priest was expiatory." But how? Because his death set a limit to the imprisonment and risk of life on the part of the dweller in the city, and, so to say, sealed his repentance as sufficient. The true connection between the death of the high priest and the release of the involuntary man-slayers lies in the fact, that, with the incoming of a new high priest, a new period began.

2. There was no other expiation for the intentional killing than the blood of the murderer. No amount of money could buy exemption. The forgiveness of the murdered man before his death availed nought. The *lex talionis* was held to in the strongest fashion. Flight to a city of refuge was vain.

It is not possible to determine how long the blood-revenge in the Mosaic mode was observed. The parable of the wise woman of Tekoah alludes to it (2 Sam. xiv. 7); but ver. 8 seems to indicate that the king (David) had influence in restraining the operation of the law. Jehoshaphat established a court in Jerusalem to take cognizance of such cases (2 Chron. xix. 10); and, as the state increased in civilization, the primitive revenge would gradually give place to orderly proceedings in courts of law, and executions by the state. (DELITZSCH) ŒHLER.

BLOODY-MARRIAGE. See COLIGNY.

BLOODY-SWEAT. Luke says, that, during Christ's agony in the garden, "his sweat was as it were great drops of blood falling down to the ground" (xxii. 44). This abnormal physical state is not unique. What is called *diapedesis*, sweating of blood, is a recognized, well-authenticated phenomenon. The power of passion to force the blood to the skin is seen in the blush of shame or anger. If the emotion be very great, a copious perspiration follows, and, in extreme cases, with the water there is blood. A well-attested case is that of Charles IX. of France. De Mezeray says, "During the last two weeks of his life (May, 1574) his constitution made strange efforts. He tossed and agitated himself continually, and his blood gushed from all the outlets of his body, even from the pores of his skin; so that on one occasion he was found bathed in a bloody sweat." See, for abundant proof, *The Physical Cause of the Death of Christ*, by William Stroud, M.D., London, 1847, pp. 85–88, *Note* III. pp. 379–389.

BLOUNT, Charles, b. at Upper Holloway, Middlesex, Eng., April 27, 1654; committed suicide, August, 1693; produced in 1679 a scandalous sensation by his *Anima Mundi*, whose vulgar scepticism gave general offence. In 1680 his translation of Philostrat's *Life of Apollonius of Tyana*, with its indirect attacks on Christianity, was suppressed. The most characteristic representation of his deistical stand-point is found in his *Oracles of Reason*, which, however, was not published until after his death. A collected edi-

tion of his works, together with a life of him, was published by GILDON, London, 1695. See DEISM.

BLUMHARDT, Christian Gottlieb, b. in Stuttgart, April 29, 1779; d. in Basel, Dec. 19, 1838; studied theology at Tübingen, and was in 1801 appointed secretary of the German Missionary Society in Basel, and in 1809 minister at Bürg, but returned in 1816 to Basel as director of the missionary school; in which position he remained till his death. Since 1816 he edited the *Missionsmagazin*, and since 1828 also the *Heidenbote*. From 1828 to 1837 he published five volumes of his *Versuch einer allgemeinen Missionsgeschichte der Kirche Christi*, reaching down to the time of the Reformation.

BLUNT, John James b. at Newcastle-under-Lyme, Staffordshire, 1794; d. at Cambridge, June 17, 1855; was educated at Cambridge; travelled in Italy and Sicily; became curate of Hodnet, Shropshire, 1821, rector of Great Oakley, Essex, in 1834, and professor of divinity at Cambridge in 1839. His *Sketch of the Reformation in England*, and *Undersigned Coincidences in the Writings of the Old and New Testaments*, have run through many editions: the latter work, in the vein of Paley's *Horæ Paulinæ*, is of much value, and has been extensively used. This indirect sort of proof has to thoughtful minds oftentimes more convincing force than the direct. He also published sermons, *Lectures on the Early Fathers*, etc., and contributed largely to periodicals.

BOARDMAN, Henry Augustus, D.D., a prominent Presbyterian minister and author, b. at Troy, Jan. 9, 1808; d. at Philadelphia, June 15, 1880. He was graduated with highest honors at Yale College in 1829; entered Princeton Theological Seminary in 1830; graduated in 1833; installed, Nov. 8, 1833, pastor of the Tenth Presbyterian Church of Philadelphia, and retained the position till his death, though in later years he had a colleague. He was moderator of the O.S. General Assembly in 1854. His publications were numerous: the chief are, *The Scriptural Doctrine of Original Sin* (1839), *The Bible in the Counting-House* (1853), and *The Higher-Life Doctrine of Sanctification tried by the Word of God*, all published in Philadelphia.

BOCHART, Samuel, b. at Rouen, 1599; d. at Caen, May 16, 1667; studied at Sedan and Saumur, also at Oxford and Leyden, and was appointed minister at Caen, where his conferences with the Jesuit Véron, in 1628, attracted much attention. In 1646 he published his *Geographia Sacra*, which procured for him an invitation from Queen Christina to come to Sweden, where, however, he did not stay long. In 1663 he published his other great work, *Hierozoicon sive de Animalibus S. Scripturæ*, 2 vols. fol.,—a biblical natural history which has still its worth, and which was republished, with notes by Rosenmüller, Leipzig, 1793. His collected works have been several times published (1675, 1692, 1712, etc.) at Leyden.

BOCKHOLD, Johann, the Prophet and King of the Anabaptist Kingdom at Münster (called also *Bockelsohn*, or *Beuckelszoon*, and *John of Leyden*), b. at Münster about 1509; put to death there Jan. 23 (?), 1536. He was the illegitimate son of a magistrate in the neighborhood by a servant. The only facts known of his early life are that he was educated at Leyden by relatives, learned the tailor's trade, travelled to England, and then to Portugal, and at last returned to Leyden, married, practised his trade, but at the same time kept an inn in the suburbs. From this time on his course is known. He was a favorite as an innkeeper by reason of his lively conversation; was a member of the Singer's Guild, a poet and an actor. Little by little he was drawn into the current setting against the Church. He imbibed heretical opinions, but was not confirmed in his views until his visit to Münster for the express purpose of hearing the "brave preachers." In autumn of the same year (1533) he made the acquaintance of Johannes Matthiesen, the Anabaptist, and as the result he came to Münster in January, 1534, as an "apostle" in the sect; but when, on his request, Matthiesen came thither, he retired to a subordinate position. At Easter (1534), Matthiesen was killed. Bockhold then again came to the front, and, on the strength of a pretended revelation, took not only Matthiesen's position, but his wife. He soon showed his extraordinary power He revolutionized the city, set up the "kingdom of Zion," of which he was king, ["appointed ministers, coined money, introduced polygamy, married fifteen wives, lived in royal splendor and luxury; and for more than a year the city was the stage for the most frightful scenes of fanatical cruelty and sensual dissipation. In 1535 it was conquered by the neighboring princes, and again reduced to order. John was tortured to death by hot pincers; and his body was hung in a cage on the tower of St. Lambert's Church"]. Without education, intellectual or moral, Bockhold owed his influence to his dignified, pleasing person, and to the reckless daring which made him attempt any enterprise, however great. It is however true that he was unfitted to keep the control he seized. His character is a study: in it fanaticism and lust, conviction and hypocrisy, were mixed. In the hour of trial he showed no heroism, only the rage of a disappointed spirit. [He is the historical subject of Meyerbeer's opera, Le Prophète.] See ANABAPTISTS. HASE: *Reich der Wiedertäufer*, Leipzig, 1860. C. WEIZSÄCKER.

BODENSTEIN. See CARLSTADT.

BODY, Natural, Spiritual, and Mystical. The Greek word σῶμα (body) is used in these three relations. The difference between the first two is well brought out by Rev. Dr. Kling: "The expression 'natural [or rather, *psychical*] body' (σῶμα ψυχικόν) denotes, in general, an organization that corresponds to the soul (ψυχή); and the 'spiritual body' (σῶμα πνευματικόν), one that corresponds to the spirit (πνεῦμα). The soul is that by means of which our spiritual part is linked to a physical life,—a life of impulse and sensation, dependent for its nourishment upon a world of sense. The corporeity corresponding to this, and determined by it, is, precisely on this account, made dependent upon this outward world, and is affected by it, and by reason of it, it is exposed to all that is expressed by the words 'corruption,' 'dishonor,' and 'weakness,' of which death is the catastrophe. The nature of the spirit is, on the contrary, a free, supermundane life of light and love in God; and the spiritual body is an organization suited to its character, being lifted above

all dependence on the outward world, and the consequences following from it, and displays itself in incorruption, glory, and power" (Lange's *Comm.* 1 Cor. xv. 44, Amer. ed. p. 338).

The *Mystical Body* is a phrase indicative of the Christian Church; for the union which subsists between Christ and his Church is as intimate as that between the members of our bodies, and at the same time is mystical,—to be believed rather than understood. We owe to Paul the origin of this significant designation. Cf. 1 Cor. xii. 27; Eph. i. 23, ii. 16, iv. 4, 12, 16, v. 23, 30; Col. i. 18, 24, ii. 19, iii. 15. He draws certain practical conclusions from the existence of this relationship, as that different members have different functions, and that there should be no schism in the body. The important questions, however, relate to the way in which admittance is obtained, and the means of growth with the body. It is evident that the terms of admittance into the *external* Church are easy; but to be really joined to him is a different matter. For this, living faith is requisite, and then from the Lord himself will come the means of growth.

BOEHME (often written in English *Behmen*), **Jacob,** b. at Alt-Seidenberg, in Upper-Lusatia, 1575; d. at Görlitz, in Silesia, Nov. 17, 1624; descended from a well-to-do peasant family; was apprenticed when fourteen years old to a shoemaker, and settled, after the usual wanderings, in 1599, as master of his profession, in Görlitz, where he married, and bought a house. Meanwhile the religious and philosophical instincts of his nature developed rapidly, without any influence from without; and in time this development ripened into a mystico-theosophical view of God and the world, which called for utterance. He began to put down his ideas in a desultory and unsystematic way; and the unfinished manuscript, *Die Morgenröthe im Aufgang*, began to circulate among his friends. It happened to fall under the notice of the official ecclesiastical authority of the place, Gregorius Richter, and greatly scandalized him. He was a full-blooded representative of the Orthodoxy of that time, with its hair-spliting barren subtleties, fit only for strife and condemnation, and utterly incapable of fostering a genuine religious life. A layman writing on religion was to him an impertinence which deserved rebuke; and when he wrote, as Boehme did, with the enthusiasm and authority of inspiration, it was a crime which deserved punishment. He put both the magistrates and the mob of the city against Boehme, and compelled him to stop writing, 1612. For five years Boehme kept his word, and wrote nothing; but then he began again, and in his remaining years he wrote about thirty works, smaller and greater. In 1623 two of these, *Vom übersinnlichen Leben*, and *Von wahrer Busse*, were published by one of his friends, and immediately the persecutions were renewed, Gregorius Richter at the head. The magistrates advised Boehme to leave the city. He went first to Dresden, but found no rest there, then to Silesia, but was there overtaken by a severe illness, and hastened home only to die. His works were then collected and published by his friends; most of them by Heinrich Betke, or Beets, a wealthy merchant of Amsterdam. By Abraham van Beyerland they were translated into Low German. In England they attracted much attention. A complete English translation was made by John Ellistone, John Sparrow, Humphrey Blunden, Charles and Durand Hotham, and Edward Taylor, London, 1644–62. The first complete edition of the original was by J. G. Gichtel in 1682, the last by Schiebler, Leipzig, 1831–47, 7 vols. Indeed, Boehme's fame may be said to have grown with every new generation; and through Franz von Baader, Oettinger, Claudius, Schelling, etc., he has exercised considerable influence on the theology of our own time.

LIT. — CHARLES HOTHAM: *Ad Philosophiam Teutonicam*, London, 1648; DURAND HOTHAM: *Mysterium Magnum*, etc., London, 1654; EDWARD TAYLOR: *Jacob Boehme's Theosophic Philosophy*, London, 1691; J. PORDAGE: *Metaphysica vera et divina*, London, 1698; J. HAMBERGER: *Die Lehre des deutschen Philosophen J. Boehme*, Munich, 1844; [H. MARTENSEN: *Jacob Böhme*, Copenhagen, 1882; Eng trans., London, 1885.] J. HAMBERGER.

BOËTHIUS, Anicius Manlius Severinus, b. in Rome, 480; beheaded at Pavia, 525; descended from a wealthy and influential Roman family; studied in Athens, and occupied for several years a very prominent position in the Roman world, equally revered by the people, and esteemed by the Ostrogothic king, Theodoric, the ruler of Italy. The decree of the Emperor Justin against the Arians was the first event which made Boëthius suspected; but Theodoric now banished him to Pavia, where he afterwards had him confined in a dungeon, and finally beheaded. By his translations of Aristotle's *Analytica*, *Topica*, *Soph. Elench.*, and of the *Isagoge* of Porphyry, by his elaborate commentaries on these works, and by his own independent writings, *Introductio ad Categoricas Syllogismos*, *De Syllogismo Categorico*, *De Syllogismo Hypothetico*, *De Divisione*, *De Definitione*, etc., Boëthius became the connecting link between the logical and metaphysical science of antiquity and the scientific attempts of the middle ages; and a still greater influence he came to exercise on mediæval thought by his *De Consolatione Philosophiæ* and the various theological writings which were ascribed to him. The *Consolatio Philosophiæ* was written during the imprisonment of the author at Pavia; but though it is certain that Boëthius was a Christian, at least nominally, it never touches Christian ground: all the comfort it contains it owes to the optimism of the neo-platonic school and to the stoicism of Seneca. Nevertheless, during the middle ages this book was read with the greatest reverence by all Christendom. King Alfred translated it into Anglo-Saxon, which translation was edited by Rawlinson, Oxford, 1698; and Thomas Aquinas wrote a commentary on it. Having thus advanced from the position of a mere logician to that of a moralist, he finally reached that of a theologian. It is not probable that he has written any of the theological works ascribed to him; but the tradition is very old. He is mentioned by Alcuin as author of *De Sancta Trinitate;* by Hincmar of Rheims, as author of *Utrum Pater et Filius et Spiritus Sanctus de Divinitate instantialiter prædicentur*, etc. Collected editions of the works of Boëthius appeared at Venice, 1492; Basle, 1546 and 1570; and in MIGNE: *Patrol.*, tom. 63 and 64. The theological works were published at Louvain,

1633. The *Consolatio Philosophiæ* was translated into English by Preston, 1695.

LIT.—F. NITZSCH: *Das System des Boëthius*, Berlin, 1860; CH. JOURDAIN: *De l'origine des traditions sur le Christianisme de Boèce*, Paris, 1861; PAUL: *B. u.d.greich. Harmonik*, Leipzig, 1872; HILDEBRAND: *B. Stellung zum Christentume*, Regensburg, 1885.

BOGATZKY, Karl Heinrich von, b. at Jankowe, in Lower Silesia, Sept. 7, 1690; d. at Halle, June 15, 1774; was educated as page at the ducal court of Weissenfels, but left it dissatisfied, and began in his twentieth year to study, first law at Jena, then, since 1715, theology at Halle. Among the pietists he found what he sought; and, after finishing his theological studies, he lived for several years among the nobility of Silesia, afterward, from 1740 to 1746, at the ducal court of Saalfeld, and finally at Halle, engaged in literary work of a devotional character. His *Golden Treasury of the Children of God*, translated into English, York, 1821, was first published at Breslau, 1718: the fifty-fifth edition was published in 1878. Also his *Tägliches Hausbuch der Kinder Gottes*, 2 vols., 1748, ran through many editions. Of his four hundred and eleven hymns, several obtained a place in the common hymn-books of the German people: they appeared collected in *Übung der Gottseligkeit*, Halle, 1749. His autobiography was edited by G. C. Knapp, Halle, 1801, and is very interesting for the study of the pietism of his days. See also LEDDERHOSE: *Das Leben K. H. von Bogatzky*, Heidelberg, 1846.

BOGERMANN, Jan, b. at Oplewert, Friesland, 1576; d. Sept. 11, 1637, at Franeker, where he was made professor of divinity (1633); took a very active part in the Arminian controversy; wrote *Annotationes contra H. Grotium*, and presided at the synod of Dort (1618). The translation of the Old Testament still in use in the Dutch churches, is, for the greatest part, his work. He translated Beza's tract on the punishment of Heretics, *Van het Ketter Straffen*, 1601.

BOGOMILES, a branch of the Cathari which developed in Thrace. Their name was formerly derived from *Bog Milui*, "God have mercy," or *Bogomil*, "Beloved by God;" but Schaffarik, the great authority on Slavic antiquities, has found in some old Slavic record a Bulgarian bishop of the name Bogomil, who, in the middle of the tenth century, was the representative of the peculiar heresies of the sect, and this seems to give a better clew to the name. The mythology which the sect developed was very fantastic, — a mixture of Manicheism, Docetism, and wild fancy. But their views of morality and polity were exactly those of the other Cathari. They were decidedly anti-clerical. The Church, with its hierarchy, its worship of relics, images, and saints, etc., they considered the work of Satan. In the twelfth century they were very numerous in Philippopel and Constantinople. One of their leaders, Basil, was burnt in the latter city in 1118. They were repeatedly condemned, and at times severely persecuted; but they, nevertheless, lived on through the whole period of the middle ages. Their system of doctrines is completely expounded in EUTHYMIUS ZIGABANUS: *Panoplia*, edited by Gieseler, Göttingen, 1852. See RAZKI: *Bogomili i Catareni*, Agram, 1869.

BOHEMIA. Christianity was introduced in Bohemia from Moravia in the latter part of the ninth century. A generation previously (845) some Czech noblemen were baptized at the court of Lewis the German, and Bohemia was put down as a Christian country belonging to the diocese of Ratisbon; but it was not until the baptism of the Bohemian duke, Borziway, and his wife Ludmilla, at the court of Swatopluk of Moravia, and the arrival of Methodius in Bohemia, that Christianity became firmly established in the country. A strong re-action took place under Borziway's son, Wratislaw, whose heathen spouse, Drahomira, had Ludmilla and other Christian members of the reigning family murdered. But when, under Boleslas II., the German influence became prevailing in the country, Christianity was again in the ascendency, and a bishopric was founded in Prague (973). A century later on, all traces of Paganism disappeared. In 1092 the last sacred forests were felled, and the last heathen priests exiled.

Methodius, who was born and bred in the Greek Church, placed the Bohemian Church on an exclusively national basis. The native language was used in divine service; the Bible was read in the Slavic translation; the Lord's Supper was administered in both kinds; the Roman demand of the celibacy of the clergy was disregarded, etc. This original independence of Rome determined the whole character of the history of the Bohemian Church, which, indeed, is one continuous contest between a spontaneous development, national and independent, on the one side, and plots for centralization and absorption on the other. In Adalbert the Roman designs were completely foiled: in other cases they succeeded. The tragical fate which pursued Adalbert throughout life was his connection with Rome. Under Gregory VII., however (1073–85), the Roman liturgy and the Roman language became prevalent in the Bohemian Church.

During the fourteenth century the contest grew hotter and hotter, and in the beginning of the fifteenth the battle began. In 1346 the archbishopric of Prague was founded, and the metropolitan connection between Bohemia and the see of Mayence was dissolved; but thereby the German influence, which in this case was identical with the Roman influence, lost its firm hold on the country. In 1348 the University of Prague was founded, and in very short time it became one of the most brilliant centres of learning in Europe. But its most celebrated teachers, Conrad of Waldhausen, John Milic, Matthias of Janow, were the teachers of Hus. As the university consisted of four nations, — the Bohemian, Polish, Bavarian, and Saxon, — and each nation had a vote, the foreigners exercised a considerable influence on the direction of its affairs. But in 1408 the original statutes were altered, and the Bohemian nation obtained three votes. Irritated by this slight, the Bavarian and Saxon nations left, and founded the University of Leipzig; but thereby the national movement in Bohemia became only stronger. In 1412 the first partisans of Hus were burnt in Prague. In 1415 Hus himself was burnt at Constance. In 1420 the crusades against the Hussites began. But under Ziska and Procopius the Hussites beat the Germans time after time, and the Romanists came to

understand that by force nothing could be done. Intrigue was then adopted, and it succeeded better. The Hussites themselves were divided into two parties, — the radicals and the moderates, the Taborites and the Calixtines. By granting the use of the cup in the Lord's Supper, the reading of the Bible in the Slavic translation, etc., the Council of Basel succeeded (1437) in effecting a reconciliation with the Calixtines, and thus the split between the Roman and the Bohemian Church was healed externally.

Internally, however, below the surface, the movement which had produced Hus continued its course. The Taborites disappeared; the Calixtines lost their individual stamp; but from the national depths arose the Bohemian Brethren, — a sect which Luther always treated with regard, and spoke of with respect, though at one time he called them a new order of monks only. At the time of the Reformation this sect formed the most prominent feature in the religious life of Bohemia; and through the Bohemian Brethren a lively intercommunication even sprang up between the Czechs and the Protestant leaders, both Luther and Calvin. But in 1526, by the extinction of the house of the Jagellons, Bohemia fell to the house of Austria, and the effects of this change were not slow in making themselves felt. Immediately after the battle of Mühlberg (April 24, 1547) Ferdinand I. sent the Jesuits into Bohemia to re-romanize the country. All evangelical parties — Lutherans, Calvinists, and Bohemian Brethren — were persecuted; and numbers of families were driven out of the country. Under Maximilian II. (1564–76) circumstances bettered: he was tolerant. But under Rudolph II. (1576–1612) the Jesuits again began the game. This time they lost, however. The Bohemian Brethren compelled Rudolph II. to sign a compact (July 9, 1609) by which their social position became legalized, and complete liberty of worship was granted to them. Under Matthias (1612–19) this compact was broken by the government, not openly and by force, but, as it behooved a tool of the Jesuits, on the sly, and by chicanery. The Brethren complained; the government prevaricated: in the course of the debate the Brethren threw the representatives of the government, Martinitz and Slawata, out of the window in Hradschin, May 23, 1618, and on the next day the Thirty-Years' War began.

The battle of the White Mountain (Nov. 8, 1620) made Ferdinand II. master of the country; and with a high hand he now carried through what his ancestor, Ferdinand I., had only attempted, — the re-romanization of Bohemia. By a series of decrees, beginning from June 20, 1621, were expelled, first the Calvinist ministers, then the preachers of the Bohemian Brethren, and finally the Lutheran ministers, Czech and German; and, the evangelical party having thus been deprived of their teachers and leaders, the conversion commenced. Of the Protestant nobility, those who had taken active part in the rebellion lost their estates, and were banished from the country, while the rest were forbidden to marry. This last measure, however, not being considered sufficiently effective, a decree of July 31, 1627, gave them the choice between abjuration or exile. They were allowed to sell their estates, but only to Roman Catholics. More than two hundred noble families left the country, destitute of every thing. As for the Protestant part of the city population, they were forbidden to engage in any kind of trade; they were fined when they abstained from any of the rites of the Roman Church; their marriages were considered and treated by the law as concubinage; their children were taken from them, and educated by the Roman priests; their poor and sick were expelled from the hospitals and asylums. Thirty thousand burgher families left the country. With respect to the peasantry, the case was rather delicate. What good would the country be to the Emperor or the Pope, if there were no peasants to till the soil? They could not be banished. But in this emergency Lichtenstein's dragoons proved of good use. The peasants were driven together in large crowds, and kept starving till they submitted. Sometimes mothers were tied to the door-post, and compelled to see their babies starving before their eyes. Sometimes all the inmates of a household were shut up in one room, and the cattle left starving, until the frantic howling of the animals drove the men crazy. Thus Protestant Bohemia was converted to the Roman Church. The treaty of Westphalia (1648) does not even mention the Protestants in Bohemia, for officially there were none. They had almost all gone (more than one-third of the whole population), and in their stead had come 1,130 Jesuits, who enjoyed a yearly revenue of thirty millions.

Protestantism was, nevertheless, not completely eradicated in Bohemia, as may be seen from the very severe measures of repression which from time to time were employed. As late as 1760, some men were condemned to death for having peddled Protestant tracts and pamphlets among the peasants; and, when Joseph II. issued his edict of toleration (Oct. 13, 1781), Protestant congregations were immediately formed in various places of the country. Generally speaking, however, Bohemia is still a Roman-Catholic country. While in the seventeenth century four-fifths of its population were evangelical, and one-fifth Roman-Catholic, only two per cent of its present population are evangelical: the rest is Roman-Catholic. The Roman Church comprises the archbishopric of Prague and the bishoprics of Leitmeritz, Königgrätz, and Budweis, with 5,226 churches and chapels, and 3,538 priests. The evangelical churches were organized by the law of Jan. 23, 1866. They are divided between the adherents of the Lutheran or Augsburg Confession, and those of the Reformed or Helvetic Confession. Both, however, are ruled by the Church Council in Vienna. At the Basel Conference of the Evangelical Alliance (Sept. 6, 1879), the case of some Bohemian Baptists, a sect not recognized by Austria, who had been disturbed particularly in their family worship, was presented, whereupon it was resolved that a committee be appointed to present the case to the emperor. This was done upon Nov. 6, 1879, and the persecution was stopped. See *The Religious Condition of Christendom* (report of Basel Conference), London, 1880, pp. 398, 399; also *Verhandlungen der evangelischen Allianz in Basel, 1879*, Basel, 1879, pp. 902–904.

Lit. — Fr. Palacky: *Geschichte Böhmens*,

Prague, 1845–67, vols. III.–V.; C. PESCHEK: *Geschichte d. Gegenreformation in Böhmen*, Leipzig, 1850, 2 vols.; ROD. REUSS: *Destruction du Protestantisme en Bohéme*, Paris, 1868; CZERWENKA: *Geschichte d. evangelischen Kirche in Böhmen*, Bielefeld, 1869–70.

BOHEMIAN BRETHREN, a sect which arose in Bohemia in the latter part of the fifteenth century, spread rapidly, and comprised one-fourth of the population in the latter part of the sixteenth century, but was suppressed or banished by the atrocious measures of Ferdinand II., and lived latent and in exile, until, in the eighteenth century, it was revived in Saxony by Count Zinzendorf, and became known once more under the name of the *Moravian Brethren*. The general outline of the history of the sect is perfectly clear,—its period of rise and organization under Gregor (1457–94), its period of expansion and consolidation under Lukas of Prague (1494–1528), the diversion towards Lutheranism under Augusta (1528–46), the diversion towards Calvinism (1546–80), and, finally, the period of the highest social success and the greatest literary achievements, not altogether unaccompanied by traces of inner dissolution. Its birth, however, its relation to Rokyczana and the Utraquists on the one side, and to the Waldenses on the other, is still somewhat obscure, though of late Bohemian scholars have thrown considerable light on these complicated questions.

The nucleus from which the sect developed formed the so-called Chelczicky Brethren,—a group of pious men in the county of Prachin, who gathered around Peter Chelczicky as their spiritual leader. Peter was a layman belonging to the lower nobility, but not without education; and his pamphlets against the Roman Church and clergy were sharp and stirring. Rokyczana, the leader of the Utraquists, and a man who had deeper and more radical ideas of reform than he was able to reconcile with his personal ambition, sent Gregor to the Chelczicky Brethren; and, when persecutions were raised against them, he procured them a place of refuge (1457) at Kunwald, near Senftenberg, whence, however, they soon were driven into the forests, and up among the mountains. The Chelczicky Brethren rejected the oath, the profession of the soldier, all rank and honor connected with an office, the right of any secular authority to punish, etc. They stood in absolute opposition to any kind of hierarchy. The doctrine of community of property they did not adopt; but they taught that the rich only administered his property for the good of the poor, and their positive goal was an approach to the congregational life of the primitive Church, and a realization in practical life of the words and example of Christ. At the Convention of Lhotka (1467) these tenets were solemnly adopted; and they continued to be the life-giving soul in the social and political body which gradually developed from the Chelczicky Brethren into the *Unitas Fratrum*, or the Bohemian Brethren.

The first seed of discord was sown in this field of general harmony by Procopius of Neuhaus; but it became a mere element of progress. Procopius was a scholar, and the other Brethren were plain country-people. The first bishop, Matthias of Kunwald, ordained by a Waldensian bishop, was a peasant; and on his death-bed (1474) Gregor solemnly warned the Brethren against "professors and magisters." As a scholar, Procopius held milder and broader views; and a conflict soon arose. The method adopted for the settling of the question was very characteristic. Lukas of Prague and some other Brethren went on a great journey through Greece and the Orient, with the purpose of discovering some model congregation whose organization could be immediately imitated. They found none; but they returned with their ideas so much enlarged, and their experience so much enriched, that on the synod of Reichenau (1494), where the questions of the difference of estates, the authority of civil and ecclesiastical powers, etc., were debated, the milder views became victorious. Thus Lukas stands as the second founder of the *Unitas Fratrum*. Once more he visited foreign countries, and for the same purpose; and this his journey to Italy and France was the cause and the occasion of that intimate literary intercourse which existed between the Bohemian Brethren and the Waldenses, and which has given rise to much misunderstanding. It is now proved beyond doubt that the famous Waldensian work, *Ayczo es la causa del departiment de la gleysa Romana*, is a translation of a Bohemian work on the *Reasons for Secession from the Roman Church;* and again that the equally famous Waldensian work, *Antichrist* is founded on *Ayczo es la causa*.

The appearance of Luther caused, as might have been foretold, a great commotion in the *Unitas Fratrum*, and attempts of communication and connection were immediately made. They led to nothing, however. There was between the Bohemian Brethren and the German Reformers a radical difference, which could not be got over. By Speratus and Optatus, Luther was requested to give his opinion of the Brethren's doctrine of the Lord's Supper. Before answering, Luther asked for means of a closer examination; and Lukas sent him the tract on *The Truth Victorious*. In 1523 Luther answered by his *Vom Anbeten des Sakraments des heiligen Leichnams Jesu Christi*, and the answer was both friendly and cautious; but the rejoinder which Lukas gave was simply an elaborate exposition of the difference which separated them: essentially this difference was not doctrinal. What the *Unitas Fratrum* has contributed to the doctrinal development of Christianity is not of great interest; but with respect to the practical application of the Christian doctrines to the individual realization of the Christian ideal in actual life, to the congregational organization under the guidance of the Christian spirit, the Bohemian Brethren have hardly been excelled in the history of the Christian Church but by the apostolic age. Hence, while the purely doctrinal differences might have been smoothed over, the Lutheran justification by faith alone looked to the eyes of the *Unitas Fratrum* like an attack on their very principles. Somewhat easier to effect seemed a union with the Calvinists. The negotiations with Wittenberg were stopped just as the last trace of Crypto-Calvinism was wiped out there; and in aftertime, when the Bohemian Brethren were gradually absorbed by other Reformed denominations, it was with the Calvinists they easiest amalgamated.

These frequent intercommunications with other parties and foreign nations led to a very lively literary activity in the *Unitas Fratrum*. Young men were sent to foreign universities, especially to Tübingen, to study; collections of literary materials were made; libraries were founded, etc.; and soon the results of these exertions were felt, not only in the devotional and controversional writings of the day, but also in the fields of history, grammar, etc. The great monument of this activity is the Bohemian translation of the Bible, — the "Bible of Kralicz," thus called after its place of printing. There were earlier Bohemian translations, but they were made from the Vulgate. The Bible of Kralicz is the first made from the original, and it is a masterpiece. The New Testament, translated by Blahoslaw, appeared in 1564; the Old, translated by a number of scholars, from 1579 to 1593. It cannot be denied, however, that this extraordinary literary activity was accompanied by a relaxation of discipline and by a gradual transformation of the very spirit. The old *Unitas Fratrum* kept aloof from all secular affairs which had no direct religious bearing. The Bohemian Brethren of the seventeenth century became a political party; and it was not the religious conflict alone which brought Ferdinand II. down upon the country, and opened the Thirty-Years' War.

Lit. — Gindely: *Geschichte d. böhmisch. Brüder*, Prague, 1868, 2 vols.; Goll: *Quellen und Studien zur Geschichte der Brüder*, Prague, 1880. (See also art. Bohemia.) G. von Zezschwitz.

BOLIVIA, a republic of South America, comprising an area of about 536,200 square miles, with 1,987,352 inhabitants (in 1858), of whom 245,000 are independent Indians, the rest a mixed race of Indians and whites. The Roman-Catholic Church is the Established Church of the country, with an exclusive privilege of public worship. There are no evangelical congregations in Bolivia. The Church comprises an archbishopric, La Plata, with residence at Chuquisaca, and three bishoprics, La Paz, Santa Cruz, and Cochabamba: the number of priests amounted in 1846 to 1,517. There are four seminaries at the episcopal residences. In 1826 the State confiscated and sold the estates of the Church, and assumed the obligation to maintain the church officers; but the State is bankrupt. G. Plitt.

BOLLANDISTS is the name given to those Jesuits who carried on the *Acta Sanctorum*, — a vast collection of hagiology and martyrology but lately finished, intended to embrace the life of every saint in the Calendar. Héribert Rosweyd, professor in the Jesuit College of Douay (b. at Utrecht, Jan. 22, 1569; d. at Antwerp, Oct. 15, 1629), conceived in 1599 the plan of uniting all the legends of saints and martyrs in one work of eighteen folio volumes; but he lived to print only the beginning of his series, *Vitæ Patrum* (1615). By command of the order the continuation of the work was intrusted to Johann Bolland (b. at Tirlemont in Brabant, Aug. 13, 1596; d. at Antwerp, Sept. 12, 1665). Antwerp was made the headquarters of the enterprise, and, assisted by his eminent pupil Gottfried Henschen (1600–81), a vast correspondence was carried on with all Europe. Libraries and monasteries were ransacked for information about saints, and the result was an unparalleled collection of such material. The editors worked with fiery zeal. In 1634 printing was begun, and in 1643 two thick folios appeared, which contained the Calendar for *January;* in 1658 two others, with that for *February*. In 1660 the Jesuit Daniel Papebroeck (1628–1714) was added to the editorial staff. He consecrated his fortune to the prosecution of this work, and lived to see twenty-six volumes appear. On the suggestion of Pope Alexander VII., Henschen and Papebroeck made a journey through Germany, Italy, and France in search of materials. So well drilled was the staff, that the great undertaking went on, whoever died. The Bollandists, as this staff was called, suffered with the rest of their brethren in the dispersion of the order (1773). One of them was imprisoned for two years. However, they persevered in spite of many difficulties and removals. The fifty-third folio volume appeared in 1794, containing Oct. 12 to 15 inclusive. The collection they made with such care was happily, to a great extent, preserved, — the printed works at the Hague, and the manuscript at Brussels. From 1837 the Belgian Government contributed six thousand francs annually, and so the work is at last finished in sixty-one volumes folio, with a supplement, Paris, 1875. Le Blant: *Acta Martyrum et leur sources*, Paris, 1880.

BOLSEC, Jerome Hermes, author of two notorious biographies; a Parisian Carmelite monk of the sixteenth century, who, compelled to flee the city because of a sermon he preached, left his order, betook himself to Ferrara, studied medicine, and married. Converted to Protestantism, he went to Geneva, but soon after was imprisoned for publicly opposing Calvin's cardinal doctrine of predestination. He was released only to be banished, Dec. 23, 1551. Incautiously he continued his attacks in Bern, and therefore found a change of residence desirable. Went to Paris; but his opinions were condemned by a synod at Orléans (1563), and a recantation required. He refused; went to Lausanne as a physician; but, as the condition of residence there was his signing the Confession of Bern, he chose rather to leave, and return to France. Probably to no one's surprise, he went back shortly thereafter to the fold of the Roman-Catholic Church. He died at Lyons, 1585. He gave expression to his bitterness in his slanderous *Histoire de la vie, mœurs, actes, doctrine, constance et mort de Jean Calvin*, Lyons, 1577; and *Histoire de la vie, Mœurs et déportemens de Th. Bèze*, Paris, 1582. The first work appeared in Cologne, in Latin, 1580, in German, 1581; last ed. in French, Lyons, 1875; the second, in Latin, Ingolstadt, 1584. The two works were reprinted, with a life of their author, at Geneva, in 1835.

BOLZANO, Bernhard, a Roman-Catholic theologian and philosopher, b. at Prague, Oct. 5, 1781; d. there Dec. 18, 1848. He early showed marked ability in mathematics and philosophy, and was appointed professor of the philosophy of religion in the university of his native city when twenty-four years old. He at that time was already in holy orders: consequently he was subjected to ecclesiastical censure when his views developed themselves in a course contrary to the ideas of the Church. The Prince Archbishop Salm-Salm, however, protected him, and for some

time he escaped expulsion, and enjoyed great popularity. But in 1820 he was charged with complicity with the students in their revolutionary schemes, and compelled to resign his chair. He was also suspended from his priestly functions in consequence of certain alleged errors in his works. He lived by his pen from that time forth. His works are very numerous. Of most interest to us is the *Lehrbuch der Religionswissenschaft*, Sulzbach, 1837, 4 vols., which contains a philosophic representation of all the dogmas of the Roman-Catholic theology.

See *Lebensbeschreibung des Dr. Bolzano*, 1836; WEISSHAUPT: *Skizzen aus dem Leben Dr. Bolzano*, 1850.

BONA, Giovanni, b. at Mondovi, Piedmont, Oct. 12, 1609; d. in Rome, Oct. 25, 1674; entered the order of the Feuillants, 1625, and was chosen general of the order in 1651, and made a cardinal in 1669. His two devotional tracts, *Principia Vitæ Christianæ*, and *Manuductio ad Cœlum*, were frequently translated, and widely read. Of his scientific works his *Rerum Liturgicarum Libri Duo* is still of value. A collected edition of his works was given by P. SALA, in 4 vols., Turin, 1747, who also gave a collection of his letters, Turin, 1755, 1 vol.

BONALD, Louis Gabriel Ambroise, Vicomte de, b. at Monna, in the Rouergue, Oct. 2, 1754; d. there Nov. 23, 1840; emigrated in 1791, but returned in 1805; was made a peer of France in 1823, and retired into private life on the accession of Louis Philippe. Practically he was one of the leaders of the Ultramontane re-action after the Restoration, and theoretically he was one of the leaders of the theological school (de Maistre, Eckstein, Lamennais), which started from the maxim that revelation, and not observation, is the true principle of philosophy, and which ended with considering the crown, the mitre, the escutcheon, and the police-baton as sacred forms of divine revelation. His works, the most remarkable among which are, *Théorie du pouvoir politique et religieux*, Constance, 1796, *Législation primitive*, Paris, 1802, were collected in 10 vols., Paris, 1817–92.

BONAVENTURA, or Giovanni di Fidenza (*Doctor Seraphicus*), b. at Bagnarea in Tuscany, 1221; d. at Lyons, July 15, 1274; entered the order of the Franciscans in 1243; studied theology and philosophy in Paris, under Alexander of Hales and John of Rochelle; succeeded the latter in the Franciscan chair of theology in the University, 1253, and was chosen general of his order in 1256, and made cardinal-bishop of Alba in 1273. His last public act was a brilliant and most impressive speech, delivered to the Council of Lyons in May, 1274, for the union between the Eastern and Western Churches. He was canonized by Sixtus IV., in 1482.

Already, before he became its general, Bonaventura had had an oppotunity to work for his order. In the great contest between the Sorbonne and the Mendicant orders (1254–60), occasioned by the attacks of Guillaume de St. Amour on the Dominicans, he wrote *De Paupertate Christi*, in which he, through a somewhat forced and sophistical argumentation, represents voluntary poverty as an element of moral perfection. Of his general views of monastic life he has given an exposition in his *Determinationes Questionum circa Regulam Francisci*. In his practical administration he was very mild, yet firm. As a teacher and author, he occupies one of the most prominent places in the history of mediæval theology; not so much, however, on account of any strongly pronounced originality, as on account of the comprehensiveness of his views, the ease and clearness of his reasoning, and a style in which are still lingering some traces of the great charm of his personality. His mystical and devotional writings — as, for instance, *De Septem Itineribus Æternitatis* — are almost imitations of Hugo de St. Victor. More independent are his dialectical writings. His *Breviloquium* (last ed. Freiburg, 1881) is considered one of the best expositions of Christian dogmatics which the middle ages produced.

LIT. — The works of Bonaventura were published by the order of Sixtus V. in 8 vols., Rome, 1588–96; again, Quaracchii, 1884 sqq. His life is found in *Act. Sanct.* Jul. III., and in the introduction to the editions. See also, A. HOLLENBERG: *Studien zu Bonaventura*, Berlin, 1862; P. FIDELIS A FANNA: *Ratio novæ collectionis operum omnium Bonaventuræ*, Taurini, 1874; [MARGERIE: *Essai sur la philosophie de St. Bonaventure*, Paris, 1855; a translation of *Meditations on the Life of Christ*, by Rev. W. H. Hutchings, London, 1881; ANTONIUS MARIA A VICETIA ET JOHANNES A RUBINO: *Lexicon Bonaventurianum philosophico-theologicum*, Venetiis, 1880.] GASS.

BONIFACE is the name of nine popes. — **Boniface I.** (Dec. 28, 418–Sept. 4, 422) was elected the successor of Zosimus by a majority of the clergy; but Eulalius succeeded in obtaining the recognition of the Emperor Honorius. The emperor, however, acknowledging the flaw in the election of Eulalius, referred the matter to a council, and forbade the two rivals, in the mean time, to enter the city of Rome. But Eulalius disobeyed the order, which irritated the emperor to such a degree, that he expelled him by force, and recognized Boniface without awaiting the decision of the council. Afterwards, in a controversy with the Patriarch of Constantinople, Honorius again came to the support of Boniface; and, by his influence on the emperor Theodosius, the authority of the Roman see over Illyria was acknowledged. See *Vita Bon.* I., in MURATORI: *Rer. Ital. Script.* III. p. 116; and CONSTANT: *Epist. Rom. Pontif.*, Paris, 1721, p. 1007 sq., where his letters are found. — **Boniface II.** (Sept. 22, 530–October, 532), a Goth, obtained the election by bribery, which occasioned the Roman Senate to issue a decree that no election to the chair of St. Peter should be valid, if the person elected could be proved guilty of influencing the voters by promises. Boniface compelled the Roman clergy to give him the right of choosing his successor, and he designated Vigilius as such; but, as this privilege involved an infringement of the royal prerogatives, King Athalarich compelled Boniface to cancel the designation, to burn the document on which it was based, and to declare himself guilty of treason. See *Vita Bon.* II., in MURATORI: *Rer. Ital. Script.* III. p. 127. — **Boniface III.** (Feb. 19, 607–Nov. 12, 607) was by Gregory the Great (who styled himself *servus servorum dei*) sent as aprokrisiarius to the court of Constantinople in July, 603, in order to compel the Constantinopolitan patriarch to renounce

the title of *episcopus universalis;* and so intimate became his friendship with, and so strong his influence over, the mean and vicious Phokas, that the latter, in 607, was actually induced to transfer the title from the patriarch to the pope. See *Vita Bonif.* III., in MURATORI: *Rer. Ital. Script.* III. p. 135; PAULUS DIACONUS: *De Gestis Longob.* IV. 37; I. M. LORENZ; *Examen Decreti Phocæ,* 1790. — **Boniface IV.** (Sept. 15, 608–May 25, 615) continued the alliance which his predecessor had concluded with Phokas, and received permission from him to transform the *Pantheon,* which Agrippa had built in Rome, and dedicated to Cybele and all the Olympian gods, into a Christian church, *Sancta Maria Rotunda.* After the overthrow of Phokas by Heraclius, he entertained friendly relations also with the latter, without taking umbrage of his monophysitic tendencies. See the letter of Columban in EBRARD: *Die iro-scottische Missionskirche,* Gütersloh, 1873, p. 95. For his relations with the Anglo-Saxon Church, see BEDA: *Hist. Eccl.* II. 4. His life is given in MURATORI: *Rer. Ital. Script.* III. p. 135. — **Boniface V.** (Dec. 24, 618–Oct. 25, 625) made Canterbury the metropolitan see of England. See *Vita Bonif.* V., in MURATORI: *Rer. Ital. Script.* III. p. 135; BEDA: *Hist. Eccl.* II. 7, 8, 10, 11. — **Boniface VI.** (896) was raised to the papal throne by a mob, after the death of Formosus (though John VIII. had deprived him of his ecclesiastical offices, on account of his vicious life), but died fifteen days later. — **Boniface VII.** (974–985) began his reign by having Benedict VI. strangled in the Castle of S. Angelo, but fled himself shortly after with the papal treasury to Constantinople, where he lived nine years. After the death of Otho II., he returned to Rome, and had John XIV. poisoned in the same castle, but was himself murdered in the streets of Rome eleven months afterwards. FERRUCCI, in his *Investigazioni su la Persona et il Pontificato di Bonif. VII.,* 1856, tries to whitewash this *monstrum horrendum.* — **Boniface VIII.** (Dec. 24, 1294–Oct. 11, 1303) entertained the most extravagant ideas of the papal office, as instituted by God to give judgment over kings and empires, to examine the persons elected kings, and reject them if found incapable, etc.; and these ideas he actually endeavored to realize, thereby involving himself in strife with all the princes of Christendom. In Germany he succeeded. Adolf of Nassau and Albrecht of Habsburg he treated as simple vassals; but Erik VIII. of Denmark took no notice of his demands; Wenzel II. of Bohemia openly defied them; and Edward I. of England laid them before Parliament, which met them with a spiteful protest. It was in the contest, however, with Philip IV. the Fair of France, that this question of the secular supremacy of the Pope was decided generally and forever. The relations between Boniface VIII. and Philip IV. were originally very friendly. The first case of discord, however, occurred already in 1295, when the French clergy complained of the taxes which Philip IV. levied on them, and the Pope addressed the King with the bull *Clericis laicos,* Feb. 25, 1296. The King answered by forbidding all exportation of gold and silver, coined or uncoined, from France; and as soon as the Pope felt the famine in his treasury, he submitted, and attempted to explain away the most offensive expressions in his bull. Again the relations became very friendly. But, during the great centennial festival of 1300, the Pope showed himself to the multitude one day in the pontifical robe, with the tiara, and another day in the imperial mantle, with the crown; and in the same year Pierre Dubois, royal advocate of France, published his *Summaria brevis,* developing how and by what means Constantinople, Spain, Italy, etc., could be brought under the French sceptre. There were aspirations of a universal empire on both sides, and a collision was unavoidable. The appearance of Bernard of Saisset, Bishop of Pamiers, at the French court, 1301, as papal legate, and urging the King to undertake a crusade, gave the occasion. The King had the bishop imprisoned. The Pope ordered the bishop released immediately, and summoned the bishops, abbots, and doctors of France to Rome to hold a council. The King released the bishop, but forbade the French clergy to go to Rome. Several went, nevertheless; and the result of this synod (opened Oct. 30, 1302) was the bull *Unam sanctam,* which, in a style never used by the papal curia, either before or after, sets forth the doctrine of the two swords, both intrusted to the Pope. The strife now assumed dimensions which made it of world-wide importance. The Pope, who resided at that time in Anagni, prepared himself to speak the anathema against Philip IV. in the church of the city on Sept. 8, 1303; when, on Sept. 7, Guillaume Nogaret of Toulouse, vice-chancellor to Philip IV., in connection with some members of the family of the Colonna, which had been expelled by Boniface VIII., and some members of the nobility of the Romagna, which had been bought by Philip IV., penetrated into the sleeping-room of the Pope, and made him a prisoner. He was soon after liberated by the citizens; but he returned to Rome a broken-hearted man, and died shortly after. On his order was issued the *Liber Textus* (see article on CANON LAW). See J. RUBEUS: *Bonif. VIII.,* Rome, 1651; L. TOSTI: *Storia di Bonifazio VIII.,* Monte Casino, 1846; W. DRUMANN: *Geschichte Bonifacius VIII.,* Königsberg, 1852. [His *Registres,* published, Paris, 1884.] — **Boniface IX.** (Nov. 2, 1389–Oct. 1, 1404), a mean and greedy character, spent his reign in useless intrigues against the Popes of Avignon. See *Vita Bonif. IX.,* in MURATORI: *Rer. Ital. Script.* III. p. 830; DU PUYS: *Histoire du Schisme, 1378–1428,* Paris, 1654; MAIMBOURG: *Histoire du Grand Schisme d'Occident,* Paris, 1678.

B. ZÖPFFEL.

BONIFACE (*Winfrid,* the "Apostle of Germany"), b. at Kirton near Exeter, between 680 and 683; d. near Dokkum in Friesland, June 5, 754 or 755; a Saxon by birth; was educated in the monasteries of Adescancastre and Nhutscelle, and had already acquired a name for learning and piety, when, in 716, he left his native country, and joined the missionary Willibrord in Friesland. Political circumstances, however, made missionary labor an impossibility in that field at that moment; and Boniface returned to England. But in 718 he again started for the Continent. This time he went to France, and thence to Rome; and with papal authorization he repaired in 719 to Germany. His first attempts as a missionary in

Bavaria and in the Frankish dominions failed, and he once more joined Willibrord in Friesland. After the death of the latter, Boniface returned to Germany (722); and in the region between the Lahn and the Saale he finally succeeded in taking root, and forming for himself a basis of operation. From this moment to his death he labored with great success in Hesse, Bavaria, and, after the death of Charles Martel, also in the Frankish Empire. In 723 he was made a bishop; in 732, an archbishop. His last effort was a tour into Friesland, where a Pagan re-action had taken place after the death of Willibrord; and here he was killed while administering confirmation to those who had remained faithful. His work consisted, however, not so much in the preaching of Christianity as in the propagation of Romanism, which to him was identical with Christianity organized, and which, perhaps, was the best for that age. He labored mostly in countries which had already been Christianized by the Iro-Scottish missionaries; and the result of his labor was simply the establishment of the Roman hierarchy. He formed bishoprics, and secured bishops who were willing to administer their dioceses in submission to the Pope. To convert Pagans to Christianity was not his only or his chief office, but to drive away by force or intrigue the independent Christian missionaries, and replace them with Roman priests; and at the time of his death that part of Germany which had received Christianity was firmly connected with the Roman see.

LIT. — The works of Boniface, sermons, letters, etc., have been edited by J. A. GILES, London, 1844, 2 vols. His life was written by WILLIBALD (*Pertz: Monum.* II., 33); I. P. MÜLLER, Amsterdam, 1869; AUGUST WERNER, Leipzig, 1875. [G. PFAHLER: *St. Bonifacius*, Regensb., 1880; O. FISCHER: *Bonifatius*, Leipzig, 1881.] WERNER.

BONNIVARD, Franz, the "Prisoner of Chillon," b. 1493 at Seyssel on the Rhone; d. 1570 at Geneva. He was the younger son of a Savoy family which had an almost hereditary claim upon several benefices: so when he entered the Church he thought to hold them; but, through the intrigues of the Duke Charles of Savoy, he was deprived of all save the priory of St. Victor, whose dependencies, however, comprised a considerable part of the Genevan territory. This unexpected turn of fortune affected his life, and is the key to his career; for his hatred of the duke led him to fraternize with the young Genevan patriots who were resisting the duke's attempts to obtain control of that city. Bonnivard quickly became the leader of the movement, and was largely instrumental in bringing Geneva and Freiburg into alliance (1518). His devotion cost him for a time his priory. In 1519 the duke entered Geneva. Bonnivard fled, was betrayed by his travelling-companions, and imprisoned for twenty months. Nine years later he obtained from the duke a "safe-conduct," and set out on a visit to his aged parents at Seyssel. But the duke broke his word, arrested him at Lausanne (May 26, 1530), and imprisoned him in the Castle of Chillon, where for six years he pined. It is this imprisonment which Byron has immortalized in verse, more musical than truthful. The first two years were tolerable; but after a visit from the duke he was put in the dungeon now shown to visitors. It is only a local tradition that he was fastened to a pillar. In the spring of 1536 the Bernese took the castle, and freed him. During his incarceration the priory and Church of St. Victor had been razed, and the income of the estates applied to the city hospital. By the intervention of the Bernese, the original sum of twenty thalers, granted him by the city for the payment of his debts, was increased to eight hundred, which he received in addition to a pension of two hundred thalers. Bonnivard then married, in all four times, but not happily, nor had he children. His last wife was accused of adultery, confessed to the charge on the rack, was put in a sack, and drowned in the Rhone; while her paramour, a former monk, was beheaded. Bonnivard made the city of Geneva his heir on condition that it paid his debts; but his estate consisted only of his books, which formed the foundation of the city library.

Bonnivard's literary activity was the chief reason for the forbearance his contemporaries showed him; for his career was somewhat dishonorable, wavering, and time-serving. In 1517 he was entitled "poet-laureate;" and after his liberation he was commissioned by the magistracy to write a history of the republic of Geneva. This work, called *Chroniques de Genève*, ends with 1551, is interesting, full of anecdotes, but so marred by contradictions and exaggerations as to be unreliable, and probably did not suit his patrons. Strangely enough, his more important works were not printed until this century, although the autographs have always been in the city library. Those now printed are: *Les Chroniques de Genève*, Genève, 1831, 4 vols.; *Advis et devis des langues* (1563), Genève et Paris, 1849; *Advis et devis de la source de l'idolâtrie et tyrannie papale*, Genève, 1856 (with an historical introduction). GALIFFE.

BONNER, Edmund, b. at Hanley, Worcestershire, Eng., about 1495; d. as a prisoner in London, Sept. 5, 1569; was educated at Oxford, and received his first preferment from Cardinal Wolsey. After the death of Wolsey, however, he seemed to veer around towards the Reformation; was appointed chaplain to Henry VIII.; employed in various embassies to France, Germany, and the Pope; and made Bishop of London in 1540; but as soon as the King died, the reformatory zeal of the bishop slackened; he refused to take the oath of supremacy, and was committed to the Fleet. After his release he was twice reprimanded by the privy council for neglect in the cause of the Reformation, and finally committed to the Marshalsea, and deprived of his see, 1549. Restored by Queen Mary, he took his revenge. In the course of three years he condemned more than two hundred Protestants to the stake; and in many cases Cardinal Pole and other champions of the Roman Church had to interfere with his persecuting fury. Immediately after the accession of Elizabeth, however, he was again committed to the Marshalsea, and died in confinement. See *Life and Defence of Bishop Bonner*, London, 1842; MAITLAND: *Essays on Subjects connected with the Reformation*, London, 1849.

BONOSUS, Bishop of Sardica in the latter part of the fourth century; held that Mary, in her marriage with Joseph, had borne several children beside Jesus; for this opinion he was condemned

by a synod of Illyrian bishops, and the condemnation was confirmed by the Bishop of Rome. He found adherents, however, who afterwards affiliated with the Photinians in the East and the Adoptians in the West. See C. W. F. WALCH: *De Bonoso Hæretico*, Göttingen, 1764.

BOOS, Martin, b. at Huttenried, Bavaria, Dec. 25, 1762; d. at Sayn, near Coblenz, Aug. 29, 1825; studied theology at the University of Dillingen, where an evangelical movement had been started by Sailer, Zimmer, and Weber. Without leaving the Roman Church, he began to preach justification by faith; and everywhere, in Bavaria, Austria, and Prussia, his preaching caused a religious revival, which the Roman clergy feared and hated. He was driven from place to place, hunted out of Bavaria by the Inquisition, banished from Austria by the emperor, and hardly left in peace in Düsseldorf and Sayn under the protection of a Protestant government. See I. GOSSNER: *S. M. Boos*, 1831, translated into English, London, 1836; BODEMANN: *M. Boos*, Bielefeld, 1854.

BOQUIN, Pierre, b. in Guienne in the beginning of the sixteenth century; studied in the University of Bourges; entered the order of the Carmelites, and was elected abbot; but, having become acquainted with the ideas of the Reformation, he abandoned the cowl, and left France; in 1541 visited Wittenberg; occupied for some time Calvin's chair in Strassburg; returned to Bourges, and lectured on Hebrew and exegesis in the university under the protection of the Queen of Navarre. Persecutions, however, compelled him to leave his native country a second time. In 1557 he was made professor in the University of Heidelberg, and in 1574 he moved to Lausanne, where he died in 1582. A list of his works, mostly consisting of polemics against the Romanists and the Lutherans, is found in HAAG: *La France Protestante*. See also MELCHIOR ADAM: *Vitæ Theologorum Externorum*.

BORA, Catharine von, b. at Bitterfeld in the countship of Meissen, Jan. 29, 1499; d. at Torgau, Dec. 20, 1552. She was a nun in the monastery of Nimtzsch, near Grimma; but, with the cognizance of Luther, she fled from the monastery together with eight other nuns (April 4, 1523), and repaired to Wittenberg. June 13, 1525, she married Luther, to whom she bore six children. Luther first offered her to his friend Amsdorf; but she declined, her aspirations rising higher. He married, he said, for three reasons, — to please his father, to tease the Pope, and to vex the Devil He lived in happy wedlock, and wrote many characteristic letters to his wife and children. After his death (1546) she continued to live in Wittenberg, often in troubles, and but sparingly supported by the Danish king, Christian III. See F. G. HOFMANN: *Katharina von Bora*, Leipzig, 1845, and the many lives of Luther. Among the many libels concerning Luther's marriage the principal one is EUSEBIUS ENGELHARD: *Lucifer Wittenbergensis oder der Morgenstern von Wittenberg*, Landsberg, 1747–49, 2 vols.

BORBORITES or **BORBORIANS,** from *βορβορος* ("dirt-eaters"), is the name of one of the most extravagant Gnostic sects, mentioned by EPIPHANIUS, *Hæres.* 26, and by AUGUSTINE, *De Hæres*

BORDAS-DEMOULIN, Jean Baptiste, b. at Montagnac in the Dordogne, 1798; d. in Paris, 1859; was one of the leaders of the liberal Catholic party, which, by developing the principles of the old Gallicanism, tried to reconcile the Roman-Catholic Church and the demands of modern civilization. Besides his *Mélanges philosophiques et religieux*, his two principal works are *Les Pouvoirs constitutifs de l'Eglise* (1855), and *Essay sur le Réforme catholique* (1857). His *Etudes de philosophie cartésienne* was crowned by the French Academy; but he died in the poorhouse. See HUET: *Vie et Œuvres de B.–D.*, Paris, 1860.

BORDELUMIAN SECT, one of the obscurest and weakest of the numerous unwholesome religious developments of the last century, comprised some fifteen or twenty persons in the town of Bordelum in Schleswig-Holstein, under the leadership of two Saxons, candidates of theology, — David Bähr and Borsenius. In 1739 the sect was complained against by the local pastors, and charged with holding that they were saints who had advanced upon Paul in Rom. vii. 24; that God had special care over them; that they decried the Church as the devil's house, despised the sacraments; that, as *clean*, they rejected marriage, and, like so many of these clean and pure persons, — indeed, this seems to have been Satan's bait, — lived in the greatest unchastity among themselves. For their mutual support they instituted a sort of community of goods. They were found guilty of these charges; and King Christian VI., by edict of June 11, 1739, suppressed the sect, and condemned the leaders to imprisonment; but they escaped. Borsenius married, and lived quietly; Bähr ventured back to Holstein, was arrested and imprisoned, very harshly treated, and died miserably in Bredstädt, 1743. The sect gave much local trouble. PAUL TSCHACKERT.

BOREL, ADAM, the founder of the Borelists; b. in Zealand, 1603; d. in Amsterdam, 1667; was pastor of a Reformed congregation, but resigned his office, and became the leader of a separatistic party, which acknowledged no other religious authority than the Scripture. His work, *Ad Legem et Testimonium*, attracted great attention. Here he developed that the written word of God, without any human commentary, was the sole means of awakening faith; that the Church had fallen completely away from the Lord; that the Christian ought to shun all connection with the Established Church, and confine himself to his private devotion, etc. Though violently attacked by Maresius and Hornbeck, he gathered quite a number of adherents, — the *Borelists*. See ARNOLD: *Kirchen- und Ketzerhistorien*, III. 6, p. 28. HERZOG.

BORGIA. See ALEXANDER VI., JESUITS.

BORRHAUS. See CELLARIUS.

BORROMEO, Carlo, b. Oct. 2, 1538, in the Castle of Arona, on the southern shore of Lago Maggiore; d. Nov. 3, 1584, in Milan; was, in harmony with the natural bent of his character, destined for the Church, and studied theology, philosophy, and canon law at Pavia. When his uncle, Pius IV., was elected pope in 1559, he was immediately called to Rome, and made cardinal-deacon, and Archbishop of Milan. After the death of his elder brother, however, in 1562, both the Pope and his other relatives wished him to

relinquish the Church, and marry; but he refused. His whole ambition had become concentrated on the one idea of restoring the Church to its former dignity and power; and to the realization of this idea he devoted his whole life: he is the hero of the ecclesiastical re-action of the sixteenth century. When the Council of Trent decreed that the bishops should reside in their dioceses, he immediately repaired to Milan, preceded by the Jesuits and the Inquisition. Milan was not only the largest, but also the most difficult diocese of Italy, comprising fifteen suffragan bishoprics, twelve hundred and twenty churches, and a hundred and seventy monasteries, pervaded by all the most hideous corruptions of the Roman Church, and stirred up by the ideas of the Reformation penetrating into the country from Switzerland. But the young archbishop was equal to the task. In spite of the violent opposition which went so far as to attempt his life, he restored discipline in the Church, the monasteries, and the school; and the Reformers he pursued to the top of the Alps, never sparing even their lives. No wonder that the grateful Church has adopted him among its saints, especially as his personal life was stainlessly pure, and as rich in self-sacrifice as full of energy and activity. He was canonized in 1610 by Paul V.

LIT.—His *Opera Omnia* were published in Milan, 1747. His life was written in Latin by BASCAPI, Ingoldstadt, 1592, and DE VIT, Amsterdam, 1858; in German by SAILER, Augsburg, 1823, and DIERINGER, Cologne, 1846; in French by TOURON, Paris, 1751; and in Italian by GIUSSANO, Rome, 1610, and ARISTIDE SALA, Milan, 1857–61, 3 vols. The last-mentioned work is the principal one. BENRATH.

BORROW, George, author of the *Bible in Spain*, b. at East Dereham, Norfolk, Eng., February, 1803; d. July 30, 1881. After receiving a good school-education, he was in 1818 articled to a solicitor in Norwich; but, following his natural bent, he abandoned the law for literature and philology, acquired several modern languages, including that of the English gypsies, did hack-work for London publishers, travelled, and so spent many years. From 1833 to 1839 he was in the service of the British and Foreign Bible Society, and labored as a colportor in Russia and Spain. In the latter country he was twice imprisoned. At St. Petersburg he edited the New Testament in the Mandchu or Chinese-Tartar language, at Madrid, the New Testament in Spanish, and translated the Gospel of Luke into the Spanish-Gypsy language. Having returned to England, he issued *Zincali, or An Account of the Gypsies in Spain*, London, 1841, and in 1843, *The Bible in Spain, or the Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to circulate the Scriptures on the Peninsula*. By the latter work he achieved a great reputation. The remainder of his life was devoted to literature, and to researches into the manners and speech of the gypsies in Europe. He was a popular and prolific writer.

BOSSUET, Jacques Bénigne, b. at Dijon, Sept. 27, 1627; d. in Paris, April 12, 1704; was educated in the Jesuit school of his native town, and made his theological studies in the *College de Navarre* in Paris; lived there for some time in retirement at St. Lazare before he removed to Metz, where he held a rich benefice, and developed a great activity in controversies with the Reformed churches; was made Bishop of Condom in 1669, but resigned this office, when, in 1670, he was appointed tutor to the Dauphin, with whom he staid till 1681, when he was made Bishop of Meaux. Bossuet first attracted attention as an orator by his sermons; and, so far as eloquence is an art, his *Discours Funèbres* must be ranked among the highest specimens of Christian eloquence, though they reflect the splendor and greatness of Louis Quatorze more vividly than the power and humility of the Gospel. As tutor to the Dauphin he wrote *Traité de la connaissance de Dieu et de soi-même* and *Discours sur l'Histoire universelle*, the latter of which is a strikingly original attempt to construct a Christian philosophy of history on the principle that the destinies of nations are controlled by Providence in the interest of the Roman-Catholic Church. Among his controversial writings against the Protestants, the two most remarkable are *Exposition de la doctrine de l'Église catholique sur les matières de controverse* (1671), and *Histoire des Variations des Eglises protestantes* (1688). The latter was very sharply criticised by Jurieu and Basnage, and involved its author in a long and vehement controversy. His fanaticism against the Reformation made him so blind that he characterized the revocation of the Edict of Nantes (1685) as "le plus bel usage de l'autorité." He was no ultramontanist, however. On the contrary, he presided in 1682 over the assembly of the French clergy which the King had convened in order to defend the royal prerogatives and the liberties of the Gallican Church against the claims of the Pope. Nor was he in the least tainted by mysticism. His attacks on Fénelon and the Quietists approached very near to persecution. His passion was cold; and his peculiar ideas of church-polity corresponded to, if they were not dictated by, Louis Quatorze's "L'état, c'est moi." The latest and best edition of his works appeared at Versailles, 1819 sqq., in 46 vols., edited by CARDINAL BEAUSSET, who also wrote his life. See also TABARAUD: *Supplement aux Histoires de Bossuet et de Fénelon*, Paris, 1822; [H. L. SIDNEY LEAR: *Bossuet and his Contemporaries*, London, 1874. A translation of select sermons was published, 2d ed., London, 1801]. C. SCHMIDT.

BOST, Paul Ami Isaac David, one of the leaders of the *Réveil* in Switzerland and France, b. June 10, 1790, in Geneva; d. Dec. 14, 1874, in La Force. His father was a Moravian, pious and hard-working, served as chorister, and taught music; and piety and musical tastes were shown by the son. He studied theology in Geneva; but at that time the Bible was scarcely opened, so when he was ordained (1814) he had little heart for his profession. Shortly after, however, he was converted. For the greater part of his active life he was a missionary of the London Continental Society. He was of an active, restless disposition, but thus providentially spread the wider his flaming love for Christ. Many owed to him under God their conversion. He was no theologian; but as composer and poet he did superior service, and he has written some valuable works, among them, *Histoire des frères de Bohême et de Moravie*, Genève, 1831, 2 vols., particularly his *Mé-*

moires pouvant servir à l'histoire du réveil religieux, Genève, 1854, 1855, 2 vols. [See GUERS: *Premier réveil à Genève*, 1871.] EDWARD BARDE.

BOSTON, Thomas, b. at Dunse, Berwickshire, Scotland, March 17, 1676; d. at Ettrick, May 20, 1732; was educated at the University of Edinburgh, and became minister of Simprin in 1699, and of Ettrick in 1707. He was a very voluminous writer, and has exercised great influence in the Presbyterian churches in Scotland and England. The two works by which he is now best known are, *The Crook in the Lot*, a book for mourners, being the substance of several sermons; and *Human Nature in its Fourfold State of Primitive Integrity, Entire Depravation, Begun Recovery, and Consummate Happiness or Misery*. The last was first published in 1720. He left an autobiography, or *Memoirs*, which appeared in 1776. A collected edition of his works was published in 12 vols., London, 1852.

BOUDINOT, Elias, b. in Philadelphia May 2, 1740; d. at Burlington, N.J., Oct. 24, 1821; received a classical education, and studied law; was the president of Congress in 1782, and signed as such the preliminaries of peace with Great Britain; became a member of the Board of Commissioners for Foreign Missions in 1812, and in 1816 the first president of the American Bible Society, and devoted himself with great zeal and self-sacrifice to benevolent and philanthropical undertakings. He published: *The Age of Revelation*, 1790; *Second Advent of the Messiah*, 1815; and *Star in the West, or an Attempt to discover the Long-lost Tribes of Israel*, 1816.

BOURDALOUE, Louis, b. at Bourges, Aug. 20, 1632; d. in Paris, May 13, 1704; entered the Society of the Jesuits in 1648; was for some time a teacher in literature and rhetoric, then a preacher in the provinces, afterwards in Paris, and finally, after the revocation of the Edict of Nantes, in Languedoc, among the Protestants. As a preacher he has neither the magnificent oratory of Bossuet, nor the sympathetic strain of Massillon: his strength is in the clearness of his argument, its readiness and its cogency. Many of his sermons have been translated into English, London, 1776, 4 vols. One of the best recent editions is that of Paris, 1864, 4 vols. The best old edition is Bretonneau's, Paris, 1707–34, 16 vols. 8vo. His life was written by Madame DÉ PRIGNY, Paris, 1705. M. LAURAS: *Bourdaloue, sa vie et ses œuvres*, Paris, 1881 (1,222 pages).

BOURIGNON, Antoinette, b. at Lille, Jan. 13, 1616; d. at Franeker, Oct. 30, 1680; grew up neglected and solitary because of her temper and her physical deformities, spending her time in reading mystical and fantastical books; fled just as she was about to be married, and found refuge in a monastery near Cambray, but was expelled on account of insubordination, and wandered about for the rest of her life in Flanders, Holland, and Northern Germany, gathering a number of restless enthusiasts around her, and busily engaged in the propagation of her views, —that the Church needed a thorough reformation, that there existed no more true Christians, that all religious rites were superfluous, and true worship confined to an inner, mental process, etc. In Scotland her ideas found some adherents. Her works were edited (1679–86, 19 vols.), and her life written, by POIRET, Amsterdam, 1679, 2 vols. See *Étude sur Ant. Bourignon*, by M. E. S., Paris, 1876.

BOWER, Archibald, b. at Dundee, Jan. 17, 1686; d. in London, Sept. 3, 1766; was educated at Douay; went afterwards to Italy; became a Jesuit, and member of the Inquisition of Macerata. In 1726 he suddenly returned to England; became a member of the Established Church; was made librarian to the Queen in 1748, and occupied himself with literature. His principal work is his *History of the Popes*, 7 vols. 4to, London, 3d ed., 1750–66; which contains the most copious account of the Popes in the English language, but was very severely criticised on account of want of originality, and of the author's repeated changes of religion. Bishop DOUGLAS of Salisbury wrote against him, *Bower and Tillemont compared*, London, 1757.

BOWRING, Sir John, b. at Exeter, Oct. 17, 1792; d. Nov. 22, 1872. He distinguished himself as statesman, translator, and original author in prose and poetry: he is here mentioned for his hymns. He issued "Matins and Vespers, with Hymns and Devotional Pieces," 1823 (4th ed. 1851); "Hymns, as a Sequel to the Matins," 1825. His best known hymns probably are, "In the Cross of Christ I glory," and "We cannot always trace the way" (the latter has been erroneously credited to another).

BOY-BISHOP, a boy who figured in one of the mummeries so common in the middle ages. He was a cathedral-choir boy elected by his fellows on St. Nicholas' Day, Dec. 6: arrayed in episcopal robes, with mitre and crosier, and followed by his companions as priests, he made his entry into the cathedral; and, except the offering of mass, he discharged episcopal functions. He held this mock office until Innocents' Day, Dec. 28. If he died before the close of his term, he was buried in his robes. This absurd travesty was enacted in many parts of Europe. The returning sense of the Church was, however, shown by the sixteenth canon, fourth part of the decisions of the Council of Paris, 1212 (see *Hefele Conciliengeschichte*, 5th vol. p. 776), peremptorily forbidding them; but this was of merely national and temporary effect, for the practice continued. In 1542 Henry VIII. of England abolished the festival; but it was revived under Queen Mary, and so late as 1556 English boy-bishops are mentioned.

BOYLE and the BOYLE LECTURES. Robert Boyle, son of Richard Boyle, Earl of Cork, was born at Lismore Castle, in Ireland, Jan. 25, 1627, and educated at Eton. From 1638 to 1644 he lived at Geneva, studying natural science; and after his return he first settled on his estate, Stalbridge, then, since 1654, at Oxford, and finally, since 1668, in London, where he died Dec. 30, 1691. He was never married, and never held an office. His great mental gifts and his large fortune he devoted to the study of natural science and to labor for the kingdom of heaven. As a scientist he holds a very high rank; and he was one of the founders of the Royal Society (1662), which, indeed, grew out of that association of scholars to which he belonged while residing at Stalbridge. As a religionist, he wrote a number of theological essays, defrayed the expenses of

the Irish translation of the New Testament, of the Malay translation of the Gospels and the Acts, of Pococke's Arabic translation of Grotius's *De Veritate*, etc., and instituted the Boyle Lectures, — eight sermons to be preached annually, by some one elected for the purpose, against Paganism, Judaism, Mohammedanism, Deism, and Atheism. Some of England's most prominent theologians have successively assumed the task, and thus a valuable body of apologetic literature has been produced. A selection of such sermons was given in 4 vols., by Gilbert Burnett, in 1737. A collected edition of Boyle's own works, with a life of him by BIRCH, was published in 6 vols. in London, 1772. See LECTURES.

BOYS, or **BOIS, John,** b. at Nettlestead, Suffolk, Eng., Jan. 3, 1561; d. at Boxworth, Jan. 14, 1643; was so precocious that he could read the Bible in Hebrew when he was five years old; was fellow at Cambridge, where he specially cultivated Greek; became rector of Boxworth in 1596, and prebendary of Ely, 1615. He was appointed one of the translators of the authorized version, and was one of the company upon the Apocrypha. When it was finished, he joined, at their own urgent request, the company at work upon the section from Chronicles to Canticles, and was one of the delegates engaged in the final revision. He was one of the greatest scholars of his day in the Oriental languages. He assisted Sir Henry Savile in his edition of Chrysostom, Eton, 1613, 8 vols. folio, the first good edition. He left many manuscripts, but only one work has been published: *Veteris interpretis cum Beza, aliisque recentoribus collatio in IV. Evangeliis et Apostolorum Actis*, London, 1655.

BRADFORD, John, b. at Manchester in the first decade of the sixteenth century; began to study law in the Temple, 1547, but went next year to Cambridge; studied theology, and was appointed chaplain to Edward VI. in 1552. On the accession of Mary, he was discharged, and committed to the Tower. In 1554 he was arraigned before Gardiner, Bonner, and others, and convicted of heresy; and June 1, 1555, he was burnt at Smithfield. His writings have been republished by the Parker Society, edited by Townsend, Cambridge, 1848. There is a *Memoir* of him by STEVENS, London, 1832.

BRADSHAW, William, a Puritan divine, b. at Market-Bosworth, Leicestershire, 1571; d. at Newhall, 1618. He was educated at Emmanuel College, Cambridge; obtained a fellowship at Sidney Sussex College, Cambridge; took orders, and in 1601 settled at Chatham in Kent; but, refusing to sign the Thirty-nine Articles, he was soon suspended, and obliged to remove. He at last was chosen lecturer of Christ Church, Newgate Street, London, but again got himself into trouble by his opposition to "ceremonies," and retired to his native county. He wrote: *A Treatise of Divine Worship. Tending to prove that the Ceremonies imposed upon the Ministers of the Gospell in England, in present controuersie, are in their use unlawfull* (1604); *A Treatise on the Nature and Use of Things Indifferent* [i.e., ceremonies] (1605); *English Puritanisme. Containeing: The maine Opinions of the rigidest sort of those that are called Puritanes in the Realme of England* (1605). This important work is given in outline in Neal, Harper's ed., vol. i. pp. 248 sq. It was translated into Latin by William Ames, and republished in Frankfort, 1610. See DEXTER: *Congregationalism as seen in its Literature*, Bibliographical Appendix.

BRADWARDINE, Thomas (*doctor profundus*), b. [probably in 1290 at Chichester, Eng.]; d. in London, Aug. 26, 1349; studied theology, philosophy, mathematics, and astronomy in Merton College, Oxford; became one of the proctors of the university in 1325; followed Edward III. as his confessor, since 1338, in his campaigns in France; and was chosen Archbishop of Canterbury, and consecrated at Avignon a few weeks before his death. His great work, *De Causa Dei*, more philosophical and metaphysical than theological in its character, was edited by Sir Henry Savile, London, 1618. Several of his mathematical works were published at Venice or Paris, 1495–1536. See G. LECHLER: *Wiclif*, I. pp. 234 sqq. [English translation by Peter Lorimer, D.D., London, 1878, 2 vols., vol. i. pp. 88–96.] G. LECHLER.

BRADY, Nicholas, b. at Bandon, Ireland, Oct. 29, 1659; d. at Richmond, May 20, 1726; was educated at Christ Church, Oxford, and Trinity College, Dublin; settled, after the Revolution, in London; became minister of St. Catharine Cree and lecturer of St. Michael's in Wood Street, afterwards rector of Richmond, and also of Clapham, and the chaplain of King William. He published (1726) a translation of the *Æneid* in four volumes, a tragedy, "The Innocent Impostor," two volumes of sermons (1704–06), and, in conjunction with Tate, a metrical translation of the Psalms, London, 1695, now ordinarily printed in the English Book of Common Prayer. See TATE, Nahum.

BRAHMA. See BRAHMANISM.

BRAHMANISM[1] is the term for the religion and practices originated and elaborated by the Brahmans, who are the highest of the four great classes, or *castes*, into which the Hindu people are divided, — the *Brahmanas* ("priests"), *Kshatriyas* ("soldiers"), *Vaisyas* ("agriculturists"), and *Sudras* ("servants"). Like other religions, Brahmanism has its sacred books and their official interpreters. The oldest portions of this collection are the *Vedas* ("knowledge"), or *Sruti* ("that which is directly heard or revealed"). The Vedas are divided again into *Mantra* ("the instrument of conveying thought"), prayer and praise, embodied in texts and metrical hymns; *Brahmana*, or ritualistic precept and illustration written in prose; and *Upanishad*, mystical or secret doctrine appended to the aforesaid Brahmana, written in prose and occasional verse, and "the only part of the Veda much studied and appealed to by educated Hindus in the present day."

There are four *Samhitas*, or collections of Mantra; viz., the *Rigveda* (upon which the others are based), the *Samaveda*, the *Yajurveda*, and the *Atharvaveda*. The word *Veda* is applied to that unwritten knowledge which came like breath from Brahman: hence the Veda is often called *Brahman*, a word variously interpreted, — "the universally diffused essence," or "the spirit of devotion," or "divine spiritual knowledge." The

[1] In this article especial use has been made of Dr. Monier Williams's *Hinduism*, and Professor Eggeling's art. "Brahmanism," in the ninth edition of the *Encyclopædia Britannica*.

hymns of the Vedas embrace the earliest known lyrics of the Aryan settlers of India. Dr. Monier Williams thinks they were probably composed by a succession of poets, at different dates between 1500 and 1000 B.C. The oldest are found in the *Rigveda:* they number one thousand and seventeen, and express a nature-worship the purest known. The latest are those of the *Atharvaveda*, principally used as incantations for calling down or driving away curses. The Vedas, as a collection, are not easy or pleasant reading; but they throw light upon the quality of mind and the environment of our Aryan ancestors. They prove that the Aryan was a worshipper of nature, but had not learned to distinguish between the different objects of his worship: hence he gave to them the generic name *deva* ("the shining ones"). "In the primitive worship of the manifold phenomena of nature it is not so much their physical aspect that impresses the human heart, as the moral and intellectual forces which are supposed to move and animate them." The primitive conception best seen in the Rigveda was gradually tarnished, taking on in the later hymns a more sensuous and anthropomorphic character. Epithets applied to the same divinity become at last separate divinities; until at a later period, after centuries of speculation, a pantheistic conception was arrived at, and this divine essence bore various names, such as *Purusha* ("soul"), *Kama* ("desire"), *Brahman* ("devotion, prayer"). Metaphysical and theosophical speculations completely possessed the authors of the *Brahmanas* and the *Upanishads;* and the compromise between polytheism and monotheism resulted in the composite pantheistic system which makes *Prajapati* ("lord of creatures") the personal creator of the world, the manifestation of the impersonal *Brahma*, the universal, self-existent soul; and this is the characteristic dogma of the Brahmanical period.

The *Brahmanas*, the second division of each Veda, were composed as a guide to the Brahman in sacrificing. They developed the ritual. The oldest dates perhaps from the seventh century B.C. They contain some very remarkable ideas; thus, that "the gods were merely mortals till they extorted immortality from the Supreme Being by sacrifices and austerities;" that the "lord of creatures offered himself a sacrifice for the gods;" that human sacrifices, although known, were so strongly repugnant to the Brahmans, that they legislated against them in favor of animal sacrifices. Thousands of animals were killed every day, until in disgust the people turned from this endless succession of bloody rites.

The *Upanishads*, the third division of each Veda, which present the underlying doctrine, are pantheistic. "There is one real Being in the universe, which Being also constitutes the universe." They are not earlier than 600 B.C., and show the working of the Aryan mind upon religious and philosophic problems. They are more mature and systematic than the earlier writings, and contain many original ideas and striking thoughts.

Worship, as enjoined by the Vedas, rests upon the two ideas of the efficacy of prayer and of sacrifice. Prayer was especially emphasized: the very word for the officiating priest was *brahman* ("one who prays"). The *Pantheon* of the early Hindus was thus developed. In the beginning was *Brahma*, sole and self-existent. He willed to create various creatures out of his own substance. Accordingly, by meditation, he produced the waters; into them he put a seed, which developed a golden egg; and from that egg he was born. But, as the people did not abandon their worship of the old gods to take up with any such abstraction, the priests, with singular tact, incorporated the most popular of these divinities with Brahma, and so the triad was formed, — *Brahma* ("the creator of all things"), *Vishnu* ("the preserver," who underwent ten *avartaras*, or incarnations, to deliver the people from the tyranny of as many wicked princes), and *Siva* ("the destroyer"). Here was no trinity, for there was no unity, but a triad, — three co-ordinate male deities. To them three female deities were respectively consorts, — *Vach* or *Saravati* ("the goddess of speech or learning"), *Sri* or *Lakshami* ("beauty, fortune"), and *Uma* or *Parvati* ("the daughter of *Himavat*," the god of the Himalaya mountains). The problem, what to do with the discarded gods of the Hindu pantheon, was solved by relegating them to the domain of *Indra* ("sky"), an intermediate sphere, into which men also can enter at death, if they have been obedient. The retinue of Indra consists of the *Gandharvas* ("genii") and their wives, the *Apsaras*, lovely nymphs whom the gods often select to tempt the pious devotee. The messenger between the gods and men is *Narada*, who sprang from the forehead of Brahma. The god of love is *Kamadeva*, or "the bodiless," so called because he was reduced to ashes by an angry glance from Siva, whom he had endeavored to make fall in love with Parvati, while at his (Siva's) devotions. The gods in this heaven of Indra resemble men in their liability to be reborn in a lower state, and also, therefore, in longing for emancipation from such a dread.

The peculiar institution which has given Indian life its distinctive flavor is *caste*. Professor Eggeling states that "there can be no doubt that the Hindus do not feel, and perhaps never have felt, their class restrictions as being in any way burdensome, or still less a disgrace to them, and that even the lowest man looks upon his caste as a privilege as high as that of the Brahman." It is the opinion of the Brahmans that there is only one original caste now extant, viz., their own; all the others having resulted from successive intermixtures. The Brahman occupies his position for three reasons, — his assumed sanctity, his intellectual superiority, and his learning; for in the popular estimation he is not only a sharer in divinity, but acquainted with the sacred books, the Vedas, and also the Shastras and the Puranas, which are modern works, composed for the express purpose of promoting the worship of some particular deity. Mr. Sherring, in his *Hindu Tribes and Castes*, thus describes the Brahman's appearance: "Light of complexion, his forehead ample, his countenance of striking significance, his lips thin, and mouth expressive, his eyes quick and sharp, his fingers long, his carriage noble and almost sublime, the true Brahman, uncontaminated by European influence and manners, with his intense self-consciousness, with the

proud conviction of superiority depicted in every muscle of his face, and manifest in every movement of his body, is a wonderful specimen of humanity, walking on God's earth."

Caste is later than the oldest Veda, for in the *Rigveda* it is unknown. The word means "color," and points to the contrast in color between the aboriginal Sudras and the conquerors, the Aryas. As among the latter only the priestly class held themselves aloof from marriage with the Sudras, therefore only this class kept the strain pure. In course of time the other castes were formed, distinguished, not now by color, but by occupation. The *Kshatriyas* are the governing and military class; the *Vaisyas* are the farmer and merchant class; the *Sudras* are the servants, particularly of the Brahmans, who take particular pains to keep them ignorant of both the theory and practice of religion. Between the Brahmans and the Kshatriyas there was a sharp and long contest; but, when the former were victorious, they riveted their chains upon the obedience of all lower castes by making themselves indispensable to the performance of any rite. They also framed laws which made any injury done to them a serious affair; while they might almost with impunity maltreat those of the lower castes. The three upper castes are styled the "Twice-born," because their sons are initiated into the study of the Veda, the management of the sacred fire and of the purifying rites, by a singular ceremony, — the rite of conducting a boy to a spiritual teacher, connected with which is the investiture with the sacred cord, ordinarily worn over the left shoulder and under the right arm, and varying in material according to the class of the wearer. In the case of girls there is no such rite, nor is there any such instruction. Marriage is, however, for them accepted as an equivalent. It is just in this matter of marriage that the caste system does most mischief; for it is forbidden by Hindu laws for a man to marry into a caste above his own, while it is allowable to marry in any or all those below, if he has already a wife of his own caste. If, however, he marries a Sudra, and has children by her, they are not admitted into the privileges of the "Twice-born."

But great social and religious changes are taking place in India. "It is satisfactory to know," says Dr. Williams, "that although it is too true that caste is still the very life and soul of Hinduism, and although this very caste is not without certain good points and advantages, yet some of its most vexatious rules are gradually giving way under the pressure of steam, electricity, and European influence. Many years ago, a Brahman who accidentally touched leather would have had to choose between public expiation, or degradation, and expulsion from caste; whereas in 1870 a Uriya Brahman held the post of sub-inspector of police in Puri itself, under the very shadow of Jagannath, although a leather belt formed part of his uniform." Again: no caste but the Brahman's pretends to fulfil the round of duties which lead to the supreme bliss, which is absorption into the one eternal soul, complete deliverance from the circle of births by which other souls are punished and purified. This round is divided into four stages: (1) *Religious student*, when the youth is studying the Vedas, and supports himself by begging from door to door; (2) *Householder*, for marriage is obligatory, else there would be no son to perform funeral-rites; (3) *Anchorite*, reached when the man is a grandfather, then he goes forth alone, or with his wife, to spend his time in the study of the profounder portions of the Vedas, living in the open air upon fruit, and trying to kill every worldly desire; (4) *Religious mendicant*, now he begs his food in the evening, lives in solitude, and meditates upon the divinity. In these days few Brahmans even are found earnest enough to go this round.

A decided change for the better is in the treatment of widows. Hindu law does not allow the remarriage of widows, and yet their treatment is outrageous. They are kept in complete seclusion, the object of scorn, abuse, and barbarous neglect; stripped of their jewels, clad in the coarsest garb, compelled to perform the most menial duties, and to eat the poorest food, avoided and depised as though they were criminals. So miserable is their condition, that it is not wonderful they should have preferred death to life, and therefore should have performed *suttee*, or voluntary immolation (which really is a comparatively modern institution; for the passage in the *Rigveda* quoted in its defence is really an exhortation to the widow to return home, and resume her usual life), burning themselves upon the pyre of their husbands. But tyrannical custom is no longer so formidable. The British Government thirty years ago succeeded in prohibiting *suttee*, and now, in most parts of India where the idea of widow-marriages was but lately repugnant, and considered tantamount to apostasy from the ancestral religion, and the first step towards denationalization, they are becoming common. This is especially true of Bombay, Bengal, and in the Panjāb.

It remains to speak of certain peculiar objects of Hindu worship, and of two great religious movements which have greatly affected Brahmanism. Three animals are most sacred, — the cow, the serpent, and the monkey. The first "typifies the all-yielding earth." There is a so-called "cow of plenty," of which images are sold in the bazaars, and everywhere revered. The serpent is the emblem of immortality, and especially associated with Siva. There is supposed to be a race of half-divine serpents existing in the nether regions. Monkeys "are inviolable, and never under any circumstances to be molested. Swarms of them are encouraged to infest the vicinity of temples and consecrated buildings, where they subsist upon the food offered them by pious worshippers." Plants are also sacred, and are worshipped. Thus the Tulsi plant is sacred to Vishnu, the Vilva to Siva, the Pipal to Brahma: it is invested with the sacred thread. Certain stones have religious value. Indeed, the pantheism of the Hindu philosophy puts God into every thing; so that there is not an object in earth or heaven which he is not prepared to worship. We are not surprised, therefore, to find sacred places. They are of all sizes, from Benares, the Hindu's Jerusalem or Mecca, down to mere hamlets. Rivers, too, come in for their share of adoration. Stately rivers like the Ganges naturally hold the first place. Bathing in them cleanses from the foulest sins. It is extremely meritorious to trace their course on foot, — a work of no small amount of

labor. It takes six years to make such a pilgrimage of the Ganges.

Brahmanism has encountered one formidable check, — Buddhism. This new religion sprang up in India itself. It seemed likely to gain the mastery; but after a time it became so corrupt, that it no longer attracted the people; and when the support of the powerful kings who had protected it was withdrawn, it fell. According to the uncertain traditions which have come down to us, its suppression was accompanied with bloodshed. By the eleventh Christian century it had died out in India. Yet it was purer in its morality, and freer in its polity, than Brahmanism. It accepted the caste system, yet proclaimed the equality of all men in point of religious privilege. Nor have all traces of its existence vanished. "The humanizing spirit of its doctrines left a deep impress on the Hindu mind," and it also led to the doubtful institution of monasticism. The convents are called *maths*, and their superiors *mahants*. They are quite numerous in all parts of India. A qualified Buddhism exists at the present day in the important sect of the *Jains*. They reject the Vedas, yet retain belief in the Hindu gods. They pay great respect unto holy men who have, by conquering all worldly desire, raised themselves to divine perfection.

LIT. — H. H. WILSON: *Two Lectures on the Religious Practices and Opinions of the Hindus*, Oxford, 1840; the same: *A Sketch of the Religious Sects of the Hindus*, Calcutta, 1846; ELPHINSTONE: *History of India*, 1841, 2 vols. (new ed. by E. B. Cowell); C. LASSEN: *Indische Alterthumskunde*, Bonn, 1844–62, 4 vols.; J. MUIR: *Original Sanskrit Texts on the Origin and History of the People of India, their Religion and Institutions, collected, translated, and illustrated*, London, 1858–70, 5 vols.; F. MAX MÜLLER: *History of Ancient Sanskrit Literature*, Oxford, 1860; SAMUEL JOHNSON: *Oriental Religions*, vol. I., *India*, Boston, 1872; W. A. LEONARD: *Hindu Thought: A Short Account of the Religious Books of India*, Glasgow, 1876; J. VAUGHAN: *The Trident, the Crescent, and the Cross* [in India], London, 1876; MONIER WILLIAMS: *Indian Wisdom*, 3d ed., London, 1876; the same: *Hinduism*, London, 1878; A. BERGAIGNE: *Les deux souverains de la religion védique*, Paris, 1877; the same: *La religion védique d'après les hymnes du Rig-Veda*, Paris, 1878 sq.; J. WACKERNAGEL: *Ueber den Ursprung des Brahmanismus*, Basel, 1877 (a valuable lecture of 35 pages); F. MAX MÜLLER: *Origin and Growth of Religion as illustrated by the Religions of India*, London, 1878; A. BARTH: *Religions de l'Inde*, Paris, 1880. — For the sources see *Sacred Books of the East*, edited by F. Max Müller, Oxford, 1879 sqq.; KÄGI: *Der Rigveda*, 2d ed., Leipzig, 1881.

SAMUEL M. JACKSON.

BRAHMO SOMAJ (*worshipping-assembly*) **OF INDIA** is the Theistic Church of India, which owes its present position and power to the Babu Keshub Chunder Sen. The movement originated in the Rajah Ram Mohun Roy (b. Bombay, 1772; d. Bristol, Eng., 1833), who, on Jan. 23, 1830, founded in Calcutta the Brahmiya Somaj (Society of God). He held that if the oldest sacred books, particularly the *Upanishads* (the philosophical treatises), of the Vedas, were correctly interpreted, they would be found to teach monotheism; and so, basing himself upon the primitive faith, he boldly dissuaded his landsmen from idolatry. But the sect made little progress until, in 1842, it was joined by Debendra Nath Tagore, who re-formed it, and led it unto success. He adopted European plans of propagandism, started a journal, published sectarian treatises, appointed teachers, and so succeeded in awakening wide-spread interest, leading to the formation of branch Somajes in different parts of Bengal. The idea of an authoritative revelation in the Vedas, which Roy had defended, was formally given up. In 1858 Keshub Chunder Sen joined the sect, and quickly showed himself to be a reformer. Roy was better versed in Christian than in Hindu theology. Tagore was conservative, and clung to the ancestral faith, although he was a radical in some lines. Sen developed an eclectic theology, very largely biblical, at least in the two principal doctrines of the Fatherhood of God and the brotherhood of man. After a time, it became evident that the two parties in the Somaj must separate; and in February, 1865, a large number of the younger Brahmos left the Calcutta Somaj, and in November, 1866, they organized themselves into the "Brahmo Somaj of India;" while the conservative portion is called the "Adi (original) Brahmo Somaj." The three propositions announced by Sen, and which precipitated the disruption, were,—

"1. That the external signs of caste distinctions, such as the Brahminical thread, should not be used. [See BRAHMANISM.]

"2. That none but Brahmos of sufficient ability and good moral character, who lived consistently with their profession, should be allowed to conduct the services of the Somaj.

"3. That nothing should be said in the Somaj expressive of hatred or contempt for other religions."

Under Sen, the Somaj was a grand spiritual force; for he is a man of extraordinary fervor and piety. He laid down the following *Precepts of Practical Devotion* (condensed):—

1. Pray unto God every day, and worship the Only Perfect, Infinite, Omnipresent, Omnipotent, Omniscient, All-merciful, and All-holy One.

(*b*) Carefully cut off all connection with every manner of idolatrous ceremony and festival.

2. Knowing God to be the common Father, thou shalt love every man as thy brother, and every woman as thy sister.

(*b*) Do not bear any emblem of idolatry.

(*c*) Do not join any ceremony, or encourage any movement, which upholds the distinction of caste.

(3) Be truthful. (4) Be good unto others. (5) Deal justly. (6) Be forgiving. (7) Govern all thy passions, and keep them under restraint. (8) Faithfully perform thy domestic duties.

The movement is towards the Christian conception of doctrine and life. But, although reverencing Christ, they are essentially Unitarians. They have been well called the "Protestants" of India; for they protest against pantheism, polytheism, idolatry, caste, and the speculations which infidel English science spreads. Many of their adherents come from the government schools. They have churches in various parts of India.

In 1872 the "Native Marriage Act" was passed, which legalized marriages by Brahmic rites, required that the bridegroom should be at least eighteen, and the bride fourteen years old, and made bigamy a penal offence for any one marry-

ing under the Act. This Act marked a wonderful progress in enlightened views. Greatly to the consternation of the Brahmo Somaj, Keshub Chunder Sen, who had been the prime mover in agitating for the Act, and who was so generally revered, was the first to countenance a wilful departure from his own principles; for in 1878 he married his eldest daughter, aged thirteen, to the minor rajah of Kuch Behar, aged sixteen, and, furthermore, with *Hindu* marriage-rites. The marriage evoked great opposition on account of its un-Brahmic character; and a split, in consequence, took place in the Brahmo Somaj, and at the present day (1881) the adherents of Keshub Chunder Sen are a decided minority. It was a grievous disappointment to his followers to find the leader of the Brahmo Somaj ready to sacrifice principle to personal interest. Since 1878 Sen has certainly acted very strangely, issuing blasphemous proclamations, and showing a desire to approach the Hindu idolatry, which he once so emphatically and manfully renounced. Nevertheless the movement which he so powerfully aided makes daily progress, which shows that it has life independent of the great leader. The sect has a hundred and thirty small churches scattered over the country, and celebrated in 1880 its semi-centennial with pride and gratitude. The normal type of a Brahmo church embraces these features: —

Religious.
(1) Congregational worship at least once a week.
(2) Religious festivals on special occasions.
(3) Strictly Brahmic ceremonies at births, marriages, and deaths.
(4) A religious conversation-class for zealous members.
(5) A theistic library.
(6) Diffusion of principles by mission-tours, tracts, and a periodical.

Philanthropic.
(1) Charitable donations to the poor and disabled.
(2) Dispensaries for the sick.
(3) Societies for the discouragement of intemperance, premature marriages, and other evils.

Educational.
(1) Instruction of women by various methods.
(2) Schools for boys and girls.
(3) Night-schools for working-men.

The movement seems adapted to promote education and virtue, the vanguard of the Christian Host. Sen died Jan. 8, 1884.

See the able and interesting little annuals of Miss Sophia Dobson Collet: *The Brahmo Year-Book*, London, 1876–82; G. S. Leonard: *A History of the Brahmo Somaj, from its Rise to the Present Day*, Calcutta, 1879; T. E. Slater: *Keshab Chandra Sen and the Brahma Samaj*, London, 1884. SAMUEL M. JACKSON.

BRAINERD, David, a celebrated missionary to the Indians; b. at Haddam, Conn., April 20, 1718; d. at Northampton, Oct. 9, 1747. His father, Hezekiah Brainerd, was a member of the King's Council for that colony: his mother, Dorothy, was the daughter of Rev. Jeremiah Hobart, and, by a previous marriage, the mother of Jeremiah Mason, grandfather of the great lawyer of that name. At the age of fourteen he was left an orphan. He was a thoughtful boy, inclined to melancholy, and full of religious feeling. His account of the spiritual struggles that preceded his conversion is very striking. In 1739 he entered Yale College, where he stood first in his class. In February, 1742, he was expelled, very unjustly, as he and his friends always felt. It was the time of "The Great Awakening." He was in sympathy with the "New Lights," as those who followed Whitefield and Tennent were called; and an indiscreet remark, to the effect that one of the tutors "had no more grace than that chair," having been overheard, and reported to the rector, occasioned his expulsion. Later he made a very manly acknowledgment of his error, and asked to be allowed to take his degree; but, in spite of the intercession of Jonathan Edwards and others, his request was refused. This caused so much indignation among his friends as to have led, it is said, to the founding of Princeton College. In July, 1742, he was licensed to preach, and in April, 1743, began to labor as a missionary at Kaunameek, an Indian village between Stockbridge and Albany. He lived in a little cabin built by himself, and lodged upon a bundle of straw. His food was chiefly boiled corn, hasty-pudding, and samp. Here he continued for a year. Declining repeated calls to churches at home, in June, 1744, he was ordained at Newark, N.J., as a missionary of the Scottish "Society for Propagating Christian Knowledge," to the Indians at the forks of the Delaware, near the present town of Easton, Penn. In June, 1745, he started a mission at Crossweeksung, near Freehold, N.J. Here his success was wonderful; and here, with the exception of a journey through the forest to the Indians on the Susquehanna, he toiled until the spring of 1747, when, in consequence of the hardships he had endured, his health broke down, and he was advised to seek relief by travel in New England. In July he returned from Boston to Northampton, where, in the home of Jonathan Edwards, and nursed by Jerusha, the young daughter of the great theologian, to whom he was engaged, — herself a youthful saint, — this eminent servant of God passed his last days. He entered into rest Oct. 9, 1747, in the thirtieth year of his age. Brainerd's career was very brief, and in visible results it was far surpassed by that of David Zeisberger, not to mention other Moravian missionaries among the Indians. His great work was the priceless example of his piety, zeal, and self-devotion. Herein, since the days of the apostles, none have surpassed him. And his uncommon intellectual gifts, his fine personal qualities, his melancholy and his early death, as well as his remarkable holiness and evangelistic labors, have conspired to invest his memory with a peculiar halo. The story of his life has been a potent force in the modern missionary era. It is related of Henry Martyn, that, "perusing the life of David Brainerd, his soul was filled with a holy emulation of that extraordinary man; and, after deep consideration and fervent prayer, he was at length fixed in a resolution to imitate his example." Brainerd was a representative man, formed both by nature and grace to leave a lasting impression upon the piety of the Church. He is the missionary saint of New England. President Edwards: *Memoirs of the Rev. David Brai-*

nerd, Life and Journals, ed. by Dwight, New Haven, 1822; W. B. O. PEABODY in SPARKS: *Am. Biog.* vol. VIII. GEO. L. PRENTISS.

BRAINERD, John, a brother of David, b. at Haddam, Conn., Feb. 28, 1720, and d. at Deerfield, N.J., March, 1781. He was graduated at Yale College in 1746, and in 1747 took his brother's place as missionary to the Indians. He also labored as a home missionary among the whites. From 1754 to his death he was a trustee of the College of New Jersey. He was a modest, meek man, and a devoted servant of Christ. *The Life of John Brainerd*, by Rev. T. BRAINERD, Phila., 1865. G. L. P.

BRAINERD, Thomas, D.D., a Presbyterian divine, b. at Leyden, N.Y., June 17, 1804; d. at Scranton, Penn., Aug. 22, 1866. His father, Jesse Brainerd, was a great-grandson of James Brainerd, brother of Hezekiah, the father of David and John, the missionaries. He was converted under the preaching of the Rev. Charles G. Finney, while a student of law at Rome. Before completing his legal studies, he decided to prepare for the ministry. After three years in the theological seminary at Andover, he became in 1831 pastor of the Fourth Presbyterian Church in Cincinnati. In March, 1837, he was installed over the Pine-street Church in Philadelphia, where he spent the rest of his days. Dr. Brainerd was a bosom-friend of Lyman Beecher and Albert Barnes. He was a man of superior gifts, genial, whole-souled, and full of zeal for God. His appointment by the New-School General Assembly at St. Louis, in 1866, as chairman of its committee of conference on re-union, shows the high esteem in which he was held by that branch of the Presbyterian Church. Dr. Brainerd was an effective writer for the religious press, and the author of a valuable *Life of John Brainerd*. During the war he was distinguished for his patriotic ardor and services. *Life of Rev. Thomas Brainerd, D.D.*, Phila., by M. Brainerd, 1870. G. L. P.

BRAMHALL, John, b. at Pontefract, Yorkshire, Eng., in 1593; d. in Dublin, June, 1663; was educated at Cambridge; became chaplain to the Archbishop of York in 1623; went to Ireland in 1633, and was made Bishop of Londonderry in 1634; lived in exile during the Revolution, but returned to Ireland after the Restoration; and was made Archbishop of Armagh in 1661. Of his writings, among which his controversies with Milletière and with Hobbes are the most remarkable, a collected edition in one volume folio was published in Dublin, 1677, and republished in 5 vols., Oxford, 1842–45, accompanied with a sketch of his life.

BRANDENBURG. See PRUSSIA.

BRANDT, Gerard, b. in Amsterdam, July 25, 1626; d. there Dec. 11, 1685; was first pastor of the Remonstrant Church in Nieukoop, then, since 1660, at Hoorn, and finally, since 1667, in Amsterdam. He wrote a *History of the Reformation in the Low Countries* (4 vols., 1671–1704), translated into English by Chamberlayne, London, 1720–23, 4 vols. fol., and lives of Barneveldt, Ruyter, etc.

BRANT, Sebastian, b. at Strassburg, 1457; d. there 1521; studied law and literature at Basel; and was made syndicus of his native city in 1501. He was a very prolific writer, both on law and belles-lettres, and is the author of the famous satirical poem *Das Narrenschiff*, 1494, translated into Latin, French, and English, often imitated, and used as text for comments and moral reflections. BARCLAY'S *Ship of Fools*, 1509, is a free imitation. WATSON gave an abridged prose translation in 1517. Best edition of original text by Zarncke, Leipzig, 1872: Simrock has translated it into modern German, Berlin, 1872. See CHARLES SCHMIDT: *S. Brant*, 1874.

BRAY, Thomas, D.D., b. at Marton, in Shropshire, 1656; d. in London, Feb. 15, 1730. He took his degree of M.A. at Oxford, 1693; founded the "Society for the Propagation of the Gospel in Foreign Parts," 1698; and was from March 1700 to 1701 in Maryland, U.S.A., as commissary for organizing Episcopal churches, being sent out by Bishop Compton. In 1706 he became rector of St. Botolph, Aldgate, London. He was a faithful pastor, particularly interested in the improvement of the people by parochial libraries. His principal publications were *Catechetical Lectures*, which induced Bishop Compton to appoint him his commissary; *Bibliotheca parochialis*, vol. I. (all written), 1697, 2d ed., 1707, a manual for the clergy; *Papal Usurpation and Tyranny, ancient and modern*, 1712 (published anonymously). A Memoir of him was published in London, 1848, by the "Bray Associates."

BRAZIL. The Roman-Catholic Church, introduced by the Portuguese when they took possession of the country in 1500, and propagated among the natives, first by Franciscans, and, since 1549, by Jesuits, is the Church of the State, and comprises, besides the Archbishopric of Bahia, 11 bishoprics and 1,333 parishes. But the Church is completely dependent upon the State: it has no property of its own. Its officials are paid, and very poorly paid, by the State. The bishops and even the priests are appointed by the emperor. The monasteries, of which there are ninety-one, are rapidly closing, as, by a law of 1860, they are forbidden to receive novices. Other confessions are tolerated, and are now allowed to have public worship, but not to build churches with spires and bells. Of late many favors have been granted to the Protestants. The German immigration, which began in 1824, has become quite important, and most of the immigrants are Protestants. For many years these Protestants lived without any proper ministerial care, choosing some laymen to act as ministers (*Schnappspfarrer*), and consecrate their marriages. But since the arrival of Dr. Borchard in 1864, and by the active support of the *Comité für die protestantischen Deutschen in Südbrasilien*, formed at Barmen, and the mission-house of Basel, the religious life of the Protestant congregations has much improved. The Presbyterian Church (North) has recently established a mission in Brazil. See the reports of the Committee of Barmen, especially No. V.

Brazil was a colony of Portugal up to 1822, when its independence was declared. The constitution of 1824, still in force, states that "the Roman-Catholic religion will continue to be the religion of the State; but all sects will be tolerated, provided that they should hold worship in special buildings put up for the purpose, without

the external form of churches." The constitution also determines that no bulls or apostolic constitutions shall be published and promulgated in the empire by the Roman-Catholic authorities without the *placet* of the sovereign. The appointment of the bishops by the Pope is also subject to the approval of the government. The liberty of the press is guaranteed, except as to denying the existence of God and the immortality of the soul. Brazil is a Roman-Catholic province, with one archbishop (in Bahia), who is the primate, and ten bishops. The clergy are mostly Portuguese and Italian, and they exert but little influence on the government and people.

There are a good number of Protestant churches in Brazil, principally in Rio de Janeiro, São Paulo, and Rio Grande do Sul. Several foreign missionary societies have missions in the empire, and there are half a dozen native Protestant ministers.

In 1873 there was a serious conflict between the State and the Established Church. The young and intelligent Bishop of Pernambuco tried to enforce some of the injunctions of the Papal Syllabus of 1864, among them those against the Freemasons, some of whom he expelled from a certain brotherhood. The question was submitted to the government; but the bishop disobeyed orders, and was then tried by the Supreme Court, and condemned to prison. His colleague of Tará was also tried for a similar offence, and equally condemned. Later on, however, both were released; and the question of how far the Roman-Catholic Church itself is free in Brazil is precisely where it was before 1873. The fact is, that the constitution fails to satisfy either the Protestants or the Roman-Catholics. See FLETCHER and KIDDER: *Brazil*, 9th ed., Boston, 1878.

BREAD. See BAKING.

BRECKENRIDGE, John, b. at Cabell's Dale, Ky., July 4, 1797; d. near Lexington, Ky., Aug. 4, 1841; studied in the Theological Seminary of Princeton, and was chaplain to the House of Representatives, 1822–23; pastor of a Presbyterian Church, Lexington, Ky., 1823–26; secretary of the Board of Education of the Presbyterian Church in Philadelphia, 1831–36; professor of theology at Princeton, 1836–38; secretary of the Presbyterian Board of Foreign Missions, 1838–40. At the time of his death he was president-elect of Oglethorpe University, Georgia. He published his famous discussion with Bishop Hughes of New York under the title, *Roman-Catholic Controversy*, Philadelphia, 1836, and some minor controversial essays.

BRECKENRIDGE, Robert Jefferson, D.D., LL.D., an eminent Presbyterian minister; b. at Cabell's Dale, Ky., March 8, 1800; d. at Danville, Ky., Dec. 27, 1871; a graduate of Union College, New York, in 1819. He practised law in Kentucky for eight years (1823–31), and meanwhile was several times in the State Legislature; but, convinced of his duty, he turned from law to theology, and in 1832 he became pastor of the First Presbyterian Church of Baltimore, and rapidly made his mark as a preacher. In 1845 he accepted the presidency of Jefferson College, but in 1847 returned to the pastorate, and from that date unto 1853 discharged the double duty of minister to the First Presbyterian Church in Lexington, and superintendent of public instruction for the State. In 1853 he entered the chair of theology in Danville Seminary, Kentucky, and held it until death. Like his brother John, he interested himself in the Roman-Catholic controversy, and attacked the Roman Church without mercy as "the great apostasy," and enemy of progress and religious liberty. The public-school system of Kentucky is largely his creation. During the civil war he defended the Union cause. During his residence in Baltimore he edited the *Literary and Religious Magazine* and the *Spirit of the Nineteenth Century;* but his principal work is upon *The Knowledge of God, Objectively and Subjectively considered*, 2 vols., N.Y., 1857, 1859. Dr. Breckenridge was the author of the *Act and Testimony* (1834), complaining of the prevalence of doctrinal errors, the relaxation of discipline, and the violation of church order, which played such an important part in the disruption of the Presbyterian Church. He was a stanch Old-School Presbyterian theologian, and opposed the re-union of the two branches of the Presbyterian Church, which took place in 1869.

BRECKLING, Friedrich, b. at Handewitt in Schleswig, 1629; d. in the Hague, 1711; studied theology at various German universities, and read with great avidity the works of Tauler and other mystics; was appointed a chaplain in the Danish army in 1657, and pastor of Handewitt in 1659, but was deposed in 1660 on account of his violent attacks on the officials of the Danish Church; fled to Holland, and was made pastor of Zwoll, but was deposed also here, and from a similar reason (1665), after which he lived in retirement in Amsterdam and the Hague. He stood in connection with all the revivalists and religious enthusiasts of his time, also with the Pietists, and was himself very busily engaged as a writer, though without making any impression. A list of his works and a life have been given by JOH. MÖLLER, in his *Cimbria Litterata*, III. p. 72. Also ADELUNG has written a life of him in his *Geschichte d. menschlichen Thorheit*, 4, p. 16.

BREITHAUPT, Joachim Justus, b. at Nordheim, February, 1658; d. at Kloster Bergen, March 16, 1732; studied theology at Helmstedt and Kiel; and lived for some time in Francfort, together with Spener, whose plans of regenerating the Protestant Church he fully adopted; was in 1685 appointed court-preacher to the Duke of Meiningen; 1687, professor of theology at Erfurt; and 1691, professor of theology at Halle, where, together with Francke and Anton, he gave the whole theological study its peculiar character and tendency. In 1705 he was made superintendent-general of Magdeburg, and in 1709 Abbot of Kloster Bergen, in which positions he had an opportunity to carry out his principles in practice. Besides a number of minor writings, he published *Institutiones Theologicæ*, Halle, 1694, 2 vols., much extended, 1732, 3 vols., and *Theses Credendorum et Agendorum Fundamentales*, Halle, 1700. See G. A. FRANCKE: *Das gesegnete Gedächtniss des seligen Breithaupt*, Halle, 1736, fol. DRYANDER.

BREITINGER, Johann Jacob, b. at Zürich, April 19, 1575; d. there April 1, 1645; studied theology at Franecker, Heidelberg, and Basel; was appointed minister of St. Peter's Church in Zürich in 1613; represented the church of Zürich at the synod of Dort; and exercised on all the

affairs of his native city an authority equal to that of Zwingli and Bullinger. His writings are mostly of a practical character. His life was written by J. C. MÖRIKOFER, Zürich, 1874.

BREMEN. Charlemagne founded here a bishopric in 787, under the metropolitan authority of the Archbishop of Cologne. But when, in 850, Hamburg was burnt down by the heathen Danes, the archiepiscopal see of that city, with its metropolitan authority over all the Scandinavian countries, was removed to Bremen, which occasioned protracted and vehement controversies with the archbishops of Cologne. Though in 1141 the Scandinavian countries were formed into an independent metropolitan province, under the Archbishop of Lund, and though the city of Bremen threw off its feudal allegiance to the archbishop in 1284, and became a free city, and member of the Hanseatic League, the Archbishop of Bremen still continued to be one of the most powerful prelates of Germany. In the city of Bremen the Reformation was introduced (1522–27) without causing any great trouble; and during the Smalcaldian War the city sustained a long siege with great heroism. But in the latter part of the sixteenth century heavy disturbances arose from the conflict between Lutheranism and Calvinism. In 1562 all Lutherans were expelled from the city. Hamburg, Lübeck, and the other members of the Hansa, interfered, and declared that they would have no dealings with the heretical city. In 1568 the Lutherans were allowed to return, though under certain restrictions. At present the majority of the inhabitants, 67,533, are Lutherans; 21,127 are Reformed; 8,932, Evangelicals (united); 4,164, Roman-Catholics; 245, other confessions; and 498, Jews.

BRENZ, Johann, b. at Weil, Württemberg, June 24, 1499; d. at Stuttgart, Sept. 11, 1570; studied at Heidelberg; and was ordained priest in 1520 by the Bishop of Spires, and appointed priest at the free city of Hall in Suabia, 1522. The appearance of Luther had made a deep impression on him, and gradually he espoused all the ideas of the Reformation. In 1523 he ceased to read mass; and in the next year he not only preached the new ideas, but re-organized the church of Hall on the basis of them. He was eminently successful, resisting the insurrection of the peasants with the same firmness as the intrigues of the Roman priests. But with the Smalcaldian War his days of trouble began. In 1546 Hall was taken by the imperial troops, and Brenz had to flee. He found refuge with Duke Ulrich of Württemberg; and, having been appointed minister of the Collegiate Church of Stuttgart in 1553, he established the Reformation in that country, distinguishing himself equally as author, organizer, and administrator. In the literary controversies of the time he took an active part, especially in that concerning the Lord's Supper, in which he placed himself on the side of Luther, and wrote the famous *Syngramma Suevicum*, 1525. The only collected edition of his works is unfinished, Tübingen, 1576–90, 8 vols. His life was written by HARTMANN and JÄGER, Hamburg, 1840–42, 2 vols., and by JULIUS HARTMANN, in *Vätern d. luth. Kirche*, vol. VI., Elberfeld, 1862. See PRESSEL, *Anecdota Brentiana*, Tüb., 1868

BRETHREN OF THE COMMON LIFE (*Fratres communis vitæ; Fratres devoti; Fratres bonæ voluntatis; Fratres collationarii*), a free Christian association which flourished in the transition period between the middle ages and the Reformation. It was formed, not in direct opposition to the Church, but simply as a kind of supplement, as an organ of the true evangelical spirit which had become nearly lost in the elaborate system of doctrines and rites. It nowise protested against the world-encompassing aspirations of the Church; but it strove within this splendid organization to realize the simple and severe ideas of the apostolic age. Its principal impulse was mysticism, but a mysticism free of all pantheistic and antinomistic tendencies: all its ends were sober, practical, and moral. The association was founded by Gerhard Groot (1340–84), whose life has been written by Thomas à Kempis. Awakened to full consciousness of the seriousnesss of human life, he wandered about for some time in the diocese of Utrecht as a lay-preacher, until the jealousy of the priests, and especially of the mendicant monks, prevented him from pursuing this line of work. A visit to the priory of Johann Ruysbroek opened another avenue to him. Having returned to his native city, Deventer, he gathered a number of young men, who, under his leadership, engaged to aid each other in leading a Christian life, to occupy themselves by studying the Bible, and copying useful books, to help other people directly and indirectly in their struggle for Christian perfection, etc. The common labor led to a common purse, the common purse to full community of life, and thus the first brother-house was formed at Deventer. After the death of Groot, Florentius (1350–1400), whose life has also been written by Thomas à Kempis, became the leader of the association. He founded a monastery for regular canons at Vindesen, another at St. Agnetenberg, near Zwolle; and the association began to spread very rapidly. During the course of the fifteenth century, nearly every larger town between the ocean and Merseburg, and between the Baltic and the frontiers of Suabia, contained one or more such brother or sister houses. The community of property, occupation, station, etc., which ruled in these houses, did not depend upon a vow such as in the monasteries. It was entirely voluntary, the free expression of love. Generally twenty brethren or sisters lived together, and formed a family. Peculiar offices were those of the *Scriptuarius*, *Librarius*, *Magister Novitiorum*, *Infermarius*, and *Hospitarius*. At the head of the house stood the rector, chosen by the members; and all houses found their common centre in the great father-house of Deventer. With respect to the external world, the principal office of the association was education, both directly by schools and teaching of children, and indirectly by preaching, lecturing, and the diffusion of good books. School education had hitherto been confided to the mendicant orders, but very poorly performed by them. In this field the Brethren of the Common Life actually worked a revolution. Nevertheless, during the course of the sixteenth century the association lost its significance and its importance in this respect as in many others. After the Reformation, schools were founded by the State, and put much more powerfully in opera-

tion. The printing-press made the copying of books completely superfluous, a waste of time. The sermon had become a prominent part of divine service; and preaching in the vernacular tongue was now part of the office of every clergyman, etc. Thus the very purposes for which the association had been formed were now fulfilled; and after producing many great men, such as Thomas à Kempis, Busch, Lange, Hegius, etc., and leaving behind itself a venerable memory, it gradually disappeared.

[Lit.—Delprat: *Verhandeling over de Broederschap van G. Groote*, Utrecht, 1830; Ullmann: *Reformers before the Reformation*, Eng. trans., Edinburgh, 1855, 2 vols.; S. Kettlewell: *Thomas à Kempis and the Brothers of the Common Life*, Lond. and N.Y., 1882, 2 vols.; and art. *Brüder des gemeinsamen Lebens*, by Karl Hirsche, in 2d ed. of Herzog.] ULLMANN (from Herzog, ed. I.).

BRETHREN OF THE FREE SPIRIT, a sect which flourished in the thirteenth and fourteenth centuries, and forms one of the most remarkable instances of heresy during the middle ages, on account of the Pantheism they taught, and the practical inferences they drew from their theory. Their doctrines may be learned from the letters of the Archbishop of Cologne (1306) and the Bishop of Strassburg (1317), and from the edicts of Clement V. (1311) and John XXII. (1330); which documents are found in Mosheim, *De Beghardis*, Leipzig, 1790. The principal points of their theory were: all that is is God; man is God, and there is no difference between God and man. A separation, however, between God and man is caused by sin; but the union may be re-established through the consciousness of its possibility and necessity. In this state man cannot sin any more. All he does is good, as he is above all differences. Of the Church and the moral law he has no more need. Virtue is something subordinate, something relative, etc. The origin of the sect is obscure, though generally ascribed to the influence of Amalrich of Bena, condemned in Paris, 1210. In 1212 Ortlieb taught at Strassburg that man should *ab exterioribus abstinere et sequi responsa Spiritus intra se.* In 1216 similar principles were preached in Switzerland. In 1230 they appeared at Lyons, mixed up with the doctrines of the Waldenses. In the middle of the thirteenth century they occurred in Cologne and Suabia; and in the fourteenth century they spread over the regions of the Rhine, Holland, and Northern France. The sect called itself Brethren of the Free, or of the New, Spirit; but also other names occur, as, for instance, Turlepins in Paris, *Homines Intelligentiæ* in Brussels, etc. In Germany they were often confounded with the Beghards. They were vigorously pursued, both by the popes and the Inquisition; but the sect was still alive in the middle of the fifteenth century. See Hahn: *Geschichte der Ketzer im Mittelalter*, Stuttgart, 1847; Jundt: *Histoire du panthéisme populaire au 16me siécle*, Paris, 1875. C. SCHMIDT.

BRETHREN, Plymouth. See Plymouth Brethren.

BRETHREN, United. See United Brethren.

BRETHREN, United, in Christ. See United Brethren in Christ.

BRETSCHNEIDER, Karl Gottlieb, b. at Gersdorf, Saxony, Feb. 11, 1776; d. at Gotha, Jan. 22, 1848; studied theology at Leipsic, and was appointed minister at Schneeberg in 1807, superintendent at Annaberg in 1808, and superintendent-general at Gotha in 1816. He was a very prolific writer, contributed frequently to various periodicals, took active part in controversies, and wrote independent works, both on exegis and dogmatics. His principal works are: *Lexicon manuale Græco-latinum in libros N. T.*, Leipzig, 1829; *Systematische Entwickelung aller in der Dogmatik vorkommenden Begriffe*, 1805; and *Handbuch der Dogmatik*, 1814, which ran through many editions. They represent the stand-point of the so-called rational supranaturalism,—a rather untenable ground, intermediate between rationalism and supranaturalism. But, though destitute of genuine religious life and speculative talent, they are distinguished by clearness of arrangement, and acuteness in the definitions. His autobiography was published by his son, Gotha, 1851, and attracted much attention. [Parts of it have been translated into English for the *Bibliotheca Sacra.*] HAGENBACH.

BREVIARY (*Breviarium*) denotes an office-book of the Roman-Catholic Church which contains the offices for the canonical hours (see title), in distinction to the *missal*, which contains those of the mass. The name has been variously explained. Most probably it means the *abbreviation* of the "missale plenarium," and was originally compiled for the direction of the choir. The word itself is certainly very old; for it was in common use when Micrologus, i.e., Ivo, Bishop of Chartres (1125), wrote his *De ecclesiasticis observationibus.* The breviary was a growth. It consists of the Psalms, arranged for a weekly reading or singing. These form the foundation, and come first in order of time; next antiphons before and after the Psalms; readings from the Scriptures, the Fathers, the lives of saints and martyrs; and, finally, hymns, which were introduced in the face of great opposition, especially in Rome. Gregory VII. (1073–85) reduced this growth to reasonable limits; and the Breviary now in common use, dating from Pius V. (1566–72), is the repeated revision of his work. In former times, besides the Roman Breviary and the monastic, which followed that made by Benedict in the sixth century, and which differ very much from the secular kind, the Ambrosian, now confined to Milan, and the Mozarabic, now used only in Toledo, were widely used. From an unaccepted revision made in 1536 by Cardinal Quignon for Clement VII., the Morning and Evening Prayers of the English Prayer-Book were condensed.

The use of the Breviary at the eight canonical hours being impracticable to any other than a "religious" (monk or nun), the secular clergy are allowed to group hours, and say them at the most convenient time. But monks and nuns are enjoined by the Council of Trent to repeat the Breviary as it stands. Many of the readings about the saints are absurd. Hence there arose in France a strong revisionary spirit, really coming from Port Royal, which carried a great reform. The original intention to read the entire Psalter once a week was again carried out; for the multiplication of saints upon the calendar had pushed the Psalter aside, and the whole service was much simplified. But, under the leadership of the Count de Montalembert, a movement was suc-

cessfully carried on against this Revised Breviary, and it has been suppressed in every place except Lyons.

Breviaries have appendices of miscellaneous character, — prayers to the Virgin Mary, for the dead, etc.; but the bulk of the volume is subdivided into four parts, — (1) the *Psalterium* (the Psalter); (2) the *Proprium de Tempore* (the Proper of the season), containing those portions of the offices which vary with the season; (3) the *Proprium Sanctorum* (Proper of the Saints), the corresponding portions for the saints' festivals; (4) the *Commune Sanctorum* (Common of the Saints), for such festivals which possess no particular form of prayer.

In the *Greek* Church there is a Breviary Ὡρολόγιον (*Horologium*), which contains prayers for the canonical hours, a complete calendar (Menologium), and different liturgical appendices.

In the *Lutheran* and *Episcopal* Churches modifications and translations of the Breviarium Romanum are now in use.

Lit. — Du Fresne: *Glossarium* (sub voco); Kopp: *Die kath. Kirche im 19th Jahrhunderts*, Mainz, 1830; Van Espen: *Der geweiheten oder kanonischen Stunden, Alter, Geist, u. Wesen*, Landshut, 1835; Ranke: *Das kirchliche Perikopensystem aus den ältesten Urkunden der römischen Liturgie*, Berlin, 1847; Fluck: *Kath. Liturgik*, Regensburg, 1855; Probst: *Brevier u. Breviergebet*, and the general works of Bingham: *Origines*, and Binterim: *Denkwürdigkeiten d. christkath. Kirche*. [See also John, Marquess of Bute: *The Roman Breviary* (translated), Edinburgh and London, 1879, 2 vols.] M. HEROLD.

BREWSTER, William, b. at Scrooby, Eng., in the year 1560 (?); d. at Plymouth, Mass., April 10, 1644. He studied for a short time at the University of Cambridge; entered in 1584 (?) the service of William Davison, ambassador, and later secretary of state to Queen Elizabeth, and went with him in 1585 on a mission to the Netherlands as confidential private secretary. On Davison's disgrace, in 1587, he returned to Scrooby, where from April, 1594, to September, 1607, he was keeper of the post-office, and lived in Scrooby Manor. In this house a company of Brownists regularly assembled every Lord's day. In 1608, after an unsuccessful attempt in 1607, this congregation, under John Robinson as teacher and Brewster as ruling elder, removed, on account of repeated malignant persecution, to Amsterdam, and in 1609 settled at Leyden. "Mr. Brewster, who had been reduced almost to poverty by his charities and munificent aid to his struggling brethren, earned his living by giving lessons in English, having composed a grammar, according to the Latin model, for the use of his pupils. He also set up a printing establishment, and published many controversial works" (Motley: *John of Barneveld*, II. p. 288). In 1620 a portion of the congregation emigrated to New England. Elder Brewster was their spiritual head; but, not having been ordained, he never administered the sacraments, yet preached regularly on Sunday until 1629, when William Ralph, the first settled minister, came.

BRIÇONNET, Guillaume, b. in Paris, 1470; d. at Aimans, near Montereau-sur-Yonne, Jan. 25, 1534; was a son of Cardinal Briçonnet, Archbishop of Narbonne; and was made Bishop of Lodève in 1504, and of Meaux in 1516. He was possessed of a good classical education, and was twice sent as ambassador to the papal court; but a mystic by natural disposition, a pupil of Lefèvre d'Etaples, and a friend of Marguerite d'Angoulême, he soon came in a difficult position with respect to the Roman Church. He was a friend of reforms, and compelled the clergy of his diocese to reside in the places where they were appointed. He chose Lefèvre for his vicar-general, and invited Farrel, and others who had been engaged in disseminating the ideas of the Reformation, to come to Meaux, and preach. The result was the formation of a Protestant colony at Meaux. But Briçonnet's ideas of reform fell very far short of a breach with the Roman Church; and, when the opposition to the Reformation became serious, he was compelled to allow, and even to employ, very harsh measures against his own work. Of his correspondence with Marguerite d'Angoulême parts have been published by Génin, in *Lettres de Marguerite d'Angoulême*, Paris, 1841, and *Nouvelles Lettres de la Reine de Navarre*, Paris, 1842.

BRIDAINE, Jacques, b. at Chuselan, March 21, 1701; d. at Roquemaure, Sept. 22, 1767; was educated in the Jesuit College in Avignon, and in the seminary of *La Congrégation des Missions royales de Saint-Charles de la Croix;* visited as a missionary preacher almost every city and town of Southern and Central France; came to Paris in 1744, and produced everywhere a deep impression by his sermons, which are sombre and vehement, but full of genius and sincerity. They appeared at Avignon in 1823, in five volumes. His life was written by Carron, *Le Modèle des Prêtres*, Paris, 1804.

BRIDGE, William, Puritan divine, b. 1600; d. at Great Yarmouth, March 12, 1670; he was a fellow of Emmanuel College, Cambridge; preached at Norwich; was silenced by Bishop Wren for nonconformity (1637), afterwards excommunicated; but when the writ *de excommunicato capiendo* came out against him, he withdrew to Holland, and became pastor to the English Church at Rotterdam, where Jeremiah Burroughs was preacher. In 1642 he returned to England; was a member of the Westminster Assembly; after a time was chosen minister of Great Yarmouth, but ejected 1662. He was a Congregationalist (Independent), a Calvinist, a learned man, and had a library rich in the fathers and the schoolmen, of which he made diligent use. Neal says also, that "he was a good preacher, a candid and charitable man, and did much good by his ministry." Bridge published *Babylon's Downfall*, a sermon, London, 1641; also a collected edition of his works, 4 vols. 4to, 1649; and, as conclusive proof of the esteem in which he is still held, there appeared a new, and, for the first time, complete edition of his *Works*, London, 1845, 5 vols. 8vo: the *Works* are mostly sermons. See Neal's *History of the Puritans*, vol. ii. p. 270 (Harper's ed.).

BRIDGET, St. (*Brigida*), the "Mary of the Irish," d. in 523, was the daughter of a certain Duptach, and born at Fochart Muirthemne, Leinster. In her fourteenth year she took the veil in the Monastery of Meath; obtained a great fame for holiness; founded the monasteries of Kildare, Hay in Connaught, Cliagh in Munster, etc.; and

was buried at Kildare, where a perpetual fire was lit in her honor, and kept up until 1220, when the bishop of the place forbade the superstition. This fire of St Brigida, as well as many other traits in her life, such as described by Ultan, Aileran, Cogitosus, Chilianus, Laurentius of Dunelm, and in the *Act. Sanct.*, February, pp. 99–183, indicates that the old Pagan worship of the goddess Ceridwen, the Ceres of the Kelts, who had her principal temple at Kildare, was continued in the worship of St. Bridget. See *Transactions of the Irish Academy*, III. 75; FRIEDREICH: *Symbolik und Mythologie der Natur*, p. 196; I. H. TODD: *Hymns of the Ancient Church of Ireland*, Dublin, 1855. [STOKES: *Three Middle-Irish Homilies on the Lives of Saints Patrick, Brigit, and Columba*, London, 1880] ZÖCKLER.

BRIDGEWATER TREATISES. By his death (Feb. 11, 1829) Francis Henry, Earl of Bridgewater, left eight thousand pounds to the Royal Society, to be paid to one or several authors, selected by the president, for writing a treatise "On the Power, Wisdom, and Goodness of God, as manifested in the Creation." The following eight authors were selected, and their treatises published (1833–40): (1) Thomas Chalmers: *The Adaptation of External Nature to the Moral and Intellectual Condition of Man*, (2) John Kidd: *The Adaptation of External Nature to the Physical Condition of Man*, (3) William Whewell: *Astronomy and General Physics considered with reference to Natural Theology*, (4) Charles Bell: *The Hand, its Mechanism and Vital Endowments as evincing Design*, (5) Peter Mark Roget: *Animal and Vegetable Physiology considered with reference to Natural Theology*, (6) William Buckland: *Geology and Mineralogy considered with reference to Natural Theology*, (7) William Kirby: *The Habits and Instincts of Animals with reference to Natural Theology*, (8) William Prout: *Chemistry, Meteorology, and the Function of Digestion considered with reference to Natural Theology*.

BRIEFS, BULLS, and BULLARIUM, Papal. The word "bull" is from the Latin *bulla*, which literally means "any object made round by swelling up;" hence a drop, and so used of the "drop" of metal which bore the seal attached to a document; and at last the word came to stand for the document itself. "Brief" is from the later Latin *breve*, a short catalogue, or summary. A papal *bull* of the present day is an open letter, written in Latin, in angular Gothic letters, upon rough yellow parchment. The string which holds the seal is, *in forma gratiosa* (a bull of grace; i.e., when the bull is a blessing), of red and yellow silk; *in forma rigorosa* (a bull of justice; i.e., when it is a curse), of hemp. On the seal, which is of lead, are stamped on the obverse side the heads of Peter and Paul, and above S. PE. and S. PA. (Peter on the *left:* this fact has not escaped the notice of antipapists, and has puzzled the papists to explain); on the reverse the name of the Pope. The bull begins with the name of the Pope, but not often the number of the name; e.g., Leo, not Leo XIII. Then follow "episcopus, servus servorum Dei," and the formula "ad perpetuam rei memoriam," or the salutation "in Domino salutem et apostolicam benedictionem." At the end come the date and place. The bulls are not usually signed by the Pope, but by the writer of the bull; or, if it is a consistorial bull (i.e., issued after consultation with the consistory of cardinals), it is signed by all the cardinals consulted. The bulls are named from the words with which they begin, as the Jews call the books of the Bible. Thus "In cœna Domini" (at the Lord's Supper), the bull of excommunication of all heretics, which is the product of centuries, although now disused; "Unigenitus" (only-begotten), issued by Clement XI. in 1713, against the *Moral Reflections upon the New Testament*, by Quesnel; "Ineffabilis Deus" (ineffable God), issued by Pius IX. (1854), declaring the dogma of the immaculate conception of Mary; "Æterni Patris" (of the Eternal Father), the bull issued in 1868, which convened the Vatican Council of 1869 and 1870. *Bulla blanca* is a bull issued by a pope before he is enthroned, the seal of which is blank. *Briefs* are open or closed letters, of equal authority, but are not in so solemn a form. They are written on paper, in a running hand, and by the papal secretary, sealed with red wax, and impressed with the seal of the fisherman, or Peter in a boat, and the name and number of the Pope. The distinction between briefs and bulls is not much older than the fifteenth century. As both these documents are liable to be forged, various official precautions are taken. *Bullarium* is a collection of briefs and bulls. The oldest of such collections is the *Bullæ diversorum Pontificum a Joanne XXII ad Julium III. ex bibliotheca Ludovici Gomes*, Rome, 1550; but it contains only fifty documents. The first comprehensive collection is the *Magnum Bullarium Romanum*, made by Cherubini on the order of Sixtus V., and containing all briefs and bulls from Leo I. up to 1585. Among the later continuations of this work the most prominent are, *Bullarium Magnum Romanum a Leone M. usque ad Benedictum XIV.*, Luxembourg, 1727–58, 19 vols. fol., and the contemporary collections by Cocquelines, Rome, 1733–48, 14 vols. fol. The latest continuation is that by Tomasetti, Turin, 1857–72, 24 vols There are also bullariums for single countries, separate orders, etc. MEJER.

BRIGHAM, Charles Henry, a Unitarian author and professor, b. in Boston, Mass., July 27, 1820; d. at Brooklyn, N.Y., Feb. 19, 1879. After graduation at Harvard University, he was pastor of the Unitarian Church of Taunton from 1844 to 1865, when he went to his second charge, at Ann Harbor, Mich. In 1866 he was appointed non-resident professor of ecclesiastical history in the theological school at Meadville, Penn. Mr. Brigham was a prominent member of the American Oriental and Philological Societies, also of the American Association for the Advancement of Science; was a prolific writer for his denominational press, and periodicals of high grade, e.g., *North-American Review* and the *Révue des Deux Mondes* (Paris), but left little of permanent value. See CHARLES HENRY BRIGHAM, *Memoir and Papers*, Boston, 1881.

BRIGITTINES. See BIRGITTINES.

BRIGHTMAN, Thomas, b. in 1556 at Nottingham; d. Aug. 24, 1607. He was educated at Queens College, Cambridge, and became rector of the church at Hawnes, in Bedfordshire, in or about 1592. He was one of the fathers of Presbyterianism in England; as Thomas Cartwright

says, "The bright star in the Church of God." He subscribed the Presbyterian Books of Discipline. His principal work was *Apocalypsis Apocalyseos*, Frankfort, 1609, and Heidelberg, 1612; also in English with the title *A Revelation of the Revelation*, Amsterdam, 1615, and Leyden, 1616, with frequent subsequent editions. Few books have been published at so many different places, and in so many different editions, and so widely read. He opened up a new path in the exposition of the Apocalypse by making two distinct millenniums: the first, from Constantine until 1300, in this corresponding with the common Orthodox view; the second, from 1300 to 2300, which was a new departure, by which he was enabled to find a place for the future conversion of the Jews, and a more glorious condition of the Church on earth, which he gains by a symbolical interpretation of Rev. xxi. and xxii. Brightman was one of the most influential of the Puritans; and his views greatly modified their interpretation of the Apocalypse, and found supporters throughout the seventeenth century. He also published commentaries on the Song of Songs and Daniel, and discussed various questions in dispute between the Puritans and the bishops. His works were collected and published, London, 1644, 4to. C. A. BRIGGS.

BRILL, Jacob, b. Jan. 21, 1639, at Leyden; d there Jan. 28, 1700; was a pupil of Pontiaan van Hattem, and as such deposed from his office as preacher of Phillipsburg, 1683. Between 1685 and 1699 he published about forty works of a mystical-devotional character, which were much read; but spiritualizing Christ to such a degree that the historical Christ almost disappeared, and the sacrifice on the cross became a mere symbol of the sacrifice which shall take place in us, he at last got lost in a mystical pantheism, far away from Christianity. See POIRET: *Bib. Mystic. Select.*, 1708 (which contains a eulogy of Brill); YPEY EN DERMOUT: *De hervormde Kerk in Nederland*, Breda, 1824, vol. III. M. GÖBEL.

BRITTINIANS, a class of Augustinian eremites, so called from Brittini in Ancona, their first settlement. Their rule was confirmed by Gregory IX. (d. 1241).

BROCHMAND, Jesper Rasmussen, b. at Kjoge, in the Island of Sealand, Aug. 5, 1585; d. in Copenhagen, April 17, 1652; studied theology and philology in Copenhagen, Leyden, and Franecker; was made professor in the University of Copenhagen in 1610, afterwards tutor to the crown-prince, and in 1639 Bishop of Sealand. He represents the stiff Orthodoxy of his time, with its narrowness and its intolerance; but he was a man of superior intellect, of great accomplishments as a scholar, and without personal ambition. His principal dogmatical work, *Universæ Theologiæ Systema*, 1633, was often reprinted, both in Denmark and Germany; and his controversy with the Jesuits, on occasion of the conversion of Christian William of Brandenburg to the Roman Church, attracted wide-spread attention. He also wrote a number of practical devotional works, which are still used in the Danish Church.

BROMLEY, Thomas, an English mystic, b. in Worcester, 1629; d. 1691. He held a fellowship in Oxford until 1660, when he, as a nonconformist, refused to accept the Anglican Liturgy. But previously he had become a follower of Jacob Boehme the mystic (see title), and with John Pordage and Johanna Leade had founded the Philadelphian Society (see title); and when he left Oxford, he came to Pordage, and lived with him many years. Bromley went further than Boehme: he rejected the Church, and also marriage, which he held was an inferior condition, not bearable by a *saint*. But with Bromley and his friends, the latter tenet was not connected with unchastity: on the contrary, they insisted upon perfect purity of life. Bromley was active in propagating his opinions, and was an estimable man. His works were published, in second edition, at Frankfort and Leipzig, 1719–32, 2 vols. The best of them are, *The Way to the Sabbath of Rest*, XCIV. *Evangelical Epistles to his Good Friends*, and *The Journey of the Children of Israel*.

BROOKS, Elbridge Gerry, D.D., an able and beloved minister of the Universalist Church; b. at Dover, N.H., July 29, 1816; d. at Philadelphia, April 8, 1878. He was licensed at Portsmouth, N.H., June 16, 1836; was pastor in West Amesbury, Mass., Oct. 19, 1837 to June, 1838; in East Cambridge, Mass., 1838 to 1845; in Lowell, Mass (First Universalist Church) for a year; in Bath, Me., from November, 1846 to 1850; in Lynn, Mass. (First Universalist Church), 1850 to 1859; in New-York City (Church of our Saviour), 1859 to 1867; in 1867 general agent of the board of trustees of the General Convention; Dec. 13, 1868, installed pastor of the Church of the Messiah, Philadelphia. He was the author of *Our New Departure* (1874), and of *Universalism in Life and Doctrine, and its Superiority as a Practical Power*. In July, 1867, he received the degree of D.D. from Tufts College.

Dr. Brooks was a born leader and reformer, eloquent, untiring, courageous, and full of resources, as is evidenced by his advocacy of the Maine liquor law, the cause of the Union, and, within his denominational lines, of the modified theology of existing Universalism, — the doctrine of remedial punishment in the future world, in contrast to the older theory in that body which denied all punishment after death. To his energy and tact the body in no small degree owes its present organization. See E. S. BROOKS: *The Life-Work of Elbridge Gerry Brooks*, Boston, 1881, from which the above sketch has been derived.

BRORSON, Hans Adolf, b. at Randrup, near Ribe in Jutland, June 20, 1694; d. in Ribe, June 3, 1764; studied theology in Copenhagen, and was successively minister in Randrup, Tonder, and Ribe, till in 1741 he became bishop of the diocese of Ribe. To him the Danish Church is indebted for about one-third of its hymns. He was strongly influenced by the German pietism, and so are his hymns, many of which are adaptations. But the unsound elements of this influence were counterbalanced by a natural affinity for the popular song, its cheerfulness, its *naïveté*, its melodiousness; and most of his hymns are still living in the congregations. A collected and critical edition was given by P. A. Arland, Copenhagen, 1867.

BROUGHTON, Hugh, a distinguished Hebrew scholar, b. at Oldbury, Salop, 1549; d. in London, Aug. 4, 1612. His earliest patron was Bernard Gilpin (see title), who met him accidentally, edu-

cated him at his parish school, and sent him to Cambridge, where he became fellow of Christ College; but afterwards he went to London, and enjoyed great reputation as a preacher. His Hebrew and Greek learning was remarkable in an age characterized by its attainments in these tongues. He translated the prophetical books into Greek, and the Apocalypse into Hebrew, and desired to translate the whole New Testament into Hebrew, believing that it would have forwarded the conversion of the Jews. While his learning and ability were unquestioned, his unhappy temper prevented his advancement. Dr. John Lightfoot edited his literary remains under the title, *The works of the great Albionean divine, renowned in many nations for rare skill in Salem's and Athen's tongues, and familiar acquaintance with all Rabbinical learning*, Mr. HUGH BROUGHTON. Collected in one volume, and digested into four tomes. Folio, London, 1662.

BROUSSON, Claude, b. at Nîmes, 1647; executed at Montpellier, Nov. 4, 1698; practised as a lawyer at Castres, Castelnaudary, and Toulouse, and employed his talent with great courage and self-sacrifice to defend his co-religionists of the Reformed Church against the steadily-increasing injustice with which they were treated. At last he was compelled to flee; and June 26, 1684, he was condemned to death, which sentence was executed July 3 *in effigie*. Meanwhile he visited Berlin and Holland, to bring about a coalition between the Protestant princes against Louis XIV.; but, not satisfied with what could be done in this way, he returned in 1689 to France, and wandered about in the Cevennes, "preaching in the desert," admonishing and exhorting his brethren, though a price was put on his head, and he was hunted by the government officials like a beast of prey. In 1693 he went to Holland, and staid fourteen months in the Hague as preacher to the congregation of French exiles; but in 1695 he again entered France through Sedan, and visited most of the Reformed congregations north of Loire, finally escaping through Franchecomté into Switzerland. Once more, in 1697, he visited France, but was caught at Oléron, and sentenced to be broken on the wheel. Among his works, of which a list is given in *La France Protestante*, III., p. 36, the most prominent are: *Etat des Réformés de France*, La Haye, 1685; *La Manne Mystique du Desert*, Amsterdam, 1695; *Lettres Pastorales*, 1697. His life was written by BOREL, Nîmes, 1852, in French, and in English by BAYNES: *The Evangelist of the Desert*, London, 1853. THEODOR SCHOTT.

BROWN, John, b. at Carpow, Scotland, 1722; d. at Haddington, June 19, 1787; acquired his education under great difficulties; from 1751 till death was minister of the Burgher branch of the Secession Church of Haddington, and after 1768 professor of theology to the Associate Synod. He published many popular and valuable works, as a *Dictionary of the Bible*, London, 1769, 2 vols., often reprinted, revised Lond., 1868; the *Self-interpreting Bible*, Lond., 1778, often reprinted; *Compendious History of the British Churches*, 1784, new edition, edited by Rev. Thomas Brown, Edin., 1823; and, most widely circulated of all, *A Short Catechism*, 1764, taught in homes and Sunday schools to this day, and very admirable for its simple piety.

BROWN, John, grandson of the preceding, b. at Whitburn, Linlithgowshire, Scotland, July 12, 1784; d. in Edinburgh, Oct. 13, 1858; studied at Edinb. University and at the divinity school of the Burgher branch of the Secession Church, and was ordained minister of the Burgher congregation of Biggar. In 1822 he moved to Edinburgh, where he took charge, first of the Rose-street Church, and afterwards of the Broughton-place Church. In 1835 he was also appointed professor of theology to the United Associate Synod. He was a great pulpit-orator, and a voluminous writer. The most prominent of his works are: *Expository Discourses on First Peter*, 1848; *Exposition of the Discourses and Sayings of our Lord*, 1850; *The Resurrection of Life*, 1851; *Exposition of the Epistle to the Galatians*, 1853, etc. See JOHN CAIRNS: *Memoirs of John Brown, D.D.*, London, 1860.

BROWN, John Newton, D.D., a Baptist minister and editor, b. New London, Conn., June 29, 1803; d. at Germantown, Penn., May 15, 1868. After graduating head of his class at Hamilton Institute, New York, in 1823, he entered the Baptist ministry, and preached at several places in New England. In 1835, while at Exeter, N.H., he issued his *Encyclopædia of Religious Knowledge* (1 vol. small 4to, Brattleborough), a good specimen of a pious, uncritical, useful compilation from various approved works, such as Calmet's *Dictionary of the Bible*, Buck's *Theological Dictionary*, and Evans's *Sketch of Religious Denominations*. This encyclopædia, it is true, is far behind the times: even the revised edition, by Rev. G. P. Tyler (1858), reprinted Philadelphia, 1866, cannot now be used. In matter and illustration it belongs to a former generation, yet Dr. Brown deserves great credit for having so ably carried through in that early day a work of such magnitude and instructiveness. From 1838 to 1845 he was professor of theology and church-history in the New Hampton Theological Institution, New Hampshire; from 1845 to 1849, pastor at Lexington, Va.; then editorial secretary of the American Baptist Publishing Society, and of their journals, *The Christian Chronicle* and *The National Baptist*. The New Hampshire (Baptist) *Confession* was prepared and revised (1852) by him.

BROWNE, Robert, the founder of the BROWNISTS, and thus the spiritual father of Congregationalism. His life and principles have been for the first time intelligently and authoritatively stated by Henry Martyn Dexter, in his *Congregationalism as seen in its Literature*, New York, 1880; and we present his account in a very condensed form. Robert Browne was born at Tolethorp, Rutlandshire, Eng., about 1550; d. between 1631 and 1633, at Northampton. His father was a gentleman, a relative of Lord Burghley; his mother, a daughter of a baronet. He was educated, and in all probability took the regular degrees, at Corpus Christi College, Cambridge; and in 1571 became domestic chaplain to the Duke of Norfolk, who quickly was called upon to take his part in refusing to obey a citation to answer before the ecclesiastical commissioners a charge of disseminating seditious doctrines. At some time after this, Browne taught school, probably at Southwark, for three years; but after 1578 he re-entered the university to study theology. He had no license to preach, yet he preached

frequently and powerfully. When his brother obtained for him the necessary license, he not only refused to receive it, but publicly harangued "against the calling and authorizing of preachers by bishops." Discouraged by the failure to excite much interest in Cambridge, inhibited from preaching, and recovered from a severe illness, he went to Norwich, where he kept on preaching his "seditious" doctrines, and in 1581 was complained against by the Bishop of Norwich, but protected by his kinsman Lord Burghley. He, with his disciples, now found it so uncomfortable that they fled to Middelberg in Zeland, to seek there amid strangers peace and liberty of worship. There is no *direct* evidence that Browne preached to the Dutch element of Norwich, as is so commonly stated; nor is it probable that Browne joined Cartwright's English Church at Middelberg. For two years he remained in Middelberg; and there his three treatises, which were probably intended to form one volume, were *successively* printed, and thence sent for distribution to England. They are entitled: 1. "A Booke which Sheweth the life and manners of all true Christians, and howe unlike they are unto Turkes and Papistes, and Heathen folke. Also the pointes and partes of all Diuinitie, that is of the reuealed will and worde of God, are declared by their seuerall Definitions and Diuisions in order as followeth" (pp. 111); 2. "A Treatise upon the 23 of Matthewe, both for an order of studying and handling the Scriptures, and also auoyding the Popishe disorders, and ungodly communion of all false Christians, and especiallie of wiked Preachers and hirelings" (pp. 44); 3. "A Treatise of reformation without tarying fer anie, and of the wikednesse of those Preachers, which will not reforme till the Magistrate commaunde or compell them" (pp. 18). These are all in quarto, and printed by Richard Painter [Schilder], whose charges were met, it is probable, by Robert Harrison, one of Browne's early converts. But in Middelberg the very principles they held to led to continual discussion and division of sentiments among themselves; and in December, 1583, Browne, with four or five families, came to Scotland; and Thursday, Jan. 9, 1584, arrived in Edinburgh, and at once commenced the circulation of his peculiar doctrines. "They held opinion of separation from all kirks where excommunication was not rigorously used against open offenders not repenting. They would not admit witnesses [i.e., sponsors] in baptism; and sundry other opinions they had." These were the charges against them, when, on the *following Tuesday*, Browne was summoned before the session of the Kirk of Edinburgh. He was for a few days imprisoned; but unhindered, if not covertly encouraged, by the secular authorities, he travelled over Scotland. Soon he returned to England, and endured a lengthened imprisonment, with its attendant circumstances of mental and bodily suffering; was again befriended by Lord Burghley; removed to Northampton (1586), and was excommunicated for disobeying the Bishop of Peterborough's citation to trial for his offensive teachings. Now he came to a strange determination to join the Church of England. On Nov. 21, 1586, he was elected to be master of the grammar-school at St. Olaves, Southwark; and in order to enter upon the position he bound himself not only to abstain from preaching his "seditious" doctrines, but to live as a member of the Church of England, so far as his conduct was concerned. His good behavior so mollified the popular feeling against him, that in September, 1591, he was installed rector of Achurch-cum-Thorpe, a very small living (for in the next century the parish contained only eighteen families) given him by Lord Burghley. Here the fiery, eloquent, determined Robert Browne lived for *forty* years. But in what condition? Dr. Dexter explains the cessation of Browne's activity, and his long residence in the little parish, on the supposition of his mental incapacity, which may at times have amounted to real insanity. It was for a mad blow at a constable he died in prison. [It is easy to understand how Fuller (*Church History*, V. 69) could say that Browne did not preach in his (Browne's) church: he *could* not. Many other slanders are likewise refuted by supposing him to be weak-minded. This account of Browne differs radically from the ordinary story, which is found in Neal's *History of the Puritans*, in Fuller's *Church History of Britain*, and in books based upon them.]

The followers of Browne are known as *Brownists*, a term of reproach. Our knowledge of the early history of the sect is derived from Robert Browne himself, who published in 1584 *A True and Short Declaration, Both of the Gathering and Joyning together of certaine Persons: and also of the Lamentable Breach and Disuision which fell amongst them* (4to, pp. 24), — a treatise which answers its name, is true on the face of it, and certainly short. But Browne's change, and the bad stories about his later life, made those who shared his earlier views disclaim all connection with *him:* and so, although to him is due, in Dr. Dexter's opinion, the founding of Congregationalism, the denomination in England and America slights his claim. But the man merits better treatment. He was not "an ambitious bigot in his earlier, and a contemptible sneak in later, years." His voluntary association for a long period with that estimable minister and eminent Christian, the Rev. Richard Greenham of Dry Drayton, the modesty and charity with which the *True and Short Declaration* is written, the works already cited, and a few others, may be put in evidence to prove his character, the sincerity of his purpose, and its nobility. The movement he started was not solely to effect a change of form of church polity: its spring was his deep disgust and shame at the laxity and corruption of the Church of England, which tolerated the indiscriminate mixture of good and bad in the throng to partake of the Lord's Supper. It was because the bishops tolerated this state of things, that he declared they were not Christ's ministers; and because the Presbyterian Puritans refused to cut themselves loose from connection with such a system, and looked forward to a State Church on Genevan principles, he would not remain with them. His independency was therefore not from policy, but from piety. In a church so corrupt as that of England, he maintained, the true Christian could not stay. Nor was there any hope of reform for the Church from the civil power, neither any obligation to wait for prince

or magistrate. He denied the ecclesiastical authority of the magistrate, and so was the first to set forth the correct doctrine of the relation of the civil and religious powers. He further declared, that any company of believers thus separated from the corrupt State Church formed of themselves a true Church, amenable only to Christ's control, and quite competent to govern themselves according to their own decisions, under the promised guidance of his Spirit. The officers of such a church were, as deduced from the New Testament, a Pastor, a Teacher of Doctrine, one or more Elders, one or more Relievers (deacons) and one or more Widows. The Lord's Supper is to be the sweet and sacred bond of union in the Church, and care must be taken to keep out all unworthy members. [The practical result of this "care" was an inquisition which broke up his church at Middelberg.] He further completed his system by deciding that the relations between the various independent churches should be sisterly, admitting of no control, but inviting unto mutual love and kindness in speech and deed.

But the times were not ripe for such splendid theorizing, although it was not God's design to let the world forget it. Robert Browne died, his name smothered by his proper friends, and jeeringly repeated by his enemies; but he lives, the real founder of Congregationalism, and his works are the acknowledged quiver whence the defenders of his polity have drawn their sharpest arrows. The miserable, crazy dotard who died in Northampton jail had been the enthusiastic, impetuous preacher, and the man of genius, who conceived and advocated the freest type of church government. We bring out to the light once more, that we may honor, the man whose later years God shrouded in gloom, but whose years of health and vigor were freely dedicated unto the service of Christ and his Church.

BROWNE, Sir Thomas, b. in London, 1605; d. at Norwich, 1682; studied medicine; travelled on the Continent, and settled as a practitioner at Norwich in 1636. His *Religio Medici* was first published in 1642, and attracted immediately a great attention, though its peculiar blending of deep religious feeling and sceptical views is not easy to follow. "It is the confession of faith of a mind keen and sceptical in some aspects, but on the whole deeply imbued with the sense of the mysteriousness of true religion, and willing to yield itself up without reserve to the requirements of faith." In 1646 appeared the *Treatise on Vulgar Errors*, in 1658 the *Hydriotaphia* or *Urnburial*, and also *The Garden of Cyrus*. His *Christian Morals* was not published until 1716. The best edition of his work is that by Simon Wilkin, in 4 vols., 1836, containing his letters and Johnson's biography, reprinted by Bohn, London, 1851, 3 vols.

BROWNISTS. See BROWNE, ROBERT.

BROWNLEE, William C., b. at Torfoot, Lanarkshire, Scotland, 1784; d. in New York, Feb. 10, 1860; studied in the University of Glasgow; emigrated to America in 1808, and was in 1826 chosen minister of the Collegiate Reformed Dutch Church in New York, and distinguished himself by his opposition to Romanism. He published: *Inquiry into the Principles of Quakers*, New York, 1824; *The Roman-Catholic Controversy*, Phila., 1834; *Lights and Shadows of Christian Life*, New York, 1837; *Popery an Enemy to Civil and Religious Liberty*, 4th ed., New York, 1839; *Romanism in the Light of Prophecy and History*, New York, 1854. From 1826 to 1830 he was editor of *Magazine of the Reformed Dutch Church*. This career of eminent usefulness was suddenly ended by a paralytic stroke in 1848, which effectually laid him aside from all sustained mental labor, although he gradually regained some of his lost power. He was made a pastor-emeritus.

BROWNSON, Orestes Augustus, LL.D., b. at Stockbridge, Vt., Sept. 16, 1803; d. April 16, 1876; was for many years an able opponent of Protestantism, and an unqualified but conscientious defender of Romanism. His education was defective. His religious career was sinuous. He was originally a Baptist, joined the Presbyterian Church at Ballston, N.Y., in 1823; but in 1825 he became a Universalist preacher, and in 1832 a Unitarian preacher. He plunged into French and German literature, philosophy, and theology, and came out a Socialist, after the type of Robert Owen. While in this way, he organized in Boston, in 1836, the "Society of Christian Union and Progress," and ministered to it, until, in 1843, he avowed infidel doctrines in his book, *New Views of Christianity, Society, and the Church*. In 1844 he made his final change. He had gone from Bible Christianity to infidelity: he went to the opposite extreme, and joined the Roman-Catholic Church. Having exhausted all possibilities, he never left it, and established, in 1844, *Brownson's Quarterly Review*, which he edited until his death, and in which he taught the strongest Ultramontanism with energy and enthusiasm. He had a rare faculty for defending the most extreme views, and making them plausible. See his collected *Works*, New York, 1883–85, 19 vols.

BRUEGGLERS, a sect founded in 1746 in the village of Bruegglen, in the canton of Bern, Switzerland, by two brothers, Christian and Hieronymus Kohler. During a religious excitement which at that time prevailed in the neighborhood, the two brothers, who had hitherto led a very dissolute life, and were sorely in want of means to gratify their vanity and sensuality, suddenly appeared as divine prophets, began to preach and exhort, and soon gathered a number of followers. They professed to stand in direct communication with God the Father, and to know every thing he knew. By virtue of this foreknowledge they announced that the world should perish, and the day of judgment come, on next Christmas Eve; and this event, which frightened people out of their senses, was only averted by the intercession of the two brothers. The basis of their moral system was the doctrine that the whole external part of man, the flesh of human nature, is under the dominion of Satan; and consequently Satan, and not man, is responsible for what is done in the flesh. The effects of such doctrines soon became apparent in the wildest excesses; and the two brothers were banished from the country (1750). The disorders continued, however, as the brothers every now and then returned secretly to Bruegglen. In 1752 they were caught; and the process instituted against them now revealed the whole abomination of their conduct. Hie-

ronymus was sentenced to death, and executed Jan. 16, 1753. What became of Christian is not known. The sect disappeared, though afterwards many of its doctrines and instincts were renewed by the Antonians. See KYBURG: *Das entdeckte Geheimniss der Bosheit in der Brueggler-Sekte*, Zürich, 1753; MEISTER: *Helvetische Scenen der neuern Schwärmerei*, Zürich, 1785.

BRUIS, Pierre de. See PETER OF BRUYS and PETROBRUSSIANS.

BRULLY, or BRUSLY, Pierre (Petrus Brulius), the successor of Calvin in Strassburg, and a martyr of the Protestant faith, b. at Mercy-le-Haut near Metz, Germany, about 1518; burned at the stake at Tournay, Feb. 19, 1545. He was educated for the Church; and, distinguished by his learning, he was early appointed *lector* in the Dominican convent in Metz. The story of Luther's recantation, and the preaching of the new faith, affected him so, that, about the close of 1540, he was expelled as an apostate. He shortly after left the city, and went to Ratisbon, to Ulm, and on to Strassburg, where he made a very favorable impression upon Calvin. Quite contrary to his expectation, he settled there; and, when Calvin was recalled to Geneva (1541), he became his successor in the pastorate. His life was neither easy nor pleasant, but he was sincerely attached to his flock; yet in September, 1544, he quitted Strassburg to go upon a missionary tour in Flanders in obedience to the invitation of persons in Tournay who wished to be instructed in the pure faith. He travelled in disguise, and reached that place in safety, although he narrowly escaped arrest. It was forbidden to propagate the Protestant "heresy;" and Brully was compelled to exercise address and caution. He labored with great earnestness and success, but secretly. With genuine courage, he preached in other places in Flanders. But his career was brief. On returning to Tournay he learned that the authorities were on the watch for him (Nov. 3, 1544). His friends let him down from the wall at night, and he might have escaped, had not a stone fallen upon him with such violence that it broke his leg; and so he easily was found and taken the next morning. The touching story is told, that Brully, in the midst of his sufferings, praised his Saviour, because, when he was about to basely desert his flock in a time of danger, he had interposed to bring him back to duty. His trial soon followed. He made a manly confession of his work, concealing, however, the names of his friends, lest he should bring them into trouble. At Strassburg the news of the arrest caused a great sensation. A delegation from the magistracy of the city was sent to Tournay, but all efforts at release failed. The German Protestant princes themselves addressed pressing letters in his behalf to Charles V., which, however, arrived too late; although it is questionable whether they would have done any good. Brully perished a martyr to the cause he loved so well. — His biography has recently been written by RODOLPHE REUSS, *Pierre Brully*, Strasbourg, 1879, who, however, relies in great measure upon *Le procès de Pierre Brully, successeur de Calvin comme ministre de l'Église française réformée de Strasbourg* (1544–45), par CH. BAILLARD, Paris, 1878, which is derived from original researches.

BRUNO, b. 925; d. Oct. 11, 965; a son of Henry the Fowler, and brother to Otho I.; was from infancy destined for the Church, and educated in the cathedral school of Utrecht, and was made Archbishop of Cologne in 953. He took a very active part in the political affairs of his brother, always working for peace; while in the history of the Church he stands as a representative of that school-education which was started by Charlemagne, and in the tenth century developed in a peculiar way by the Iro-Scottish monks. His life was written by Ruotger in 966, and in the thirteenth century by the monks of St. Pantaleon in Cologne, where he lies buried. See PERTZ: *Monum. Germ. Hist. Script.* IV. pp. 252, 275; also in *Act. Sanct.* Oct. V., and the recent biographies by PIELER, Arnsberg, 1851; E. MEYER, Berlin, 1870; PFEIFFER, Köln, 1870; DÜMLER in Piper's *Zeugen der Wahrheit*, Leipzig, 1874. ALBRECHT VOGEL.

BRUNO, the "Apostle of the Prussians," also called *Bonifacius*, b. 970; d. Feb. 14, 1009; was related to the Saxon dynasty, but destined for the Church, and educated in Magdeburg; accompanied Otho III. to Italy in 996, and was here won over by Adelbert of Prague to those extreme ideas of asceticism which from Greece invaded the Western Church; became monk, and set out in 1004 as a missionary, first to Poland, then to Hungary and Russia, and finally among the Prussians, among whom he suffered martyrdom. The materials for his life have been critically sifted by VOIGT, in his *Geschichte Preussens*, I. p. 280, and by PERTZ, in his introductory to *Vita S. Adelberti*. ALBRECHT VOGEL.

BRUNO, Giordano, b. at Nola in Campania about 1550; d. in Rome, Feb. 9, 1600; entered the Dominican order; but the study of natural philosophy, and of the works of Nicolaus Cusanaus and Raimundus Lullus, gradually placed him in such an opposition to the Roman Church that he was compelled to flee from his monastery, and leave Italy. In 1580 he settled at Geneva. He was not a Protestant, however. He was a Pantheist; and many of the moral principles he adopted and defended are of a very doubtful character. But his criticism of the superstition of the Roman Church and the futility of the scholastic system was deep and striking; and the effect of his lectures, delivered at Geneva, Paris, Oxford, Wittenberg, Prague, and Frankfort, and of his numerous writings, was very keenly felt, and deeply resented. In 1592 he had the audacity to return to Italy, and began to lecture at Padua, and afterwards at Venice. But he was seized by the Inquisition, and placed before its tribunal in Rome. Every means was employed to compel him to recant; and, when he absolutely refused, he was condemned for heresy, and handed over to the secular authorities to be punished *citra sanguinis effusionem*. He was burnt. His Italian works were published at Leipsic, 1830; the Latin, at Stuttgardt, 1834. See CH. BARTHOLEMESS: *J. Bruno*, Paris, 1846; F. J. CLEMENS: *Bruno und Nicol. von Cusa*, Leipzig, 1847.

BRUNSWICK. Of the population of the grand duchy of Brunswick, 300,196 are Lutheran, 7,030 Roman Catholic, 2,793 Reformed, and 1,174 Jews. The Reformed have a church and a pastor in the city of Brunswick, and form, together with the

congregations of Celle, Hanover, Bückeburg, Göttingen, and Münden, the Reformed Synod of Lower Saxony. The Roman Catholics have three churches, respectively in Helmstedt, Brunswick, and Wolfenbüttel, and belong to the diocese of Hildesheim in Hanover. The Lutheran Church, established in the city of Brunswick in 1528, and in the country in 1568, is the Church of the State, comprising two hundred and sixty congregations, and administered by a consistory, seven superintendent-generals, and thirty-three superintendents. The confession on which all ecclesiastics of the Established Church must take oath, the *Corpus Doctrinæ Julium*, does not contain the *Formula Concordiæ*. The census quoted above is that of December, 1871.

BRUYS, Peter. See PETER OF BRUYS and PETROBRUSSIANS.

BRYAN, Rev. W. See BIBLE CHRISTIANS.

BRYANT, Jacob, a learned though whimsical writer, b. at Plymouth, 1715; d. near Windsor, Nov. 14, 1804. He was educated at Eton and Cambridge, where he took B.A., 1740, M.A., fellow of King's College, 1744; became tutor, and then, later, secretary, to the Duke of Marlborough, 1756. From the duke he received a lucrative appointment in the ordnance, which, as he never married, amply supported him, and was assigned two rooms at Blenheim, with permission to enter at any time the magnificent library there. The passion of his life was the cause of his death; for when eighty-nine years of age, in attempting to get a book down from a shelf by means of a chair, his foot slipped, his leg was grazed, mortification set in, and he died. He published: *Observations and Inquiries*, Cambridge, 1767 (in this volume he defends the reading *Euroclydon* instead of *Euro Aquilo*, proposed by Bochart, Bentley, and others; and also Melite as a different island from Malta. On both points modern scholarship pronounces him wrong; although in regard to the former point the decisive verdict was given only recently by the Codex Sinaiticus); *A New System, or Analysis of Ancient Mythology*, London, 1774–76, 3 vols.; 2d ed., 1st vol. 1775; 3d ed., with Account of the Author, Index, 41 plates, London, 1807, 6 vols. 8vo, — a work of great learning upon the plan of substantiating the Bible by a study of the traditional remains of all nations, but now utterly worthless; *Vindiciæ Flavianæ*, London, 1777 (a vindication of the testimony given by Josephus concerning our Saviour Jesus Christ); *Treatise on the Authenticity of the Scriptures*, London, 1792, prepared at request of the Dowager Lady Pembroke, 3d ed., 1810; *Observations upon some Passages in Scripture*, London, 1803. Besides these volumes, he issued several of a more purely archæological interest. His great fondness for paradox, and his other eccentricities, rob his writings of a great part of their value.

BUCER. See BUTZER.

BUCHANAN, Claudius, b. at Cambuslang, near Glasgow, March 12, 1766; d. at Broxbourne, Herts, Feb. 9, 1815; studied at Cambridge; went to the East Indies in 1796 as one of the company's chaplains; was appointed professor of the classical languages and literatures in the College of Fort William, Bengal, in 1800, and returned to England in 1808. He published: *Expediency of an Ecclesiastical Establishment for India*, 1805; *Christian Researches in Asia*, 1811; *Colonial Ecclesiastical Establishments*, 1813, etc. There is a *Life* of him by HUGH PEARSON, London, 1819, 2 vols.

BUCHANAN, George, b. at Killearn, Stirlingshire, Scotland, 1506; d. in Edinburgh, Sept. 29, 1582; studied in Paris, 1520–22, at St. Andrew's, 1524–25, and again in Paris, whence he returned, to Scotland in 1536. Having adopted Protestant views, his first literary undertakings were two Latin satires on the monks, *Somnium* and *Franciscanus*, which caused such indignation among the Romanists, that he was compelled to leave the country, 1539. During his exile he taught in Paris, Bordeaux, Coimbra, etc.; and to this period belong his Latin translations of *Medea* and *Alcestis*, and his two Latin tragedies, *Jephtes* and *Baptistes*. Returned to Scotland in 1560, he was appointed tutor to Queen Mary in 1562, principal of St. Leonard's College, St. Andrew's, 1566, and tutor to James VI. in 1570. During this last period of his life he wrote his Latin translation of the Psalms, his *De Jure Regni apud Scotos* (condemned in 1584, and burnt in 1683), and *Rerum Scoticarum Historia*, his principal work. His life was written by Dr. IRVING, 1817.

BUCK, Charles, the never-to-be-forgotten author of the *Theological Dictionary*, a work which has sold enormously in Great Britain and America, has appeared in many shapes, under different editors, and yet is so admirably composed that it cannot become entirely antiquated. Mr. Buck was born in 1771; labored in the ministry of the Independents of England until his death, in 1815. His *Dictionary* appeared London, 1802, 2 vols. 8vo.; in 1821, 1 vol. 8vo.; edited and much improved by Rev. Dr. Henderson, London, 1847; 1 vol. 8vo, pp. 788, Philadelphia, U.S.A., 1869. Another work, of less value, but of great popularity, was, *Anecdotes, Religious, Moral, and Entertaining*, London, 1799; 6th ed., corrected, 1815; 10th ed., 1842.

BUCKMINSTER, Joseph, b. at Rutland, Mass., Oct. 14, 1751; d. at Portsmouth, N.H., June 10, 1812; studied at Yale College, and was ordained minister of the North Church in Portsmouth in 1779. He published a memoir of Dr. McClintock, and some sermons. His son, **Joseph Stevens Buckminster,** b. in Portsmouth, May 26, 1784; d. in Boston, June 9, 1812; studied at Harvard College; took charge of the Brattle-street Church in Boston in 1805; and was appointed professor of biblical criticism at Harvard College in 1811. He published a volume of sermons, which was reprinted in London. See *Memoirs of the Buckminsters, Father and Son*, by Mrs. LEE, Boston, 1851.

BUDDEUS, Johann Franz, b. at Anclam, Pomerania, June 25, 1667; d. at Jena, Nov. 19, 1729; studied at Greifswald, and became professor of philosophy at Wittemberg in 1687, and at Jena in 1689; professor of Greek and Latin at Coburg in 1692; professor of moral philosophy at Halle in 1693; and professor of theology at Jena in 1705. He was a man of genuine piety and immense learning; and he exercised a precious influence, both by the conciliatory position he occupied among the various theological and philosophical schools, and by the clearness and ease with which in his writings he handled enormous masses of materials. The most prominent among his works

are, *Elementa Philosophiæ Practicæ*, 1697; *Institutiones Theologiæ Moralis*, 1711, which, executed under the influence of Spener, caused the casuistical elements to disappear altogether from the Protestant treatment of Christian morals; also his *Isagoge Historica ad Theologiam Universam*, 1727, is remarkable. E. SCHWARZ.

BUDDHISM,[1] the religion of five hundred millions of our race, is the system of religious truth taught originally by Gautama (or Gotama), the son of Mayadevi, the queen of Suddhodana, king of Kapilavastu, a place about one hundred miles north-east of Benares. He was b. probably B.C. 622 or 556, in the garden of Lumbini, and d. at Kusinagara, B.C. 543 or 477. The story of his life in its simplest form is as follows: One day Mayadevi, while dreaming, saw Buddha descend from heaven in the form of a white elephant, attended by a myriad of heavenly beings, and enter her womb. The incident was interpreted by the Brahmans who had been summoned by the king for the purpose, as prophesying that the future king would either be a world-emperor of ideal beauty of character, or else, if he renounced his temporal dominion, a Buddha, the savior of the worlds. When the time of her confinement was near, Mayadevi started for her parents' house; but on the way, under a pipal-tree (*Ficus religiosa*), her child was born. She hastened back again, only, however, to die. The boy was named *Siddhartha* ("he by whom all ends are accomplished"). His aunt, Mahaprajapati, who was also the king's other wife, a childless woman, brought him up tenderly. He was early married to his cousin, the daughter of the rajah of Koli. But after a time the splendors and pleasures of his daily life ceased to satisfy him. He became conscious of a far higher destiny than that of an earthly prince; and so in his twenty-ninth year he suddenly broke loose from all his associations, and took up an ascetic life. He first studied under two famous Brahmans, Arada and Rudraka; but, unsatisfied, he went into the jungle, and there for six years, accompanied by five disciples, lived so austerely that he was wasted to a shadow. But when almost dead he perceived his mistake, and at once took proper food. This course of religious development had been all along desperately opposed by Mara, the demon of desire, whose temptations remind us of those to which Christ was subjected; but at last he conquered, and set forth to ameliorate the world. He regathered his five disciples, whom his renunciation of asceticism had driven away, and began to publish abroad the deep things his meditations had revealed, and in his first discourse propounded "the four sublime truths,"—*pain*, the eternal fact presented to consciousness throughout the universe; its *origin* in desire, which leads to action, and consequent merit and demerit; its *prevention* through the *way*, the law promulgated by Buddha, or the eightfold path (right belief, feelings, speech, actions, means of livelihood, endeavor, memory, and meditation). He was then in his thirty-sixth year, possessed of the perfect intelligence of a Buddha. He lived for forty-four years thereafter, travelling about; and when he died his body was burned with imperial obsequies, and his ashes sent to eight kingdoms, each of which built a monument over its portion.

Gautama, or, as he is commonly called, *Sakya Muni* ("the Sakya sage"), like Socrates and Jesus, proclaimed his doctrines orally, and wrote nothing: at least nothing has been preserved. But after his death five hundred of his disciples held a council, and each recited what he had heard, and then the whole assembly repeated aloud what had been thus gathered up. By a second and third council the teachings of Gautama were formulated; but it is not proved that any written statement of them is earlier than B.C. 100–88. It is yet unsettled whether the original language was Sanscrit or Pali, probably the latter.

Present Buddhism is a development of the primitive faith, which had three objects,—morality, asceticism, and *nirvana*. The cardinal tenets are the four truths already stated. It is open to any thing, even to a worm, to become a Buddha, provided this high office is kept steadily in view through the long succession of births. In the past there have been many Buddhas, and in the future there will be as many. When at last one by his self-negation and virtue has become a *potential* Buddha (*Bodhisattwa*), he awaits in heaven his final change,—his birth as a man,—for then he is perfected. He is born either a male Brahman, or a Kshatriya (Gautama's caste); gains intelligence under the *bodhi* tree at Gayá; and begins his preaching in the deer-park at Benares, and preaches precisely the same doctrines as all his predecessors. Gautama's Buddhaship was for five thousand years. Then he will enter *nirvana*, and the next Buddha, Maitreya, will appear, and restore to all its influence the old doctrine.

The Buddhists divide all being into the five classes: (1) *Buddhas;* (2) *Bodhisattwas* (future Buddhas); (3) *Pratyeka-buddhas* (individual Buddhas, who have attained to perfect knowledge, but have sought it only for themselves, while the Buddha attains knowledge in order that he may impart it); (4) *Aryas* (the saints who have begun to tread the road to *nirvana*), who are divided into four classes, called "paths," each of which is subdivided into those who are nearing the end of their "path," and those who have ended it. The first path is called *conversion*, or "entering upon the stream;" while in it the aspirant "becomes free successively from the delusion of self, from doubt as to Buddha and his doctrines, and from the belief in the efficacy of rites and ceremonies." The second path is that of those *who will only return once to this world;* the third is that of those *who will never return to this world;* and the fourth that of the *Worthy Ones*, the *Arhats*, who are entirely free from all sin, and able to know every thing, to see every thing, and to go everywhere, in any form. There is but one change more,—*nirvana*. What is *nirvana?* Extinction. Annihilation is really all that awaits the Arhat, according to the philosophic writings of the Buddhists, as interpreted by many scholars. But Mr. Rhys Davids puts an entirely different construction upon *nirvana*, which he grants does mean "extinction," but *not* the extinction of a soul. He says, "It is the extinction of that sinful, grasping condition of mind and heart which would otherwise

[1] The materials for this article have been derived chiefly from Professor Cowell's art. "Buddhism," in Smith and Wace, (*Dict. Chr. Biog.*), and Rhys Davids's *Buddhism*.

be the cause of renewed individual existence." In a word it is "holiness," "perfect peace, goodness, and wisdom" (*Buddhism*, pp. 111, 2). (5) *Prithagjanas*, the ordinary disciples who content themselves with ordinary duties, and do not aspire to the transcendental perfections of the Aryas. These are, of course, the vast majority.

The five above-mentioned gradations, however, mostly belong to the unseen world. The visible Buddhist communion has necessarily other divisions. The Buddhist "church" is called *Sangha;* and the *tri-ratna*, or "three precious things," — Buddha, the law, and the assembly (*sangha*), — are continually mentioned in Buddhist formulas and books; but the present hierarchy is not primitive, but developed. The *sangha* is composed of "religious mendicants" (*bhikshus*), who, after a novitiate, take vows of chastity and poverty, — vows, however, which are not irrevocable at the present day, nor, apparently, at any previous time. Buddha from the first discouraged all painful asceticism, so prevalent in Brahminism, but laid great stress on a mendicant and celibate life. In contradistinction to the devotees', the duties of the laity are included in the three formulas of "taking" refuge ("I take refuge in Buddha, in his doctrine, and in his community"), and the "five prohibitions," i.e., against the sins of murder, theft, unchastity, lying, and the use of intoxicating drinks. The morality of Buddhism is its brightest side. The purity and benevolence of Buddhist books supply the want of poetry, for they are usually of little literary merit, and strongly excite the interest of the reader.

As Buddhism does not recognize the idea of God, it has properly no worship or sacrifices, and originally no religious ceremonies; but as it spread, a cultus arose. The images and relics of Buddha himself and the other holy personages of the legends were worshipped; and the ceremonies consisted of offerings of flowers and perfumes with music, and the recital of hymns and prayers. Formulas of prayer have also come into use, although the idea of a being who answers prayer is utterly foreign to the system. The prayers are supposed to produce their effect by a kind of magical efficacy. Hence the praying-machines of Tibet and Mongolia are logical consequences. The religious communities assemble for prayer three times a day; i.e., morning, noon, and evening. They publicly confess their sins on the days of the new and full moon; and the laity also attend for confession, and to listen to the reading of some sacred text. Besides these days, there are several other fast-days in the month. The end of the Buddhist system is *nirvana*, or extinction. In theory this is really what awaits the faithful disciple, according to his creed; but it can hardly be disputed that the great mass of Buddhist believers in every age have given to *nirvana* a vague meaning of future happiness.

Buddhism began to decline in India in the seventh century, and was extinct in the sixteenth. But previously it had blessed with its light the nations around. Like Christianity, it propagated itself by preaching and quiet missionary labors; and so it spread to China, where it is one of the three co-ordinate religions. (See Lit. below.) From China it has spread into Corea and Japan. Indirectly it has influenced the West. Gnosticism and Manichæism were unions of Buddhism with Christianity; and so it made itself known in a perverted way to the Western World. Stray references are found in Clemens Alexandrinus (*Strom.* i. 15) and Jerome (*Adv. Jorinianum*, i. 42). Some suppose that the halo around the head of Christ and his saints was borrowed from the Buddhist pictures of Buddha and his principal disciples, in which it is found. Rightly to estimate this Buddhist influence on the world, we must remember that it sprang up in India. Nearly all its tenets were based on the immemorial belief of the Hindu mind. It was the moral teaching of Buddha, and his proclamation that the highest religious truth was open to all castes alike, which formed the special features of his system. All else he only borowed or modified from the Brahmans whom he opposed. There were, in truth, only three creative national intellects in the ancient world, — the Hebrew, the Greek, and the Hindu; and Buddhism is that product of the Hindu mind, which, for good or for evil, has most widely influenced mankind.

In Tibet, Buddhism has developed itself into a hierarchy, and acquired temporal power under the name of Lamaism. The form of ecclesiastical government and service bears striking resemblance to the Roman-Catholic. The Spirit of the Buddhas is believed to be present in the *chutuktus*, who occupy a position similar to that of cardinal, and to be especially incarnate in the Dalai Lama, the infallible Head of the Church, the Buddhist Pope, who is also the sole temporal sovereign of Tibet. See T. W. Rhys Davids, *Buddhism*, pp. 248–250, for account of the service in Lhassa Cathedral.

Reformed Buddhism is a recent development in China and Japan. It plainly shows the influence of Christianity upon thoughtful Orientals who yet are not converted. In China the sects of Reformed Buddhists are numerous; but they generally agree in rejecting polytheism, and in worshipping some one divinity; e.g., the goddess of mercy. One sect calls itself (Salvation) *Without Works*. In Japan more advance has been made. The sect assumes the title of *Shin-shiu*, or the true religion. In Kioto they have a college, which is Western in its arrangements and curriculum. Their creed is, "Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita (Infinite) Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing, that, at the moment of putting our faith in Amita Buddha, our salvation is settled. From that moment invocation of his name is observed, to express thankfulness and gratitude for Buddha's mercy. Moreover, being thankful for the reception of his doctrine from the founder and succeeding priests, we must also keep the laws, which are fixed for our duty during our whole life." The striking resemblances to Christianity are: 1. Worship is rendered to one Buddha, to the exclusion of all others; 2. This one Buddha bears the title of Amita, the "Boundless," or Infinite; 3. The worshipper renounces all personal merit, and puts faith in nothing but the mercy of Amita; 4. The soul is brought into a state of salvation by the act of faith; 5. Though salvation is thenceforward assured, the believer

does not abandon the conflict with sin; but growth in holiness is the result, not the cause, of salvation. Thus Reformed Buddhism has made an immense and radical advance upon the original faith, which had no God, no prayer, no cheer, only austerities, and at last annihilation. Truly the leaven of the Gospel is working.

LIT. — Only a few titles can be given. On the general subject, C. F. KÖPPEN: *Die Religion des Buddha u. ihre Entstehung* (1857), and *Die lamaische Hierarchie u. Kirche* (1859); MAX MÜLLER: *Ancient Sanscrit Literature* (1860), *Chips from a German Workshop* (1868 sqq.), and *Lecture on Buddhist Nihilism;* ST. HILAIRE: *Le Bouddha et sa Religion* (1866). For Northern Buddhism, see BURNOUF: *Introduction à l'histoire du Buddhisme Indien* (1844), and *Le Lotus de la bonne Loi* (1852); JULIEN: *Voyages des pélerins Bouddhistes* (1853–58); WASSILIEF: *Der Buddhismus* (1860). For Southern Buddhism, TURNOUR: *Mahawanso* (1837); R. S. HARDY: *Eastern Monachism* (1850), *Manual of Buddhism* (1860, 2d ed., 1880), *Legends and Theories of the Buddhists* (1866); Bishop BIGANDET: *Life of Gaudama Buddha* (1866, 3d ed., 1880, 2 vols.); T. W. R. DAVIDS: *Translation of Fausböll Collection of Buddhist Birth Stories* (1880). For Chinese Buddhism, BEAL: *Catena of Buddhist Scriptures, from the Chinese* (1871), and *Romantic History of Sakya Buddha, from the Chinese-Sanscrit* (1875); EDKINS: *Chinese Buddhism* (London, 1880). For Tibetan Buddhism, SCHIEFNER: *Eine tibetische Lebensbeschreibung Schakjamunis* (1849); SCHLAGINWEIT: *Buddhism in Tibet* (1863); HODGSON: *Essays* (1874). For a bibliography complete up to 1868, see OTTO and RISTNER: *Buddha and his Doctrines* (1869, Trübner & Co., London). For complete and clearly arranged bibliography of Buddhist and all other Oriental literature, see the annual *Bibliotheca Orientalis* (1876 sqq., Leipzig, Paris, London, and New York), compiled by Charles Friederici; an exceedingly meritorious little work. On the comparison between Christianity and Buddhism, see HARDWICK: *Christ and other Masters* (ed. by Proctor, 3d ed., London, 1874); MARCUS DODS: *Mohammed, Buddha, and Christ* (London, 1878); P. WURM: *Der Buddhismus, oder der vorchristliche Versuch einer erlösenden Universalreligion* (Gütersloh, 1880), a small but excellent pamphlet of 50 pages; A. LILLIE: *Buddha and Early Buddhism*, London, 1881. Instructive, though too much evangelized, is the poem on Buddhism by EDWIN ARNOLD: *The Light of Asia* (London and Boston, 1879). A translation of the *Dhammapada*, and of the *Sutta-Nipata*, canonical books of the Buddhists, is given in vol. x., and of other *Suttas* in vol. xi., of *The Sacred Books of the East*, ed. by F. Max Müller, London, 1881. SAMUEL M. JACKSON.

BUDÉ (*Budaeus*), **Guillaume**, b. in 1467; d. 1540; librarian to Francis I., and a man of influence; was secretly in favor of an ecclesiastical reform, but afraid of an open rupture with the Church. His *De Asse*, Paris, 1514, contains heavy sarcasms on the clergy and the Pope; and in his *De Transitu Hellenismi ad Christianismum* he maintains that true wisdom is not to be found in the Pagan literatures, but only in the practice of the precepts of Christ. By his will he forbade the ceremonies of the Roman ritual to be performed at his burial as mere imitations of heathen customs. C. SCHMIDT.

BUDINGTON, William Ives, D.D., a beloved and able Congregational minister, b. April 21, 1815, at New Haven, Conn.; d. in Brooklyn, Nov. 29, 1879. He graduated at Yale College in 1834; studied theology in the New-Haven and Andover Seminaries, graduating from the last in 1839; and from April 22, 1840, to 1855, he was pastor of the First Church, Charlestown. On April 22 of that year he began his services in the Clinton-avenue Congregational Church, Brooklyn, N.Y. In 1845 he published his *History of the First Church, Charlestown, Mass.* He was a frequent contributor to the press, and issued a variety of sermons, etc. He enjoyed the esteem and confidence of his congregation not only, but of his denomination and the Christian public in high degree.

BUGENHAGEN, Johann, b. at Wollin, Pomerania, June 24, 1485; d. at Wittenberg, April 20, 1558; studied at Greifswald, and was in 1504 appointed rector of the school of Treptow, which he soon brought into a very flourishing state. The writings of Erasmus and the Humanists had early led him to understand that an ecclesiastical reform was a necessity; but it was Luther's book *De Captivitate Babylonica* which revealed the truth to him. In 1521 he went to Wittenberg; and in 1522 he was appointed minister at the collegiate church of that city, in which position he remained for the rest of his life. He possessed a very extraordinary talent of organization. Without causing any great disturbances, he established the Reformation in Brunswick, Hamburg, and Lübeck; and the church constitutions which he gave these cities became the norm and rule for many others. In 1537 he went to Copenhagen, where he staid to 1542, re-organizing the whole Danish Church and the University of Copenhagen. Among his works are a history of Pomerania written in Latin in 1518, but not printed until 1728; *Historie d. Leidens und d. Auferstehung Jesu Christi*, 1530, often reprinted, and a commentary on the Psalms, which Luther valued very highly. His life has been written by JÄNCKENS, Rostock, 1757; ENGELKEN, Berlin, 1817; ZIETZ, Leipzig, 1834; MEURER, Leipzig, 1862; VOGT, Elberfeld, 1867. G. PLITT.

BULGARIA. Some fifteen hundred years ago, there existed a Bulgarian kingdom on the banks of the Volga. Whence these Bulgarians came, who they were, and why they were called by this name, cannot be certainly known; but there is reason to believe that they were of Finnish origin. About 680 A.D. a portion of the Bulgarians left the Volga, crossed the Danube, and, under the leadership of the Kral Asparuch, occupied the country as far as the Balkans. The Slavic tribes who occupied this region submitted to their conqueror; but, as has often happened in these national migrations, the native element proved to be the stronger. The Bulgarian language disappeared; and the people were amalgamated into a single nation, retaining the name of the conquerors, and but little else.

This new Bulgarian nation was converted to Christianity about the year 860 by two Slavic apostles, Cyril the theologian, and Methodius the painter, natives of Salonica. It was the skill of

the painter who pictured the Day of Judgment, rather than the arguments of the theologian, which converted King Boris, and through him the nation. The capital of the kingdom at that time was Preslava near Shumla. There is no connected history of the Bulgarian kingdom or church; but many important facts may be gleaned from Byzantine history and Slavic writers. They owe their alphabet and their Bible to Cyril and Methodius. They were engaged in constant wars with the Greeks, often defeated them, especially in 811, when King Krum defeated and killed the Emperor Nicephorus; in 913, when Simeon, the greatest of Bulgarian kings, besieged Constantinople; and in 1186, when King Assen re-established the kingdom, after it had been subjugated for a hundred and seventy years. In 1205 Ivan, or Calo-John as he is known in Europe, allied himself with the Greeks against the Latins, defeated and killed Baldwin, Emperor of Constantinople, and Boniface, King of Salonica. The last of the Bulgarian kings was Ivan Shishman, who was finally conquered by the Turks in 1393, and his kingdom annexed to the Ottoman Empire. In 1878, after the Russo-Turkish war, Bulgaria beyond the Balkans was constituted a semi-independent principality, and Bulgaria south of the Balkans, a semi-independent province called Eastern Roumelia.

The ecclesiastical history of these centuries may be told in a few words. King Boris, after his conversion, negotiated with Rome and Constantinople. He got the best of advice from Pope Nicolaus I., which may still be seen in his letter preserved at Rome (See MANSI: *Com. Coll.* XV. pp. 401–434); but he finally accepted an archbishop from Constantinople. In the early part of the tenth century, there was a Bulgarian Patriarch at Preslava, independent of Constantinople. King Samuel transferred the Patriarch to Ochrida. The Emperor Basil, surnamed the "Slayer of Bulgarians," conquered them in 1019; and for a hundred and seventy years they were under the Patriarch of Constantinople. When King Assen re-established the kingdom, he recognized the Pope, and received a Latin archbishop at Tirnova. The Church again became independent, under King Ivan, early in the thirteenth century; and at the time of the Turkish conquest the Patriarch was again located at Ochrida, where he continued until 1777, when the Patriarch of Constantinople succeeded, by intrigues with the Turks, in securing the abolition of this see, annexing it to his own jurisdiction.

Immediately after the Crimean War, the Bulgarians began to agitate the question of their ecclesiastical independence; the Greeks having done every thing in their power to destroy the Bulgarian nationality, and to Hellenize the people. The Roman Catholics took advantage of this agitation to intrigue for a return to Rome. In 1860 they won over a Bulgarian priest, one Joseph Sokolski, took him to Rome, and with great ceremony and display consecrated him a Patriarch of Bulgaria. He returned to Constantinople under French protection, but soon after suddenly disappeared, and has since resided in Russia. The movement was a total failure, the only Catholics in Bulgaria being descendants of the old Paulicians.

American missionaries went to Bulgaria in 1858, and immediately commenced translating the Bible into the modern language. It has had an immense circulation among the people. They also established schools, and sought in every way to enlighten the people. They had no little influence in helping on the rapid development of the nation; and, although but few have left the Bulgarian Church to call themselves Protestants, the missionaries are on the best of terms with the people, and the whole tendency of the Church is toward reform. The missionaries represent the American Board of Commissioners for Foreign Missions, and the Methodist-Episcopal Church of America. There are now a hundred Bulgarian students in Robert College at Constantinople.

After a long conflict with the Greek Patriarch of Constantinople, after having driven the Greek bishops out of the country, and lived for ten years without bishops, the Bulgarians at last, in 1870, secured a firman from the Sultan, establishing a national Bulgarian Church under an Exarch, who was to be *nominally* subordinate to the Patriarch, but practically independent. The Greek Patriarch then excommunicated the Exarch and the whole Bulgarian nation, declaring them schismatics from the orthodox Church. This excommunication has never been withdrawn; but it has not been recognized by other branches of the Orthodox Church, in Russia, Greece, etc. The Bulgarian Exarch still resides in Constantinople, and exercises authority over Bulgaria, Eastern Roumelia, and the Bulgarians in Macedonia. In Macedonia there is still a painful conflict of authority between him and the Patriarch, owing to the fact that the firman given by the Sultan has never been fully executed. All things considered, this Bulgarian Church is the most promising and most progressive of the orthodox churches of the East.

See art. on "The New Bulgaria," in *Contemporary Review* of June, 1879, written by the author of this article. G. WASHBURN (Constantinople).

BULGARIS, Eugène, b. in Corfu, 1716; d. in St. Petersburg, June 10, 1806; studied at Janina and Padua; taught in the schools of Janina, Mount Athos, and Constantinople; but went in 1763 to Germany in order to escape from the persecutions of the orthodox party in the Greek Church, and was in 1776 called to Russia by Catherine II., and made Archbishop of Cherson. The most remarkable of his writings are, besides a handbook of logic, still used in the Greek colleges, a *Book against the Latins*, Constantinople, 1796, new ed. 1848, and a *History of the Apostolic Age*, Leipzig, 1805. His life was written by A. P. VRETOS, Athens, 1860.

BULL, George, b. at Wells, Somersetshire, Eng., March 25, 1634; d. Feb. 17, 1710; studied at Oxford; was Rector of St. George's, near Bristol, then Rector of Suddington, Gloucestershire, Archdeacon of Llandaff, and finally, since 1705, Bishop of St. David's. His *Harmonia Apostolica* (1670) is an attempt to show that Paul and James were fully agreed with respect to the doctrine of justification. His *Defensio Fidei Nicenæ* (1685) is a most learned and elaborate attempt to show that the orthodox doctrine of the Trinity existed fully developed in the Christian Church before the Council of Nice. The best edition

of his collected works is that by Burton, Oxford, 1827, in 7 vols. in 8, containing the *Life*, by Nelson.

BULL, Papal. See BRIEFS AND BULLS.

BULLINGER, Heinrich, b. at Bremgarten in the canton of Aargau, July 18, 1504; d. at Zürich, Sept. 17, 1575. He was educated in the school of Emmerich; studied at Cologne, and was by the "Sentences" of Peter Lombard led to the writings of Augustine and Chrysostom, and by the works of the Fathers to the Bible itself. Thus prepared, he received a deep impression of the writings of Luther and Melanchthon, and by Zwingli he was completely won for the cause of the Reformation. Appointed teacher in the cloister school of Cappel in 1522, he lectured on Melanchthon's *Loci Communes*, and in 1528 he accompanied Zwingli to the disputation of Bern. In 1529 he was chosen pastor of his native city, and in the same year he married. After the battle of Cappel, however (Oct. 11, 1531), in which Zwingli fell, he was compelled to leave Bremgarten. He went to Zürich; and Dec. 9, 1531, he was chosen chief pastor of Zürich, in the stead of Zwingli. With great energy and mildness he filled this difficult office, and contributed much to establish the Reformation in Switzerland. In the controversy concerning the Lord's Supper he wrote with great dignity against Luther, and Butzer's attempts at reconciliation found very little favor with him. More happily ended the dissension between him and Calvin, which resulted in the *Consensus Tigurinus*, an agreement on the doctrine of the sacraments. The Second Helvetic Confession, drawn up by Bullinger in 1566, is the most elaborate Reformed creed, and was adopted in Switzerland, Hungary, Bohemia, and other churches. His writings are very numerous, and were highly esteemed in England during the reign of Elizabeth. The catalogue of the city library of Zürich mentions about a hundred. But they have never been collected. They consist of commentaries on the Bible, sermons, polemics against the Lutherans, the Anabaptists, etc., and dogmatical expositions, *De Gratia Dei Justificante*, *De Scripturæ Sanctæ Autoritate*, etc. Many of his sermons have been translated into English: *One Hundred Sermons on the Apocalypse*, 1561; *Twenty-six Sermons on Jeremiah*, 1583; *Five Decades of Sermons* (1587), reprinted in 4 vols. (1849). His life was written by CARL PESTALOZZI, 1858, and RAGET CHRISTOFFEL, 1875. See also G. R. ZIMMERMANN, *Die Züricher Kirche und ihre Antistes*, Zürich, 1877. JUSTUS HEER.

BUNGENER, Felix, the author of the *History of the Council of Trent*, b. at Marseilles, 1814; d. at Geneva, June 14, 1874. He took his degree at Strassburg; was ordained in Geneva; pursued the sacred calling for five years, but finally abandoned it for teaching and literature. From 1853 to the year of his death he edited an annual chronicle, the *Etrennes religieuses*, particularly devoted to the history of the attack on the Genevan Protestants by their two foes, ultramontanism and science, "falsely so called." In 1863 he wrote his pathetic *Trois jours de la mort d'un père*, which proved the existence of a tenderer heart than he was credited with by many. He was indeed a man of rare moral as well as intellectual qualities. The *works* by which he is best known are the historical romances, *Un Sermon sous Louis XIV.*, 1843 ("The Preacher and the King," Boston, n.d.), — this gave him a great reputation, *Les trois sermons sous Louis XV.*, 1849, 3 vols. ("The Priest and the Huguenot," Boston, n.d., 2 vols.), and, above all, the history, *Histoire du concile de Trente*, 1847, 2 vols. ("History of the Council of Trent," N. Y., 1855). In 1853 he conceived the idea of writing a series which should oppose Rome successively to the Bible, moral philosophy, and history. In 1859 he issued the first volume, *Rome et la Bible;* in 1861, *Rome et le cœur humain* The calling of the Vatican Council interrupted the series, and led him to write, in 1870, *Pape et Concile au XIXe siècle* ("Rome and the Council in the Nineteenth Century," Edinburgh, 1870). Besides these works he wrote *Voltaire et son siècle* (2 vols. 1851); *Julien, ou la fin d'un siècle* (4 vols. 1854); *Christ et le siècle* (1856); and on *Calvin* (1863), *Lincoln* (1865), *Saint Paul* (1867). A volume of *Sermons* was published after his death (1875). He aided by solid, lasting compositions, the cause of Protestantism, so dear to his heart. His writings were very numerous: many remain still unpublished. See *Felix Bungener*, by JEAN GABEREL, in *Etrenne religieuse* for 1875.

BUNSEN, Christian Karl Josias, b. at Korbach, in the principality of Waldeck, Aug. 25, 1791; d. at Bonn, Nov. 28, 1860. He studied theology and philology in Marburg and Göttingen, 1808–13; was by his acquaintance with Niebuhr and Silvestre de Sacy led to the study of ancient history and Oriental languages, and was preparing for a journey to the East, when, in 1818, he settled in Rome, first as secretary to the Prussian embassy, then as *chargé d'affaires* since 1823, and since 1827 as minister resident. In 1839 he was sent as minister to Bern, and in 1841 to London, where he remained till 1854. The rest of his life he spent as a private citizen, mostly residing at Heidelberg, and devoting himself to literary pursuits, — philology, history, and theology. Among his historical works are *Die Basiliken des christlichen Roms*, Munich, 1843, and *Ægyptens Stelle in der Weltgeschichte*, Hamburg, 1844–57, 6 vols., of which work is a shorter but much improved English edition, *Egypt's Place in Universal History*, with notes and additions by S. Birch, London, 1847–67. Also some of his theological writings have an historical character, such as *Ignatius von Antiochien und seine Zeit*, Hamburg, 1847, and *Hippolytus and his Age*, London, 1852, 2 vols., which, together with his *Analecta Ante-Nicæna*, and *Outlines of the Philosophy of Universal History*, form his great work, *Christianity and Mankind*, London, 1854, 7 vols. A directly polemical character have his *Die Verfassung der Kirche der Zukunft* (1845) and *Die Zeichen der Zeit* (1855), both translated into English under the titles, *The Church of the Future*, and *The Signs of the Times*, the latter of which involved him in a sharp controversy with Stahl and Hengstenberg. As the positive complement to his polemical and critical writings may be considered his *Vollständiges Bibelwerk für die Gemeinde*, 9 vols., 1858, finished by H. Holtzmann in 1870. His *Memoirs*, containing parts of his private correspondence, were published in 1868 by his widow. His correspondence with Humboldt appeared in 1869, and parts of his correspondence with Friedrich Wilhelm IV. in

1873. [Baron von Bunsen was a Christian nobleman of comprehensive culture, broad views, and great personal attraction. His hospitable home at the Capitol at Rome and at Carlton Terrace in London, was the centre of literary celebrities from all countries. He was an interpreter of German thought to England, and an intimate friend of Thomas Arnold, Archdeacon Hare, and Professor Maurice. He helped to establish the Anglo-Prussian bishopric at Jerusalem, as a basis of a larger union between the German evangelical and the Anglican churches. Like his royal patron and friend, Frederic William IV. of Prussia, he had a romantic turn of mind, and engaged in fanciful schemes. He entertained many questionable opinions; but his heart was fixed on Christ as his divine Saviour, and he died in that faith. His wife was one of the noblest and most cultured English ladies of the age, and her memoir of her husband is an abiding monument to both.] ADOLF KAMPHAUSEN.

BUNTING, Jabez, a very influential name in the English Wesleyan Church, b. at Manchester, May 13, 1779; d. June 16, 1858. Educated very carefully in his native town, and naturally of superior mental gifts, a man of great sagacity and power of administration, from the time of his becoming a member of conference (1799) he steadily rose in the estimation of his brethren and the Church at large. For fifty-seven years he served his denomination. From 1834 to his death he was president of the newly-established Wesleyan Theological Institution, which has done much to elevate the standard of Wesleyan ministerial culture; was four times president of the conference, and for eighteen years secretary of the Wesleyan Missionary Society, to whose success he so largely contributed. Through him the lay element was brought out in the management of the Church. In every position Dr. Bunting was eminent. His word was law. But he used his influence for no personal ends, and withal kept his heart pure and humble. Posthumous *Sermons*, 2 vols., 1861. See *Memoir* by his son and G. S. Rowe, London, 1859–87.

BUNYAN, John, the "Immortal Dreamer of Bedford Jail," b. November, 1628, at Elstow, one mile from Bedford, Eng.; d. in London, Aug. 31, 1688. He was a tinker, like his father before him, brought up to attend the National Church, but was, according to his own confession, which must, however, be received with caution, in youth given to lying and swearing, although he was never drunk, perfectly chaste, and in truth greatly superior to his class. For a few months in 1645 he was in the army, it is uncertain upon which side, and was present at the siege of Leicester. A year after his return to Elstow, he married. He was then about twenty years old. But with the setting up of his home began his mental troubles. He became a prey to melancholy upon religion; and the wildest delusions seized his fertile brain. His wife brought him as her only portion two books which she inherited from her father, — Bishop Lewis Baily's *The Practice of Piety*, and Arthur Dent's *The Plain Man's Pathway to Heaven*, which was an allegory, first published in 1622, — and in herself a living embodiment of the Puritanical teaching. Such contact produced at the beginning a great though painful impression upon him. He gave up reluctantly but conscientiously, one after another, the innocent amusements of dancing, tipcat, ringing the village church-bells, and reading the life of Sir Bevis of Southampton, a semi-Oriental and absurd romance very popular in his day. But he thus became a Pharisee, maintaining a strict conversation, indeed, without having a heart in the business. God was, however, fitting him in a wonderful way for the immortal book he was to write; and so he passed from formalism to faith by the "straight way" of an excited, tender conscience. He was morbidly sensitive to sin; he was tormented by dread of reprobation; he was tempted to commit the unpardonable sin; he thought his day of grace was ended. But amid this spiritual darkness he prospered in business. The best evidence of this is, that in 1653 his name appears among thirty-six appended to an address sent up from Bedfordshire to Cromwell, approving the dismissal of the Long Parliament, and recommending the country magistrates as fit persons to serve in the Assembly which was to take its place; which proves that he must have been at least a householder, and a person of consideration.

In the mercy of God, morning at length dawned upon the soul of the tinker. He was converted, not by any means instantaneously, for the measured steps of his Godward progress can be distinctly traced, but slowly and thoughtfully. The pious women of Bedford whose talk upon the "new birth" arrested his attention one day as he was passing carelessly along; the godly John Gifford, himself a reformed reprobate; the Baptist minister in Bedford, to whom the pious women introduced him, — these were the most prominent of the human agents in the change. At length, however, in 1653, John Bunyan was baptized in the Ouse, and began the public life of a Baptist, or rather of a Christian. As was to be expected, very soon thereafter he became a Baptist preacher, if a denominational name should be given to one who was so catholic, and about whom the least distinctive thing is his pedobaptist views. No such preacher to the uneducated English masses was to be found anywhere. He was a man of one book, but that book was the Bible. He had had intimate acquaintance with it since childhood. All the days of his wandering had been rendered uneasy by his recollection of the Bible curses upon the ungodly. He had had a spiritual experience of an exceptionable character. He had run the gamut of soul music: over his soul, as over the keys of an organ, the Master Hand had passed, and from the deepest bass to the highest treble his soul had gone. His theology was Calvinistic. He preached the fall with its fatal consequences, free will, election, reprobation, an eternal heaven and hell.

He began to preach while a deacon in Mr. Gifford's Church, in 1655; but so extraordinary was his popularity, that in 1657 he devoted his whole time to the work. Unknown to him, his taking up preaching as his regular profession was a link in the chain of wonderful providences by which this "Jerusalem sinner" was to be trained to produce the *Pilgrim's Progress*. In 1660 the Act of Uniformity, compelling attendance upon the National Church, was revived. No distinction was made among Dissenters. The harmless Baptists

and Quakers were equally under the ban with the fiery Independents and bigoted Presbyterians. The Bedford Baptists refused obedience; and Bunyan, for the odious sin of secretly continuing his ministry, was arrested, and committed to prison by the magistrates, who, however, were friendly to him, and would have spared him, had the law allowed. There he passed the next twelve years of his life. Tradition, without probability, puts him in the smallest of the three prisons of Bedford.

To many persons it seems wholly unnecessary for him to have been imprisoned at all; and the extraordinary opportunities given him to escape by a little casuistry show the unwillingness of all parties to keep so eminent a saint in durance vile. But as Bunyan stoutly refused to attend the National Church, or to give up preaching, his case was hopeless. To such a man the separation from his family was very painful. Two years before his arrest his wife had died, leaving him with four small children, one of whom, Mary, was blind, and therefore the object of peculiar affection. Within a year he had married a second time, and to a young woman of piety and courage. By her a pardon for him was sought through the friendly intervention of the high sheriff in consequence of a jail-delivery in honor of the coronation of Charles II., April 23, 1661. But, though Sir Matthew Hale took a kindly interest in her and her cause, the law had to be obeyed, and a pardon was refused so obstinate an offender as Bunyan. At first his imprisonment was merely nominal. He was allowed to go where he pleased; but he used his liberty to resume preaching, and so he was put into strict confinement. He was not formally tried: if he had been, he would have been transported. It was, therefore, not the cruelty of his jailers, but his own conscience, which made his imprisonment so long. "It might have ended at any time," says Mr. Froude, whose treatment of this point is admirable, "if he would have promised to confine his addresses to a private circle." We should not without evidence yield to the popular notion that those twelve years were a bitter struggle against poverty and disease, in a damp and dreary cell, with his poor wife sadly in need, and his children lacking food. No imprisonment is agreeable; and Bunyan counted it a great affliction to be debarred from ministerial labor. But as he was an influential, much respected man, had many friends, and was, so far as we can judge, in (comparatively) good circumstances, it is inconceivable that he endured any unusual suffering. Besides, would the Baptists have allowed their most distinguished preacher to starve? We see, therefore, in Bunyan's twelve years' imprisonment proof of his constancy, patience, and courage, and a wise Providence. His library consisted of the Bible, Concordance, and Foxe's *Book of Martyrs*. He used the enforced leisure in reading and writing (the *Pilgrim's Progress* was then begun, without thought of publication), and also in making tags of boot-laces, thus doing something to support his family. But toward the close of the twelve years more liberty was given him. In 1670 we read of his preaching in the woods. In 1671 he became an elder, and on Dec. 12 of that year, pastor of the Bedford Baptist Chapel. Curiously, he was liberated by those who had no interest in him, nor sympathy with his views. Charles II., with the ultimate design of removing disabilities from Roman Catholics, issued the Declaration of Indulgence (1672), which annulled the penal acts against Dissenters; and so upon May 8 he was released, and the next day his license as pastor of the chapel was issued. Out of gratitude to Charles II., he published soon after a *Discourse upon Antichrist*, in which he innocently credits the King with the most honorable and pious intentions, and urges loyalty upon his countrymen. This treatise was afterwards used against him. The closing years of his life were laborious and honored. He preached annually in the Baptist churches of London; but he retained his charge at Bedford. His domestic life was pleasant; although he mourned the loss of his blind daughter, who had died while he was in prison. He seems also to have been most of the time in good health. His death was brought about by being chilled in a rain-storm on his return from effecting the reconciliation between a father and son. The exact date of this event is unknown, probably Aug. 31, 1688.

Character. — John Bunyan was one of the noblest of the many noble Puritans. He spent his life in devotion to the highest ideals of duty, and his death fitly followed a sacrifice of self. His early surroundings and occupation explain, if not excuse, the sins he charges himself with, and excite our wonder that he never committed the grosser sins of drunkenness and unchastity, which were probably sadly common in his class. A chaste and sober tinker was a great rarity. And the instances of the holiest men humbling themselves as sinners in the presence of an angry and perfect God, and confessing themselves miracles of saving grace, are so numerous and natural, that we do not wonder that Bunyan accused himself of so many sins. The terrible mental trials Bunyan passed through before he found peace were due more to the artificial notions of his day in regard to sin, and to his own active mind, than to any work of the Spirit. But, as we look back upon his life, we see the rude, profane youth, under the tuition of the Spirit in the hard school of experience, developed into the saintly man before whose inspired vision the Heavenly City stood revealed. Out of obscurity God lifted him into prominence; so that when he died he was mourned, not only as the most gifted minister in his denomination (his zeal had won him the *soubriquet* "Bishop Bunyan"), but as one of England's worthies, one of the pillars of the Church.

Writings. — The one book which God ordained John Bunyan should write was the *Pilgrim's Progress*. For it his life was a preparation; and because the experiences therein recorded are genuine has the book become a world classic. Every one can see himself, at least in some phase, faithfully mirrored in the Pilgrim. Two opinions, from critics of far different orders of mind, deserve quotation. Coleridge says, "I know of no book — the Bible excepted, as above all comparison — which I, according to my judgment and experience, could so safely recommend as teaching and enforcing the whole saving truth according to the mind that was in Christ Jesus, as the *Pilgrim's Progress*. It is, in my conviction, in-

comparably the best *Summa Theologiæ Evangelicæ* ever produced by a writer not miraculously inspired." In his famous essay upon Bunyan, Macaulay pays this tribute to his genius: "That wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it. In every nursery the *Pilgrim's Progress* is a greater favorite than *Jack the Giant-Killer*. Every reader knows the straight and narrow path as well as he knows a road in which he has gone backward and forward a hundred times. This is the highest miracle of genius, — that things which are not should be as though they were; that the imaginations of one mind should become the personal recollections of another. And this miracle the tinker has wrought. . . . The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has improved by all that it has borrowed. . . . Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these produced the *Paradise Lost;* the other, the *Pilgrim's Progress.*" But, besides the *Pilgrim*, two other compositions claim attention, — the *Life of Mr. Badman* (published 1680), told in a dialogue between Mr. Wiseman and Mr. Attentive, a very interesting story of a thorough rascal; and the *Holy War* (1682), an allegory which would surely have been regarded as incomparable, were it not for the *Pilgrim's Progress*. Bunyan published, besides, a number of sermons, controversial tracts, spiritualized Scripture passages, and even verses. In regard to the latter, while he cannot be called a poet of great merit, he yet pleases by his simplicity and directness. Some of these writings, notably much of the *Pilgrim's Progress*, were composed while he was in prison.

Bibliography. — There are several editions of his complete works. The first complete edition was published in 1692, 2 vols. folio; the latest and best, edited with elaborate notes, a Memoir, etc., by George Offor, London, 1853, 3 vols. royal 8vo. The *biography* of Bunyan is best read in his own language in *Grace Abounding to the Chief of Sinners*. But Burder (1786), Hawker (1822), Southey (1839), Philip (1839), and Offor (1856), have elaborated lives of the great nonconformist in connection with editions of the *Pilgrim's Progress*. Southey dissents from the common representation of Bunyan as an awful sinner, believing that the language Bunyan employs is that of religious enthusiasm. See also the biographies by J. A. Froude, London and New York, 1880, and John Brown, 1885 (the best).

The Pilgrim's Progress. — In the Lenox Library of New-York City there is a noteworthy, indeed unique, collection of editions of the *Pilgrim's Progress*. In 1879, under the care of Dr. S. Austin Allibone, was printed, not published, under the title *Contributions to a Catalogue of the Lenox Library, No. IV., Bunyan's Pilgrim's Progress, Etc.*, a neatly-arranged list of this collection, with interesting bibliographical notes. The First Part contains a long and valuable "Note on the Early Editions of the Pilgrim's Progress." It is now settled that the first edition appeared in 1678. Only two copies are known to exist, — one in the R. S. Holford Collection in England, and the other in the Lenox Library in New-York City, which is far richer in editions of the *Pilgrim's Progress* than any other library. The Lenox Library has two hundred and fifty-eight editions of this book in English, and seventy-four of it in foreign languages; thus attesting the enormous circulation of the book, which has been translated (usually immediately after the Bible) into almost every literary language. — The *first* edition is in foolscap 8vo, 232 pages; prefixed is *The Author's Apology For his Book*, 8 pages (unnumbered). It has no portrait or cuts. The second edition, "with Additions," appeared the same year, in 12mo; and the third edition, with the final additions to the text of the First Part, the next year (1679), also in 12mo. — The Second Part was not published until 1684, and then separately: the First Part was then in the ninth edition. The two Parts do not seem to have been combined in one volume until 1728. — There was a so-called Third Part (London, 1693), author unknown, which was denounced upon the titlepage of the authorized (Pounder's) edition to be an *Impostor* (sic), but which was often reprinted, and sometimes bound up with the First and Second (there is an edition so late as 1852, Routledge & Co., London); but it is not much known in America. It has often been noticed that the *Pilgrim's Progress* was for many years the household treasure of the lowly alone; but at length it became the delight of the upper classes. This gradual spread sufficiently accounts for the comparative meanness of the editions in illustration and binding. With sincere gratification it is therefore recorded that at last the book appears in a worthy make-up: *The Pilgrim's Progress. With One Hundred Illustrations by Frederick Barnard and Others*, London, Strahan & Co., 4to, 1880. Edition de Luxe, on Dutch paper, with proofs of the illustrations on Japanese paper. Only five hundred copies printed. There is also a cheap edition, with the same illustrations upon ordinary but excellent paper. The illustrations are uniformly good, many of them worthy of the highest praise. SAMUEL M. JACKSON.

BURGES, Cornelius, b. in Somersetshire (date undetermined); d. June 9, 1665. He was educated at Oxford in Wadham and other colleges; became vicar of Watford in Hartfordshire in 1613, also rector of St. Magnus Church in London, holding the two charges at the same time, and was, on the accession of Charles I., appointed one of the chaplains in ordinary. He took both degrees of divinity in 1627. He was appointed a member of the Westminster Assembly in 1643. July 8 he was chosen by them assessor with Dr. White, and generally occupied the chair on account of the illness of Dr. Twisse. He was chairman of the first of the three grand committees of the Assembly, and one of the most energetic members of the body, being active especially in the discussion of Church Government and the Directory for Worship. He was energetic in political as well as ecclesiastical affairs. His chief

works are: *A chain of Graces drawn out at length for Reformation of Manners*, London, 1622; *The Fire of the Sanctuary newly discovered or a compleat Tract of Zeal*, London, 1625; and *Baptismal Regeneration of Elect Infants*, Oxon., 1629. In the latter he maintains "It is most agreeable to the Institution of Christ that all elect infants that are baptized (unless in some extraordinary cases) doe, ordinarily, receive, from Christ, the Spirit in Baptism, for their first solemn initiation into Christ, and for their future actuall renovation, in God's good time, if they live to yeares of discretion, and enjoy the ordinary means of grace appointed of God to this end." He delivered a large number of sermons before Parliament and other civil bodies, which were published from time to time. He is credited also with the paper subscribed by the London ministers, entitled *A Vindication of the ministers of the Gospel in and about London from the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the Bringing of the King to Capital Punishment*, London, 1648. He was an able and pious man, who was much abused subsequently by the Bishops' party. C. A. BRIGGS.

BURGESS, Anthony, a Nonconformist clergyman, educated at St. John's College, Cambridge, but a fellow of Emmanuel College; held in 1635 the living of Sutton-Coldfield, Warwickshire; was a member of the Westminster Assembly of Divines; ejected at the Restoration, lived afterwards in retirement at Tamworth. His principal Works are: *Vindiciæ Legis*, London (1646); *True Doctrine of Justification* (1648); CXLV. Sermons on John xvii. (1656); *Spiritual Refinings*, delivered in 161 sermons (2d ed., 1658); *Doctrine of Original Sin* (1659).

BURGESS, Daniel, Dissenting divine, b. at Staines, Middlesex, 1645; d. January 26, 1713. He was graduated at Oxford; in 1667 went to Ireland as master of a school at Charleville, in 1685 minister, took charge of a congregation in Brydges Street, Covent Garden, London, afterwards in Carey Street. He was for a time tutor to Henry St. John (Lord Bolingbroke). He was noted for wit. He issued *Man's Whole Duty*, London, 1690, and other sermons.

BURGESS, George, b. at Providence, R.I., Oct. 31, 1809; d. on the passage home from the West Indies, April 23, 1866; was educated in Brown University; studied in Göttingen, Bonn, and Berlin; was made rector of Christ Church, Hartford, Conn., in 1834, and the first Episcopal bishop of the diocese of Maine in 1847, where his memory is still cherished. He published a translation of the Psalms in English verse, New York, 1840; *Pages of the Ecclesiastical History of New England*, Boston, 1847; *The Last Enemy*, Phil., 1850; *Sermons; Last Journal, with Introduction by Bishop A. Lee*, N.Y.; *The Gospel of Luke, with Notes*, N.Y., 1880. See *Memoir by his Brother, Rev. A. Burgess*, Phila., 1869.

BURGHER-SECEDER. See SECEDERS.

BURGUNDIANS, The, when first known to history, towards the close of the third century, were settled in the regions between the Oder and the Vistula. In the middle of the fourth century they had moved westwards, and stood on the Upper Main, and when, in 406, Stilicho retreated with the Roman legions from the Rhine in order to protect Italy against the West-Goths, the Burgundians pushed onwards, and occupied the regions between Mayence and Strassburg. Amalgamating with other Germanic tribes, they formed in the beginning of the fifth century a powerful kingdom between the Rhine and the Rhone, which lasted till the middle of the sixth century, and produced the *Gombettes*, the famous Burgundian law-book, one of the most interesting and important monuments of ancient Germanic civilization. In their many dealings with the Romans the Burgundians early became acquainted with Christianity; but in the fifth century they appear to have lapsed into Arianism. Their king, Gundobad, held in 499 a great disputation between the Catholic and the Arian priests. Avitus offered a miracle in proof of the truth of the Catholic faith; but the Arians declined to accept any testimony of that kind, and the conference ended without any practical result. But in 516 Gundobad died; and in 517 his son and successor, Siegmund, who belonged to the Catholic Church, convened a council at Epaon, and quietly, without encountering any serious resistance, established the Catholic doctrines and rites among his subjects. All sources referring to the Burgundian nation and kingdom have been collected by SCHÖPFLIN in his *Commentationes Historicæ et Criticæ*, Bas., 1741. ALBRECHT VOGEL.

BURIAL. I. AMONG THE ANCIENT HEBREWS. — When life had fled, the relatives kissed the body, and closed the eyes (Gen. xlvi. 4, l. 1): it was then washed (Acts ix. 37), and wrapped in numerous folds of linen (Matt. xxvii. 59), or in grave-clothes (John xi. 44), between which were laid odoriferous spices, myrrh, aloes, etc. (John xix. 39 sq.). It may well have been that a portion of the great amount (one hundred pounds weight) brought for the burial of Jesus was intended to be burnt in his honor, and another portion to form a "bed of spices;" for Joseph and Nicodemus were both wealthy, and their respect for Jesus was great. At all events, we find such a use of spices in the case of Asa (2 Chron. xvi. 14). Fallen warriors were buried with their weapons (Ezek. xxxii. 27). Since, according to the law (Num. xix. 11 sq.), it was defilement to touch the dead, it was customary to bury as soon after death as possible, usually on the same day (Acts v. 5 sq.). The climate also necessitated speedy burial. A longer period than a day must, however, have elapsed between the death of Sarah and her burial (Gen. xxiii. 2, 19). The body was borne upon a bier in an open coffin, accompanied by the relatives and friends, and a procession varying in number according to circumstances (2 Sam. iii. 31; Luke vii. 12), among whom were, of course, those most intimate with the deceased, as his sons, spouse, disciples, who were obligated to pay the last respects (Gen. xxv. 9; Judg. xvi. 31; Mark vi. 29). It was customary to hire mourning women and pipers as soon as the person died; and these, sitting among the mourners, by their shrill cries, eulogistic dirges, affected grief, and plaintive strains, kept up the grief of the really afflicted to the agonizing point, and continued their services while the body was carried through the streets (Jer. ix. 17 sq.; Matt. ix. 23; Mark v. 38). In later times there were funeral feasts, sometimes of great extravagance (Joseph.

War, II. 1, 1, cf. Tob. iv. 17; Ep. Jer. 32). The passages sometimes quoted as showing the earlier Hebrews to have had this custom (2 Sam. iii. 35; Jer. xvi. 5 sq.; Ezek. xxiv. 17; Hos. ix. 4) are not to the point, because they refer to the return of the mourner to his usual food after his sorrow has abated. On the contrary, the relatives and friends sent the needed food *into* the house of mourning (Deut. xxvi. 14, cf. 2 Sam. iii. 35). The mourning time lasted seven days (Gen. l. 10; 1 Sam. xxxi. 13), but in extraordinary cases thirty days (Num. xx. 29; Deut xxxiv. 8), and was characterized by fasting, tearing in the garments a little slit in front, wearing sackcloth, scattering ashes and dust, shaving the beard, and such like actions (Gen. xxxvii. 34; 2 Sam. iii. 31, xiii. 31; Ezek. xxiv. 17 sq; Amos viii. 10). But the heathen customs of cutting the flesh, and shaving the fore part of the head and the eyebrows, were forbidden (Lev. xix. 28; Deut. xiv. 1).

The Jews *buried*, and did not burn, their dead. It is true there is mention of burning; but it was either as a punishment for an infamous crime (Lev. xx. 14, xxi. 9), or else rendered necessary; as in a pestilence, when there was neither time nor people enough (Amos vi. 10), or in a war, when the work of disposing of the dead must be done quickly (1 Sam. xxxi. 12). Nothing was considered as so dishonorable and horrible as to have to lie unburied, the prey of dogs, hyenas, and vultures; and hence the threat was enough to make the stoutest quail (1 Kings xiii. 22, xiv. 11; Jer xvi. 4; Ezek. xxix. 5). It was a pious duty to bury the dead, and a meritorious act, the later Jews thought (cf. Tob. i. 17, ii. 3 sq.). It was obligatory according to the law (Deut. xxi. 23) to bury even those capitally punished before sunset (Josh. viii. 29, x. 27; Matt. xxvii. 58; John xix. 31; cf. Josephus, *War*, IV. 5, 2). One of the most picturesque scenes in all literature is the faithful watch of Rizpah, the concubine of Saul, over the seven slain sons of Saul; for, "from the beginning of harvest until water dropped out of heaven (six months), she suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night" (2 Sam. xxi. 10).

The *burial-places* were outside the towns and cities, as they ought always to be (Luke vii. 12; John xi. 30). Kings and prophets (1 Sam. xxv. 1) alone had an intramural grave. The sepulchres were either natural or artificial caves in groves or gardens (Gen. xxiii. 17; 1 Kings ii. 34; 2 Kings xxi. 18, 26; John xix. 41). They were, it would seem, occasionally perpendicular (Luke xi. 44), though probably generally horizontal, and were closed by a door or a large stone (Matt. xxvii. 60; John xi. 38) as a protection against injury from man or beasts. The whole country is full of rock tombs.

These *rock tombs* were chambers excavated "in the face of a precipitous rock, and their entrances were sometimes at an apparently inaccessible height from the ground. Where no such slopes were available, a shaft was sunk in the rock, and the tomb excavated in the side of the shaft, in which a staircase descended. The tomb-chambers are quadrangular in shape; and a series of them sometimes extends into the rock for a considerable distance. Dr. Tobler has conveniently classed these tombs as follows: (1) *sunken tombs*, hollowed in the rock like modern graves, and then closed with a slab of stone; (2) *shaft tombs*, consisting of openings five to six feet long and a foot and a half square, usually hewn horizontally in the rock, and often provided with a gutter in the floor, into which the body was pushed, probably with its feet foremost; (3) *shelf tombs*, or those containing shelves or benches for the reception of the dead, about two feet from the ground, and generally with vaulted roofs; (4) *niche tombs*, hewn laterally in the face of the rock, about two feet and a half from the ground, of the length of the body, and about a foot and a half square." — BÄDEKER'S *Palestine and Syria*, p. 116.

Sarcophagi were used only by the rich, and were decorated with flowers and leaves. (Many of them are to-day used in Syria as fountain-troughs.) But the usual way was to bury without coffins. Not only kings and distinguished persons, but whoever was able, had their own hereditary family tombs (Gen. xxiii. 6 sq.), and it was looked upon as a misfortune not to be buried with one's kin; and therefore, when possible, the dead were taken thither (Gen. xlvii. 29, l. 5; 2 Sam. xix. 37; 1 Kings xiii. 22). For the poor, for pilgrims and such like, and even for those in better circumstances, cemeteries became in after-times necessities (2 Kings xxiii. 6; Jer. xxvi. 23). The "Potter's Field," as we call such a place, may have gotten its original name from the holes out of which the clay had been dug being used for burying-places. Over the graves, monuments were occasionally built (Gen. xxxv. 20; 2 Sam. xviii. 18). Upon the graves of obnoxious persons in insult stones were thrown, — a custom still maintained in the East (Josh. vii. 26, viii. 29). In the post-exilian days those tombs which could not be easily recognized from a distance as such were "whited" (Matt. xxiii. 27) every spring, after the rains, before the passover, to warn passers-by of defilement through a touch of the same. The sepulchres of the prophets were sought out and decorated (Matt. xxiii. 27, 29). The tombs were believed to be tenanted by demons (Matt. viii. 28), and were also used for superstitious purposes (Isa. viii. 19, lxv. 4).

The tombs constitute a remarkable feature among the curiosities of modern Jerusalem. They are found all around the city. But unhappily the tombs of the kings, so often referred to in the Kings and Chronicles, have not been found as yet. The tombs so called were probably built by Queen Helena of Adiabene (Joseph. *Antiq.* XX. 4, 3). Every time a king, because of leprosy, as Uzziah (2 Chron. xxvi. 23), or of an unworthy life (2 Chron. xxi. 20, xxiv. 25, xxviii. 27), or at his own request, was buried somewhere else, was particularly noticed. Jehoiada, the high priest in Joash's day, was buried "among the kings" because he had done good in Israel (2 Chron. xxiv. 16.) RÜETSCHI.

II. AMONG THE CHRISTIANS. — The conviction that the bodies of those who died in the Lord were still united to Christ led to great care and reverence in handling the dead; and the Emperor Julian acknowledged that this fact was one reason for the success of Christianity. While the Romans burnt their dead, the Christians always *buried* them, and the African Christians very gen-

erally embalmed. Eusebius relates how the persecutors of the Church thought to injure her yet more by burning the bodies of those whom they had put to death.

The *burial-place* was originally, in accordance with Jewish and Roman law, outside of the city. And at Rome, Naples, and Milan, the Christians availed themselve of the nature of the soil to dig passages under the earth for burial purposes; and hence the catacombs. But when Christianity became the religion of the empire, the Christians could bury where they pleased, and quite naturally chose to lie as near as possible to saints or martyrs. Hence the burials in the churches dedicated to such worthies were frequent, and multiplied so greatly, leading, perhaps, to indecorous rivalry, that Gratian, Valentinian, and Theodosius, in A.D. 386, forbade them. Notwithstanding, they continued, and were rebuked by the Church, as in the 18th canon of the Second Council of Braga (in Portugal), A.D. 563, which expressly ordered that bodies must not be buried inside the churches, but outside, by the church-walls. (See Hefele's *Conciliengeschichte*, vol. 3, p. 17.) Inside the church, however, there was a place, somewhat removed from the altar, reserved for the interment of bishops, abbots, priests, and lay persons distinguished for sanctity. Others might be buried in the court before the chief entrance and other entrances, and in the corners of the church-walls. But the desire to be buried in "the holy ground" was too strong for councils and canon laws. Cloister churches often won the privilege of interment within them for those who were not monks; and family vaults were erected in churches. The regulations upon this subject, though numerous, seem to have been largely futile. The law of Germany forbids such burials, but that of England grants them on permission of the incumbent.

Funeral rites have always varied according to time and taste. Among the early Christians they were the direct antitheses to the Pagan customs, which symbolized defeat and sorrow; while the Christian spoke of victory and joy. The Pagans buried by night, because they regarded a funeral as a thing of evil omen to look upon; the Christians by day, although they retained the lighted tapers of the Pagan mode. The Pagans carried the funereal cypress, and marched in silence; while the Christians had palm and olive branches, and sang joyful strains as they went, and often sent clouds of incense toward heaven, and strewed flowers in the way. Some of the Fathers — such as Cyprian (*de Mortal.* § 20), who says that black garments should not be taken upon us here for the sake of the dead, who are clothed in white; and Augustine (*de Consol. Mort.* II. cap. 5), who uses the case of David changing his behavior when Bathsheba's adulterous child was dead as a reason for Christians looking upon death as a triumph — endeavored to alter the dress of mourners from melancholy to joyful robes; but doubtless the natural feeling had its way, and sad hearts desired sad clothing. It was customary to have appropriate addresses, either in the church or at the grave, and at the latter, at least as early as the fourth century, to celebrate the Eucharist. The body was lowered face upwards, feet toward the east. ["Prayers for the dead were offered when it became customary at the grave to commend the souls of the deceased to God."] In the Roman-Catholic Church there are regular prayers for the dead, and joined to them absolution and mass. On the third, seventh, thirtieth (or fortieth) day after the death, and also on the anniversary of the event, masses are said. The Protestant Church has cast aside all such superstitions and extra, if not anti-scriptural, services.

According to canon law, the burial ordinarily takes place in the churchyard of the parish in which the deceased received the sacrament, or where his ancestors are buried, either in the common cemetery, or in the family plot or vault. But yet the canon law allows every one not a minor to choose another place of interment. For minors a parent must choose. It is to be understood that the chosen place is in every case consecrated: particularly desirable is it that it should be a place in which mass was frequently celebrated. Protestant State churches follow pretty much the same rules. In the Roman, according to statute, if it can be proved that the choice of a burial-place was unduly influenced by the priest in favor of his own church, he (the priest) falls under the ban of the Church, and only the Pope can release him from it (c. 1. *de sepulturis* in VI. Clem. 3 *in fine. de pœnis* V. 8).

The buying of a burial-place is denounced as simony; but free gifts were allowed. Hence arose the so-called "surplice fees," to which the pastor of the deceased is entitled in case the body is buried out of the parish. But no fees are exacted when a stranger dies in the parish, and is carried elsewhere. The amount of the fees depends upon circumstances; e.g., whether the funeral is with the ringing of bells (*sepultura solennis*), or without it (*sepultura minus solennis*).

A church-funeral is refused in general to all non-believers, and, in the Roman-Catholic Church, to all unbaptized infants, who are to be buried in a particular (unblessed) part of the churchyard, without any liturgy. The following persons were, according to the Council of Trent, also excluded from the rites: the excommunicated, suicides (in doubtful cases these were buried in silence), those who fell in tournament or duel, usurers, robbers, incendiaries, those guilty of sacrilege, those who had not once in the year confessed, or received the sacrament, open blasphemers, those condemned, apostates, schismatics, and heretics.

Lit. — Glück: *Erläuterung der Pandekten*, vol. XI. pp. 386–459; Pellicia: *De Christiana ecclesiæ politia.*, Tom. II. (ed. Braun., Coloniæ, 1838) *diss V. de cœmeterio sive catacomba Neapolitana;* Chr. Fried. Bellermann: *Ueber die ältesten christlichen Begräbnisstätten*, Hamburg, 1839; Augusti: *Denkwürdigkeiten*, Leipzig, 1816–31; Binterim: *Die vorzüglichsten Denkwürdigkeiten der christkatholischen Kirche*, Mainz, 1821–33, vol. VI. Th. III. p. 360 sq. H. F. JACOBSON.

BURIDAN, Jean, b. at Bethune in Artois towards the end of the thirteenth century; d. after 1358; was a pupil of W. Occam, and taught for some time with great success in the University of Paris, but retired afterwards to Germany, driven away by the Realists, and taught in Vienna. With him the very foundation of scholasticism — the implicit confidence in the unity of

faith and knowledge, of religion and philosophy — began to shake. He developed Occam's nominalism until the conflict between dogma and metaphysics, between religious and philosophical truth, became apparent. But it is not known whether he himself, or some of his adversaries, first invented the famous fable of the ass starving between two bundles of hay, and first applied it as a fit representation of the psychological state of his scepticism. His works were published in Paris, 1500, 1516, 1518, and at Oxford, 1637, 1640, 1641. See HAURÉAU: *Philos. Scolast.*, II. p. 483. WAGENMANN.

BURKITT, William, b. at Hitcham, Suffolk, Eng., July 25, 1650; d. at Dedham, Essex, Oct. 24, 1703; studied at Cambridge, and became rector of Milden, Suffolk, in 1671, and vicar of Dedham in 1692. His *Expository Notes on the New Testament*, London, 1707, ran through many editions, and are still reprinted, e.g., N.Y., 1865. These *Notes* are rich in practical suggestions, and bear a very remarkable similarity to those of Matthew Henry.

BURMAH, Independent, a kingdom situated in South-east Asia, bordering upon Bengal. Area, a hundred and ninety thousand square miles; population, four million; capital, Mandalay. The territory was much reduced by British conquest in 1825 and 1852. The government is a pure despotism; the king dispensing torture, imprisonment, or death, according to his sovereign discretion, held in check only by fear of insurrection. Such a thing as even-handed justice is unknown. Society is in a continually shifting state, owing to the absence of hereditary honors, the absolute power of the king to raise or depose, and the necessity of continual bribery to avoid punishment. Women have more apparent liberty than in many parts of the East; for they are not shut up, but appear openly in society, and have free access in their own name to courts of law, where, if ill treatment is proved, divorce is readily obtained. In other respects, however, they are exposed to the most degrading treatment. They are sold for a time to strangers; and the practice is not considered shameful, nor the female in any respect dishonored. They are seldom unfaithful to their new master, and are generally of industrious and domestic habits, and not addicted to vice. The Burmese are Buddhists; but there are some Mohammedans in the country who have mosques at the capital, and a few Christians. Foreigners enjoy religious toleration; but attempts to convert the natives to any foreign faith are looked upon as an interference with their allegiance.

British Burmah, the country acquired by the British in 1825 and 1852. Education has not made much progress under the English plan of public instruction; but the people have a widespread system of primary education of their own in the monastic schools. See art. *Burmah* in Encyclopædia Britannica, 9th ed., vol. IV., whence the above information has been taken.

The human credit of introducing Christianity into Burmah belongs to the Rev. Adoniram Judson (see title), the able, indefatigable Baptist missionary, who in 1813 began his labors at Rangoon. The early trials and sufferings of this man of God were the condition of ultimate success. The Baptists have the field in British Burmah to-day, and their mission has been most remarkably successful. In 1879 the condition of the mission in the districts of Rangoon, Maulmain, and Toungoo is thus reported: 83 missionaries, 100 ordained native ministers, 300 helpers, about 270 schools, 12 institutions for higher education, 440 congregations (of which 80 are ministered to by ordained native preachers), 20,811 communicants, and about 70,000 native Christians, 1,309 baptisms during 1879. See CHRISTLIEB: *Protestant Foreign Missions*, Boston, 1880, p. 161. The Bible in Burmese was published by Judson in 1840. See art. KARENS.

BURMANN, Franz, b. at Leyden, 1632; d. Nov. 12, 1679, at Utrecht, where he was professor of theology since 1662. His principal work is *Synopsis Theologiæ*, which appeared in 1671, and attempts a dialectical reconciliation between the doctrines of Cocceius and those of the orthodox Reformed Church. He also wrote several devotional works in Dutch.

BURN, Richard, a philanthropist, b. at Winton, Westmoreland, Eng., 1709; d. Nov. 12, 1785, at Orton, where he was rector since 1736, and justice of the peace. The combination of these two offices occasioned him to write his *Justice of the Peace and Parish Officer*, London, 1755, 2 vols., which was several times reprinted. Also his *Ecclesiastical Law*, London, 1760, 2 vols., attracted much attention, and was afterwards enlarged. In 1764 he published *A History of the Poor Law*, and, in 1776, *Observations on the Bill proposed in Parliament for erecting County Workhouses.*

BURNET, Gilbert, b. in Edinburgh, Sept. 18, 1643; d. at Salisbury, March 17, 1715; was educated at Aberdeen; travelled in France and Holland; was ordained minister of Saltoun in 1665; became professor of divinity at Glasgow in 1669; removed in 1673 to London, and was made preacher at the Rolls Chapel, and lecturer at St. Clement's, and became one of the most popular preachers in town, but was dismissed in 1684 for his intimacy with Lord Russell, whom he attended on the scaffold. After the accession of James II. in 1685, he left England, visited France and Italy, and settled in the Hague, where he took a very active part in the execution of the plans of the Prince of Orange. In 1688 he returned to England with William II., and was shortly after (1689) made Bishop of Salisbury. His two principal and invaluable works are: *History of the Reformation of the Church of England*, of which the first volume appeared in 1679, the second in 1681, the third in 1714, and of which there is a recent, and the best, edition in 7 vols., by Pocock, 1865; and *History of his own Time*, published in a somewhat mutilated form by his son after his death (first volume, 1724; second, 1734), but re-edited and rendered complete by Dr. Routh, Oxford, 1833, 6 vols. Beside these two works, Burnet wrote a great number of historical, polemical, and devotional books, among which are: *The Life of William Bedell*, 1685; *Exposition of the Thirty-nine Articles*, 1699, which incurred the censure of the Lower House of Convocation; *Memoirs of the Dukes of Hamilton*, London, 1676; *History of James II.*, published, with additional notes, in Oxford, 1852, etc.

BURNET, Thomas, b. at Croft in Yorkshire

Eng., about 1635; d. in London, Sept. 27, 1715; fellow of Christ's College, Cambridge, 1657; master of the Charter House, 1685; was the author of several works which have theological bearings. One — the famous *Telluris Theoria Sacra*, or Sacred Theory of the Earth, a brilliant, but, for scientific purposes, utterly worthless, work — appeared first in Latin, London, 1681, in an English translation, folio, 1684–89, and was very popular, running through several editions; another, *Archæologiæ Philosophicæ: sive Doctrina antiqua de Rerum Originibus* (1692), in which he maintains the allegorical interpretation of the fall of man, and which cost him his position as clerk of the closet to King William III., and marred his hope of advancement; another — a posthumous publication, *De Statu Mortuorum et Resurgentium Tractatus*, 1723 — defended the doctrine of the middle state, the millennium, and the limited duration of future punishment. See HEATHCOTE: *Life of Thomas Burnet, D.D.*, London, 1759.

BURNETT PRIZES, The, two theological prizes, of at least twelve hundred pounds and four hundred pounds, instituted by a rich merchant of Aberdeen, of the name Burnett, 1729–84, to be awarded every fortieth year to the two best treatises on the evidences of the existence of God. The prizes were distributed for the first time in 1815, and for the second time in 1855, when they were taken by Rev. Robert Anchor Thompson, and Rev. Dr. John Tulloch, respectively. The judges were the ministers of the Established Church in Aberdeen, and the principal and professors of King's and Marischal Colleges, and three appointees of the testator's trustees. The Burnett lectureship superseded them.

BURNS, William Chalmers, a famous Scotch misssionary to China, b. at Dun, Scotland, April 1, 1815; d. at Port of Nieu-chwang, China, April 4, 1868. His parents were persons of marked character. His father, a Presbyterian minister, was the very model of a Christian pastor; his mother was an angel of sunshine; both were profoundly pious. He was thus blessed with a singularly happy home, amid whose advantageous surroundings he began his education without thought of the career before him, but rather resolved to be a farmer. When thirteen years old, his uncle took him to his home in Aberdeen, and sent him to the grammar-school there, taught by the Rev. Dr. James Melvin, a thorough scholar. From the school he passed to the university, left it (1831), determined to be a lawyer; but, to the surprise and delight of his parents, he met with a change of heart, and became a minister. He re-entered the University of Aberdeen, 1832; and, as he was now a true Christian, he was a more faithful student, and attained by his diligence the mathematical scholarship, then the highest attainable distinction in the university. He took his degree in 1834, proceeded to Glasgow to study theology, was licensed by the presbytery of Glasgow, March 27, 1839, and for a time preached statedly for Mr. McCheyne during the latter's absence in Palestine; but on his return he became an evangelist, and held revival meetings, with extraordinary success, not only throughout Scotland, but in England, Ireland, and Canada (1844–46). But, although greatly blessed in this peculiar work, Mr. Burns was a missionary at heart, and only waited the Master's hint to go. At last the intimation was plainly given; and, having been ordained as a missionary by the same presbytery of the English Presbyterian Church which had sent out Morrison (see title), he sailed June 9, 1847, to take charge of their mission in China. To the astonishment of his home friends, he began to speak in Chinese within two months of his arrival, having diligently studied the language while on the voyage. He made himself, indeed, in a very short time, as much a Chinaman as practicable, dressing and living after their mode, simply because he thought in this way the most advantageously to labor. He lived in Hong-Kong, Canton, Amoy, Shanghai, Peking, and Nieu-chwang. In 1853, while at Amoy, he printed his translation into Chinese of the first part of Bunyan's *Pilgrim's Progress*. He afterwards issued the second part with cuts, which represented the persons of the immortal allegory as Chinamen. It was his lot to sow the seed for future harvests, and yet not altogether to be without the joy of the reapers. His linguistic ability, common sense, indomitable purpose, godly conversation, and, withal, great kindliness of manner, won for him universal respect and confidence. It has been remarked, that if he had staid longer in some one district of country, instead of pursuing so desultory a course of labor, he might have been more useful; but he was so close a student of his Master's will, that these frequent removals were probably really divinely ordered. Mr. Burns never married, and so was much freer in his movements. When it is asked what he did, the answer must be, "He lived." He was one of those rare men who are rather an "influence than an agency." "Reckoned by the number of conversions under his direct preaching, the results are small. Measured by the effect of his personal influence, the results are great. From the nature of his work, that of pioneer, he could not expect to reap the fruits himself." But everybody in China knew him, and long will it be before the consecrating power of his holy life ceases to be felt. The mention of his name to-day to one who has lived there brings a smile and a word of praise. See the delightful *Memoir* of this remarkable man by Rev. Islay Burns, D.D., 6th ed., New York, 1871.

BURNS, James Drummond, a Presbyterian minister and Christian poet, b. at Edinburgh, Feb. 18, 1823; d. at Mentone, Nov. 27, 1864. Educated at the University of Edinburgh, he began pastoral labors in 1845 in the Free Church, Dunblane, Scotland, failed in health, and compelled to go to Madeira (1847), where he preached for nearly six years, and then settled in Hampstead. He married in 1859. In 1856 he issued his first volume of poetry, *The Vision of Prophecy, and other Poems*. His religious poems, scarcely known among us, are in England much admired. A few of his hymns have found their way into American collections.

See HAMILTON: *Memoir and Remains of the Rev. James D. Burns, M.A.*, 2d ed., London, 1869. The volume contains many poems and hymns, besides sermons, etc.

BURNT OFFERINGS. See SACRIFICES.

BURRITT, Elihu, "the learned blacksmith," a Christian philanthropist and remarkable linguist,

b. in New Britain, Conn., Dec. 8, 1810; d. there March 6, 1879. His father was a farmer-mechanic, once a common type in New England; and it was at the forge that Burritt studied, first *mathematics*, and then languages, in which he won unexpected success. He taught an academy for a year, to the detriment of his health, and so went into business, in which he had varied fortunes. Meanwhile he kept adding to his linguistic stores. In Worcester (1837) he went back to his forge for his support. His fame as a linguist had spread; and in 1841 he was asked to lecture, and proved himself eminently qualified for the work, through his command of a vigorous, racy style, great natural eloquence, and kindling enthusiasm. Henceforward he was prominent before the public as lecturer, orator, editor, and philanthropist. Antislavery, peace, temperance, self-cultivation, — these were the objects of his lifelong advocacy. Mr. Burritt never married, and, for the better accomplishment of his plans, spent the greater part of his life in England. In 1847 he first developed the idea of the ocean penny postage, i.e., a penny to be added to the inland rate of any letter. This proposition excited great interest. He was very active in organizing the first Peace Congress, which was held in Paris in 1849, and in promoting similar gatherings. He took a prominent place in "The National Compensated Emancipation Company," which was organized at Cleveland, O., in August, 1856; and into this cause he threw himself with his accustomed energy. From 1865 to 1869 he was consular agent of the United States at Birmingham, Eng. The latter part of his life was quietly spent at New Britain.

Mr. Burritt's popular reputation among us rested upon his knowledge of a great number of languages, some forty indeed; but he served his generation to the measure of his ability in many ways, and few public-spirited men have been privileged to see so many of their plans realized. Slavery met its death-blow in the civil war; the international postal card was an actual ocean penny postage; the Genevan Congress of 1865 helped efficiently the cause of peace; the treaty of Washington (December, 1871) was a striking proof of the benefit of arbitration; and the total-abstinence cause was never in such favor as now.

Mr. Burritt published in 1848 *Sparks from the Anvil;* in 1853, *Olive-Leaves*, a series of brief essays on philanthropic topics, which have had an extensive circulation in several languages; in 1854, *Thoughts on Things at Home and Abroad;* in 1865, *A Walk from John o'Groat's to Land's End;* in 1869, *Lectures and Speeches;* in 1876, *A Sanskrit Handbook for the Fireside;* in 1878, *Chips from many Blocks*. See CHARLES NORTHEND: *Life and Labors of Elihu Burritt, N. Y.* 1879.

BURROUGHES, Jeremiah, an eminent Puritan, b. 1599; d. Nov. 14, 1646. He was educated at Cambridge, but was obliged to leave the university on account of nonconformity; was assistant at Bury St. Edmunds, then rector of Titshall; but, under the pressure of Laud's persecution, he left the kingdom (1638), and settled as teacher of the Church in Rotterdam. He "afterwards became a famous preacher to two of the largest congregations about London, viz., Stepney and Cripplegate." He was a distinguished Independent. His great work, exhibiting his learning and piety, was *An Exposition of Hosea: In Divers Lectures*, London, 1643–51, 4 vols. folio, reprint, London, 1863, 8vo.

BURROUGHS, George, was imprisoned in Boston, May 8, 1692; brought to trial for witchcraft, Aug. 3, and executed Aug. 19. The date and place of his birth are unknown; but he was ordained pastor of Salem in 1680, resigned the position in 1685, and lived at Falmouth (now Portland), Me., until the destruction of that place by the Indians in 1690.

BURTON, Asa, b. at Preston (now Griswold), Conn., Aug. 25, 1752; d. at Thetford, Vt., May 1, 1836, having been ordained pastor there in 1779; published *Essays on some of the First Principles of Metaphysics, Ethics, and Theology*, 1824.

BURTON, Edward, b. at Shrewsbury, Eng., Feb. 13, 1794; d. at Oxford, Jan. 19, 1836; became professor of divinity in the University of Oxford in 1829, and published: *Inquiry into the Heresies of the Apostolic Age*, 1829; *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, 1826; *Testimonies of the Ante-Nicene Fathers to the Doctrine of the Trinity, and the Divinity of the Holy Ghost*, 1831; *Lectures on the Ecclesiastical History of the First Three Centuries*, 1833; a Greek New Testament with English notes (a meritorious work), Oxford, 1831, 2 vols., subsequent editions in 1 vol. His *Works* have been collected and published, with a memoir, Oxford, 5 vols.

BURTON, Robert, b. at Lindley, Feb. 8, 1576; d. at Oxford, Jan. 25, 1639. He studied at Oxford, entered the Church, and became rector of Segrave, 1636. He was a good mathematician, a thorough classical scholar, an omnivorous reader, and a merry companion. His famous *Anatomy of Melancholy* appeared in 1621, and has been plagiarized by many a wit besides Laurence Sterne. The character of the book has been thus felicitously and humorously described by Taine in his *History of English Literature*, Bk. ii., c. 1: "He (Burton) read on for thirty years, put an encyclopædia into his head, and now, to amuse and relieve himself, takes a folio of blank paper, twenty lines of a poet, a dozen lines of a treatise on agriculture, a folio column of heraldry, the patience, the record of the fever-fits of hypochondria, the history of the particle *que*, a scrap of metaphysics, — this is what passes through his brain in a quarter of an hour. It is a carnival of ideas and phrases — Greek, Latin, German, French, Italian, philosophical, geometrical, medical, poetical, astrological, pedagogic — heaped one on the other, an enormous medley, a prodigious mass of jumbled quotations, jostling thoughts, with the vivacity and the transport of a feast of unreason. . . . He is never-ending. Words, phrases, overflow, are heaped up, repeated, and flow on, carrying the reader along, deafened, wearied, half drowned, unable to touch ground in the deluge. Burton is inexhaustible. There are no ideas which he does not iterate under fifty forms. When he has expended his own, he pours out upon us other men's, — the classics, the rarest authors, known only by savants, authors rarer still, known only to the learned. He borrows from all. Underneath these deep caverns of erudition and science there is one blacker and more unknown than all the others, filled with forgot-

ten authors, with crack-jaw names, — Besler of Nuremburg, Adricomius, Linschoten, Brocarde Bredenbachius. Amidst all these antediluvian monsters bristling with Latin terminations, he is at his ease. He sports with them, laughs, skips from one to the other, drives them all at once. He is like old Proteus, the bold runner, who in one hour, with his team of hippopotami, makes the circuit of the ocean." Burton's *Philosophastor* and *Poemata* were published by the Roxburghe Club, London, 1862.

BUSCH, Johannes, b. at Zwolle, 1399; d. at Sulta, 1479; was educated in the flourishing school of his native city, and entered the neighboring monastery of Windesheim in 1416; was made a canon in 1419, and a presbyter in 1424, and was appointed sub-prior of Wittenburg in 1435, and prior of Sulta in 1440. He wrote a life of Johannes of Kempen, the brother of Thomas, a *Chronicon Windesimense*, edited by Herib. Rosweydus, Antwerp, 1628, and four books, *De Reformatione Monasteriorum Quorundam Saxoniæ*, published in *Script. Brunsvic.* II., p. 476 sqq. But the principal work of his life was the practical reform which he carried out in the monasteries of Holland, Friesland, Hanover, Lower Saxony, and Westphalia, on the basis of the maxims of the Brethren of the Common Life. In connection with the abbots of Minden and Bursfeld, he founded the Congregation of Bursfeld, for the purpose of enforcing the monastical vows and rules in their original purity, and at his death seventy-five monasteries had entered the congregation. See KARL GRUBE: *Johannes Busch, Augustinerpropst zu Hildesheim*, Freiburg, 1881.

BUSENBAUM, Hermann, b. at Nottelen, Westphalia, 1600; d. at Münster, Jan. 31, 1668; entered the order of the Jesuits in 1619; taught theology in Cologne, and was appointed rector of the College of Hildesheim, and finally confessor to the prince-bishop of Münster. His *Medulla Theologiæ Moralis*, which first appeared in 1645, was often republished, and introduced in most schools of the order; but in the eighteenth century it was twice condemned to be burnt by the Parliaments of Paris and Toulouse, on account of the views it propagated concerning murder (especially of a king); and in the troubles which overtook the Jesuits under Choiseul it played a conspicuous part.

BUSH, George, Bible commentator, b. at Norwich, Vt., June 17, 1796; d. at Rochester, N.Y., Sept. 19, 1858. He was educated at Dartmouth College and Princeton Theological Seminary, and ordained (1824) pastor of a Presbyterian church in Indianapolis. He resigned in 1829, and in 1831 became professor of Hebrew at the University of the City of New York. He began in 1840 the publication of his *Notes*, which covered the Pentateuch, Joshua, and Judges, and have been widely circulated. A new edition appeared Boston, 1870, 6 vols. Mr. Spurgeon (*Commenting and Commentaries*, Eng. ed., p. 49) accuses him of gross plagiarism in his *Notes on Genesis*, but grants his independence and value in the other volumes. Mr. Bush showed a marked leaning towards mystical speculations, embraced Swedenborgianism (1845), and ardently defended its tenets. Besides the *Notes*, he published a Hebrew Grammar, 1835, 2d ed., 1838; *Anastasis, or the Doctrine of the Resurrection of the Body*, 1845, and edited the *Anglo-American New Church Repository*. See FERNALD: *Memoirs and Reminiscences of the Late Professor George Bush*, Boston, 1860.

BUSHNELL, Horace, one of the great spiritual forces of the century, b. at Litchfield, Conn., April 14, 1802; d. in Hartford, Conn., Feb. 17, 1876. He was graduated at Yale College in 1827, and after a brief experience of school-teaching, and ten months of most valuable editorial work upon the *Journal of Commerce* in New York, he entered the New-Haven Law School. When he had finished a half-year there, he accepted a tutorship at Yale College; and so he taught and studied for two years. He was ready to be admitted to the bar; but in the winter of 1831 he was converted, and exchanged law for theology. He resigned his tutorship, and in the autumn entered the Divinity School of Yale College. In February, 1833, he went as temporary supply to the North (now Park) Congregational Church of Hartford, Conn., but May 22 was ordained its pastor. In September, 1839, he delivered an address on "Revelation" before the Society of Inquiry at Andover, Mass.; and in it he broached a heresy upon the Trinity, and thus began his troubled life as a religious teacher. In the spring of 1840 he declined the presidency of Middlebury College. In 1845 he visited Europe, and was gone a year. Previously, as well as subsequently, he was interested in the Christian Alliance, an anti-Romanist organization, and published pamphlets and sermons, and made addresses, in its behalf. His book on *Christian Nurture* (1846) "emphasized the *organic* life of the family." Meanwhile he had been full of anxious longing for a higher Christian life; and in February, 1848, all at once — "not as something reasoned out, but as an inspiration, a revelation from the mind of God himself" — there came to him the knowledge of the true way, and this conception he embodied in his work *God in Christ*. He addressed the Harvard Divinity School (Unitarian) in July, 1848, on the Atonement; delivered the *Concio ad Clerum* at Yale College in August on the Divinity of Christ, and spoke at Andover in September on Dogma and Spirit. These addresses, with an introductory *Dissertation on Language as related to Thought*, made up the volume *God in Christ*, published in February, 1849, which was the occasion of his trial for heresy. The charges against him were "his contemptuous denial of any Trinity beyond the blankest Sabellianism, and his charging those who held to a proper tri-personality in the Godhead with being heretics; that he reduced it to a mere instrumental revelation of God, in terms sometimes suggestive of its manifesting Him by a sort of pantheistic evolution, in which the so-called persons are merely the *dramatis personæ* for dramatizing God to us." It must be confessed, that by his independent, bold, and original language, he laid himself open to just such charges, however erroneous they may seem to-day, when his books are read in sober quiet and by a later generation. Such expressions in his *God in Christ* as — "Conceive Him (God) now as creating the worlds, or creating worlds, if you please, from eternity. In so doing, He only represents, expresses, or outwardly produces Him-

self. He bodies out His own thoughts. What we call the creation is in another view a revelation only of God, — his first revelation; and it is in this view that the Word, or Logos, elsewhere called Christ, or the Son of God, is represented as the creator of the worlds" (p. 146); and "They (the Trinity) are instrumentally three" . . . "if God has been eternally revealed, or revealing himself, to created minds, it is likely always to have been, and always to be, as the Father, Son, and Holy Ghost" — certainly do not have the orthodox ring. In June, 1849, his book was placed on the docket of business by the Hartford Central Association; and a committee of five then appointed reported at a special meeting held in September, upon its alleged errors. Three of the committee deemed its errors *not* fundamental; and this was the ultimate verdict of the association after Dr. Bushnell had made his defence before them, and he was therefore not presented for trial. This action did not settle the matter. On complaint of the Association of Fairfield West it came up before the General Association of Connecticut, meeting at Litchfield in June, 1850; but that body refused to interfere. Efforts made to influence the Hartford Central likewise failed. In April, 1851, his *Christ in Theology* appeared. The same attempt to bring him up for trial was made, and as vainly. The General Association at Danbury in June, 1852, again declared it "was not a legislative or judicial body," and would not summon him before them. The private position of Dr. Bushnell's church had long been very unpleasant, owing to the alleged heresy of the pastor; and accordingly it was *unanimously* voted on Sunday evening, June 27, 1852, to withdraw from the North Consociation of Hartford County, and henceforth to be a true Congregational Church, whose minister was amenable to no external authority. This action was taken without the advice or instigation of the pastor. During 1855 and 1856 he was compelled by his health to take a leave of absence, and travelled in the South and Far West. He took an active part in the establishment of the University of California, and was offered the presidency. Into the revival of religion which immediately followed the financial crisis of the fall of 1857, Dr. Bushnell entered heartily, and for the first time preached extemporaneously. But the excitement and extra labor told upon him; and he was obliged to insist upon the acceptance of his resignation in April, and spoke his parting words July, 1859. Thus terminated a pastorate of twenty-six years, often interrupted towards its close, but still a quarter-century of love and labor among one people. He gave them his freshest, ripest thought; he filled them with enthusiasm for the things of Christ; he taught them knowledge. After this time he took no other charge, but began his "ministry at large." And how useful a ministry! His it was to cheer during the war by his great hopefulness; his it was to impress the city of his residence with the stamp of his spirit; his it was to write books, tainted, indeed, by what is styled heresy, but instinct with heavenly piety and the noblest thought. In 1866 appeared his much-debated book, *The Vicarious Sacrifice, grounded in Principles of Universal Obligation.* In this he sets forth that "moral theory" of the atonement which is always associated with his name. The volume had been long preparing. It taught that "Christ's object is the healing of souls. He is to be God's moral power in working such a soul-cure. His life and sacrifice are what he does to become this saving power." Late in the spring of 1874 appeared his last work, *Forgiveness and Law,* which modifies somewhat the *Vicarious Sacrifice,* of which it is now published as the second volume. It is worthy of note, that, at the time of his death, he was writing upon *Inspiration; its Modes and Uses;* but he finished only a few chapters. Dr. Bushnell was not only a theologian, but also a public-spirited citizen, alive to all about him. The city of Hartford owes to him her Bushnell Park, and indirectly the present site of the Capitol; for by his advocacy the park was made, and by his opposition the original site was not used, but another and better bought.

His chief published works are: *Christian Nurture* (1847); *God in Christ* (1849, new ed., 1877); *Christ in Theology* (1851); *Sermons for the New Life* (1858); *Nature and the Supernatural* (1858); *Work and Play* (1864); *Christ and his Salvation* (1864); *The Vicarious Sacrifice, grounded in Principles of Universal Obligation* (1866); *Moral Uses of Dark Things* (1869); *Woman Suffrage, the Reform against Nature* (1869); *Sermons on Living Subjects* (1872); *Forgiveness and Law* (1874). A new edition of his select works in 8 vols. appeared, N.Y., 1876–77, and in 1881 three volumes of his miscellanies entitled *Work and Play; Moral Uses of Dark Things;* and *Building Eras in Religion,* the last not previously published in book form. See *Life and Letters of Horace Bushnell* (edited by his daughter), N.Y., 1880. SAMUEL M. JACKSON.

BUTLER, Joseph, Bishop of Durham; author of the famous *Analogy;* b. at Wantage, near Oxford in Berkshire, Eng., May 18, 1692; d. at Bath, Tuesday, June 16, 1752. He was the youngest of eight children. His father, Thomas Butler, a retired linen-draper, and a stanch Presbyterian, intended him for the ministry of his church; but after he had been educated, first at the school of the Rev. Philip Barton of the Established Church at Wantage, and then at the Dissenting Academy of that remarkable man Samuel Jones, at Gloucester (later removed to Tewksbury), his mind underwent a change, and he signified his preference for the ministry of the Established Church. His father generously consented, and sent him to Oriel College, Oxford, March 17, 1714. He was ordained deacon, Oct. 26, and priest, Dec. 21, 1718, and that year was appointed preacher at the Chapel of the Rolls, i.e., the chapel in the Rolls Court, Chancery Lane, London, the place used for keeping records in chancery, — a position of more honor than emolument, which he owed to the kind offices of Dr Samuel Clarke and Mr. Talbot his friend, son of Bishop Talbot of Salisbury. The audience consisted, in the main, of lawyers: hence Butler's published *Sermons at the Rolls* are abstruse, and totally unadapted to a popular audience. In 1721 he was appointed by Bishop Talbot to the living of Houghton, but was transferred by the same in 1725 to the wealthy rectory of Stanhope, and in 1726 he resigned his preachership. Seven years were passed in seclusion and study. This was providentially beneficent: he was preparing

himself for his great work. But that his friends deemed it a great loss to the world that so profound a thinker should hide his light for so long a time is shown by the answer the Archbishop of York made to the question of Queen Caroline, "Is Mr. Butler dead?" — "No, madam; but he *is buried*." It is not therefore surprising that in 1733 Butler was appointed chaplain of the lord chancellor, in 1736 a prebend of Rochester, and later in the same year clerk of the closet to the queen, — an office which required him to spend every evening from seven to nine with the queen in devotional exercises and theological discussion. At the court he found a brilliant circle of wit and beauty; but he bore himself not only as a philosopher, but pre-eminently as a Christian, and maintained a reputation for piety. It was while there, incited thereto by the conversation he heard at court, that he issued his *Analogy*, which he dedicated to the queen. On the death of his royal patroness, he was appointed by the king to the bishopric of Bristol, the poorest see in the kingdom, worth only four hundred pounds per annum. Butler felt the appointment as a slight. In 1740 the king made him dean of St. Paul's, and in 1746 clerk of the closet to the king. When the king came to know Butler, he found him exceptionally adapted to any post, however eminent: accordingly he offered him in 1747 the primacy; but Butler declined, saying that "it was too late for him to try to support a falling church." In 1750 he was transferred to the see of Durham, the richest in England; but he lived only twenty months in his new position.

Character. — Butler was of a serious and desponding disposition; and this inherent bent was confirmed when he saw how deeply the infidel spirit held the brightest minds of his day, and how little was done to improve the morals of the community; yet for himself he lived close with God, unsettled by doubts. He was a very liberal man, simple, even abstemious, in his personal habits, but lavish almost to a fault upon others. He discharged the duties of his various positions conscientiously; though one so shy, sensitive, modest, and retiring, must have been naturally unfitted for the highest success as a pastor. He never married. But it was as a *writer*, more than as a man, that Butler made himself felt; and to this day he is esteemed as not only one of the most distinguished of English authors on theology and ethics, but also as, on the whole, the man of greatest intellectual power in the Church of England during the eighteenth century. It may be, indeed, a question whether the *Analogy* will always possess the reputation it has enjoyed for well-nigh a hundred and fifty years; but the fact that it has lost popularity, not because of any discovered weakness in its contents, but simply because of the shift in the grounds of unbelief, is sufficient proof of the commanding genius of its author. See *Bishop Butler and the Zeit-Geist*, in *Last Essays on Church and Religion*, by Matthew Arnold, London, 1877.

Writings. — When twenty-one years old, while at the academy in Tewksbury, he addressed a series of anonymous letters to the Rev. Dr. Samuel Clarke, upon some of the positions assumed in the latter's celebrated *Demonstration of the Being and Attributes of God* (Boyle Lectures, 1704; pub. 1705). To these Dr. Clarke replied, and published the correspondence in subsequent editions of his book. This shows the estimate early put upon Butler by those competent to appreciate him. 1. The first publication of his own was the *Fifteen Sermons preached at the Rolls Chapel*, London, 1726. The book made no sensation. It took three years to sell the first edition, but it has had a steady sale ever since. In 1749 the fourth edition appeared, enlarged by the addition of *Six Sermons on Public Occasions*. It has long been a text-book upon moral philosophy, as at the University of Oxford; and the first three sermons of the volume, *On Human Nature*, have been accepted as a precious legacy of the eighteenth century to all time. They were epoch-making, for they mark a decided advance in ethics in these two points: (1) the distinction between self-love and the particular desires, upon which, however, it is dependent; and (2) the proved co-existence of self-love and disinterested benevolence, and the discussion of their relations. Butler also emphasizes conscience, the "principle of reflection," which takes a view of motives, approves or disapproves them, impels to or restrains from action. 2. *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, London, 1736 (4to, Messrs. Knapton). Butler had been often engaged in controversy with the wits of Queen Caroline's philosophical tea-parties; but such unsatisfactory fragmentary discussion was the occasion of his bringing out at that time the results of twenty years' continuous thinking as a final and complete answer to the "loose kind of deism" then prevalent. The style of the book is very concise; it could hardly be otherwise, for what a man has been formulating through many years he will express concisely: but it is not obscure. The book demands and repays attentive study. Very briefly put, the argument is this: He begins with the premises of the existence of God, the known course of nature, and the necessary limitation of our knowledge. He thus takes the ground of the deists whom he would convince. He then argues, that, inasmuch as the difficulties in Scripture are not different from those which we find in the operations of nature, we should not only reject all arguments against the Scriptures which are founded upon these difficulties, but also infer that probably both proceed from the same author. The book has thus a narrow scope: it is in no sense a philosophy of religion; it seeks rather to remove objections to it. It is very remarkable that the book contains no quotations, and very few references: at the same time he meets fairly a host of objections which were commonly brought against Christianity; and this fact, and not its originality, has given it lasting fame. Butler was an omnivorous reader, and no one could accuse him of ignorance. The *Analogy* did a noble work for his generation. It rendered Christianity less despicable to its foes, and more reasonable to its friends: nor has it ceased to be serviceable. It has long been a text-book in our colleges, and may retain its place still longer. But even if it ceases to be thus used, it will always be a quarry from which apologists can derive arguments, a discipline by which mental strength can be increased. To the *Analogy* are

usually appended two dissertations, *Of Personal Identity*, and *Of the Nature of Virtue*. 3. The only charge of Bishop Butler which has come down to us is one to the Durham clergy, *On the Use and Importance of External Religion*. It was this charge, together with his erection of a plain cross in his Episcopal chapel at Bristol, which gave color to the rumor that Butler died a secret Roman Catholic. So low was the tone of piety in his day, and yet so blind was the prejudice against Romanism, that attention to the details of public worship smacked of superstition, and to set up a cross was to be a Papist! The calumny against Butler is beneath criticism.

Editions. — The *Complete Edition* of Butler is in 2 vols. 8vo, Oxford, 1844. Edward Steere, LL.D., of University College, London, issued *Some Remains* (hitherto unpublished) *of Joseph Butler, LL.D., some time Lord Bishop of Durham*, London, 1853, which have been reprinted by Professor Passmore in his edition of Bishop Butler's *Ethical Discourses*, Philadelphia, 1855. The *Sermons* and the *Analogy* have often been edited. They are readily accessible to all. There are so many editions, that selection is difficult. We have used Professor Passmore's edition of the former, which is recommended by its long and full biographical preface, the large size of the type in the body of the volume, and the appendix mentioned above; and the Rev. Dr. Howard Malcom's edition of the *Analogy*, which has good notes and the usual apparatus of introduction, analysis, index, etc. See also W. Lucas Collins: *Butler*, London, 1881. SAMUEL M. JACKSON.

BUTLER, Alban, b. at Northampton, Eng., 1710; d. at St. Omer, May 15, 1773; was educated at Douay; labored for some time in the Roman-Catholic mission in Staffordshire; held several positions as tutor, and became finally president of the English College of St. Omer. His *Lives of the Saints*, the product of thirty years' labor, was first published in London, 1756–59, 4 vols.; later editions, and reprints. It is a compendious and popular reproduction of the *Acta Sanctorum*. His own *Life* was written by his nephew, Charles Butler, Edinburgh, 1800.

BUTLER, Charles, b. in London, 1750; d. there June 2, 1832; was educated at Douay, and practised law in London. Of his numerous writings the most prominent are: *Horæ Biblicæ*, 1797; *Book of the Roman-Catholic Church*, 1826; *Reminiscences*, 1821–27; Lives of Bossuet, Fénelon, Alban Butler, his uncle, etc. A selection of his works was published in 5 vols., London, 1817.

BUTLER, William Archer, b. at Annerville, Ireland, 1814; d. in Dublin, July 5, 1848; studied at the University of Dublin, and was made professor of moral philosophy in 1837. His *Letters on Development of Christian Doctrine*, in reply to J. H. Newman's Essay, were first published in the *Irish Ecclesiastical Journal*, 1845, and reprinted in book form in Dublin, 1850. His *Sermons* were published in 2 vols., 1849–50, with a *Memoir* by Woodward. His *Lectures on the History of Ancient Philosophy* were edited by W. Hepworth Thompson, and appeared in 2 vols., 1856. His *Letters on Romanism* appeared Cambridge, 1858. Very lately there has been a revival of interest in his valuable works. A second edition of his lectures, in one volume, appeared in London, 1874. His sermons and his lectures were reprinted in New York, 1879. Butler was a brilliant and profound thinker. He died early, never having had time to give his works a final finish; and therefore it is all the more remarkable that his hurried compositions should have such power.

BUTTLAR, Eva von, b. at Eschwege, Hesse, 1670; d. in Altona after 1717; received a loose and godless education; married in 1687 a French dancing-master at Eisenach, and glided gradually from the frivolities of a court life into the most hideous aberrations of religious excitement. She left her husband, and with her seducer, the theologian Winter, and her victim, the young physician Appenfeller, constituted, as she blasphemously claimed (1698), the Holy Trinity. She formed in 1702 a "Christian and Philadelphian Society" at Allendorf in Hesse, and became the head of one of those abominable conventicles into which the *Collegia Pietatis* of the Pietists sometimes degenerated. Expelled from Allendorf, the society sought refuge at Usingen, in the Wittgenstein domain; but here they were brought into court, and escaped sentence only by flight. Having embraced Romanism at Cologne, they settled at Pyrmont in the county of Lippe, and here their scandals reached the point of culmination. They were convicted of the most unnatural excesses of blasphemy and licentiousness. Winter was condemned to death; Appenfeller and Eva, to flogging and perpetual exile: but once more they escaped. They assembled again at Wetzlar, and finally in Altona, where the traces of them finally disappear. See M. Goebel: *Geschichte des christlichen Lebens in der rhein.-westphäl. evang. Kirche*, Coblenz, 1852, II. pp. 728–809, where all sources to the history of this peculiar phenomenon are given. FRANZ DIBELIUS (M. GOEBEL).

BUTZER, or **BUCER** (*Bucerus*), **Martin,** b. 1491 at Schlettstadt, Alsace; d. at Cambridge, Feb. 28, 1551; was educated in the Latin school of Udenheim, and conceived a great passion for learning and study; but, having no other means than the Church or the monastery afforded to pursue this object, he entered in 1506 the Dominican order. By the favor of his prior he was sent to the University of Heidelberg; and here he heard Luther's disputation, April 26, 1518, which made a powerful impression on him. He felt the decisive difference between Erasmus and Luther, and hesitated not a moment in making his choice. But the tendency of his studies and sympathies was soon discovered, and persecution began. In 1521 he sought refuge with Franz von Sickingen; and in the same year he obtained a papal dispensation from his monastical vow, and was transferred to the secular clergy. In 1522 Franz von Sickingen made him pastor of Landstuhl; and he married a nun, thus breaking absolutely and forever with the Roman Church. The desperate circumstances, however, of Franz von Sickingen, did not allow Butzer to remain in Landstuhl. In 1523 he went to Strassburg; and in 1524 he was appointed minister of the Church of St. Aurelian, in which position he labored for twenty-five years, prominent not only among the Reformers of Alsace, but among the leaders of the whole movement in Switzerland and Germany. On the question of the Lord's Supper he stood nearer to Zwingli and the Swiss

reformers than to Luther; but the great object of his life was to effect a reconciliation, or at least to prevent an open breach. But in this he succeeded only partially. The Conference of Marburg, Oct. 1, 1529, failed so far as a final *formula concordiæ* was not arrived at; but it had some influence on Luther's conceptions, or at least on his temper. Butzer saw it, and went on with his work, which finally resulted in the "Wittenberger Konkordie," drawn up by Melanchthon at the conference in Wittenberg, 1536. The firmness with which Butzer opposed the introduction of the *Interim* in Strassburg caused his dismissal in 1549. He went to England on the invitation of Cranmer, and was made professor of theology in the University of Cambridge. He aided Cranmer in the preparation of the *Articles of Religion*, and the *Book of Common Prayer*. Of his works, a collected edition was begun at Basel in 1577; but only the first volume appeared, containing, besides a life of him, most of what he wrote in England, whence its name, *Tomus Anglicanus*. See J. W. Baum: *Capito und Butzer*, Elberfeld, 1860. W. KRAFFT.

BUXTORF is the name of a family which through four generations held the professorship of Hebrew in the University of Basel, and contributed much to make this study a useful and important branch of Protestant theology. — I. **Johannes Buxtorf,** b. at Camen in Westphalia, Dec. 25, 1564; d. at Basel, Sept. 13, 1629; studied at Marburg, Herborn, Basel, Zürich, and Geneva, under Piscator, Grynæus, Bullinger, and Beza, and was in 1591 appointed professor of Hebrew in Basel. Of all Protestant theologians, he was possessed of the most comprehensive and accurate knowledge of rabbinical literature; and he applied his knowledge of Jewish traditions and Jewish views with great acuteness to the interpretation of the books of the Old Testament. Not only did he make it more easy to learn Hebrew, but, by his stanch defence of the Massoretic text, has rendered Protestant theology a great service, as the Romanists claimed superiority in accuracy and reliability for the Greek translation and the Vulgate. His principal works are: *Manuale Hebraicum et Chaldaicum* (1602); *Synagoga Judaica*, first published in German (1603), then in Latin (1604); *Lexicon Hebraicæ et Chaldaicæ* (1607); *De Abbreviaturis Hebraicis* (1613); *Biblia Hebraica cum Paraphr. Chald. et Commentariis Rabbinorum*, 4 vols. (1618–19); *Tiberias sive Commentarius Masorethicus* (1620). A complete list of his works is given in *Athenæ Rauricæ*, Basel, 1778, p. 447. E. Kautsch: *Johannes Buxtorf der Ältere*, Basel, 1879 (45 pp.). There have been lately published new editions of two of Buxtorf's works, which were originally finished by his son, and published at Basel, 1632 and 1639 respectively: *Concordantiæ Bibliorum Hebraicæ et Chaldaicæ*, ed. *Bern. Baer*, Berlin, 1863, 4to; *Lexicon Chaldaicum Talmudicum et Rabbinicum*, ed. *Ph. B. Fischer*, Leipzig, 1866-74, 2 vols. 4to. — II. **Johannes Buxtorf,** son of the preceding, b. at Basel, Aug. 13, 1599; d. there Aug. 17, 1664; studied under his father, and at Heidelberg, Dort, and Geneva; and was appointed professor of Hebrew at Basel in 1630. It became his office to defend the views which his father had propounded, attacked as they were by Cappellus; and in this protracted and often bitter controversy he wrote, *De Litterarum Hebr. Genuina Antiquitate* (1643); *De Punctorum Origine* (1648); *Anticritica* (1653), etc. The influence he exercised is noticeable in the *Formula Consensus Helvetica*, whose second canon is directly pointed against Cappellus. A complete list of his works is found in *Athenæ Rauricæ*, pp. 47 and 448. — III. **Johann Jakob Buxtorf,** son of the preceding, b. at Basel, Sept. 4, 1645; d. there April 1, 1704; was appointed assistant to his father in June, 1664; visited in the following years Holland and England, and assumed the full responsibility of his professorship in 1669. He has given improved editions of the *Tiberias* and the *Synagoga Judaica* of his grandfather, but wrote nothing himself. — IV. **Johann Buxtorf,** nephew of the preceding, b. at Basel, Jan. 8, 1663; d. there 1732; was first preacher at the Mark near Basel, and succeeded his uncle in 1704. His principal work is *Catalecta Philologico-Theologica cum Mantissa Epistolar. Viror. Claror. ad J. Buxtorfium Scriptorum*, 1707. A complete list of his works is given in *Athenæ Rauricæ*, p. 454. [G. Schnedermann: *Die Controverse d. L. Capellus mit den Buxtorfen über das Alter der hebräischen Punctation*, Leipzig, 1879.] E. BERTHEAU.

BYBLUS, an alteration, from the Greek epoch, of ancient name Gebal (which survives in the modern Jubeil), Guba-lu upon the cuneiform inscriptions. It was celebrated for its temple of Baaltis, and the birth and worship of Adonis. Thus it had a sacred character, and pilgrimages were made to it. Movers maintains that the Giblites were not pure Phœnicians, but rather a mixed population, in which the Hebrew element predominated. And it is true that the inscriptions discovered have a more Hebraic style than the ordinary Phœnician. The Bible speaks of the Giblites as famous stone-cutters (1 Kings v. 18) and calkers (Ezek. xxvii. 9). Very recently a stele from the temple of Byblus has been discovered, translated, and published by M. de Vogüé: *Stèle de Yehawmelek*, Paris, 1875.

BYFIELD, Nicholas, b. in Warwickshire in 1579: d. 1622. He was educated at Exeter College, Oxford; was for seven years pastor of St. Peter's Church at Chester, when (1615) he became vicar of Isleworth in Middlesex, where he remained until his death. William Gouge describes him as "a man of a profound judgment, strong memory, sharp wit, quick invention, and unwearied industry." His works were numerous, and greatly esteemed. His *Marrow of the Oracles of God*, London, 1620, containing six treatises previously published apart, reached an eleventh edition in 1640. *The Principles or the Pattern of Wholesome Words*, dedicated in 1618, reached a sixth edition in 1637, and is a valuable compend of divinity. His expository sermons on the Epistle to the Colossians were published, London, 1615, and several series on the First Epistle of Peter at various times, finally collected and enlarged in a *Commentary upon the Whole First Epistle of St. Peter*, London, 1637. *The Rule of Faith, or an Exposition of the Apostles' Creed*, was issued by his son Adoniram, after his death, London, 1626, and is an able and instructive work. He must be numbered among the Presbyterian fathers in England. C. A. BRIGGS.

BYFIELD, Adoniram, was son of Nicholas By-

field, date of birth unknown; d. in 1660. He was educated at Emmanuel College, Cambridge, and chosen chaplain to a regiment of Parliament's army in 1642. In 1643 he was appointed one of the scribes of the Westminster Assembly. The manuscript minutes of that body, now in the Williams Library, Grafton Street, London, are probably in his handwriting. He also edited, by authority of Parliament, the various papers in the controversy between the Westminster Assembly and the Dissenting Brethren, published London, 1648, including *Reasons presented by the Dissenting Brethren against Certain Propositions concerning Presbyterian Government, The Answer of Assembly of Divines, Papers for Accumulation,* and *The Papers and Answers of the Dissenting Brethren and the Com. of the Assembly of Divines.* He became rector of Fulham in Middlesex, and subsequently minister of Collingborn-Ducis in Wiltshire. C. A. BRIGGS.

BYNÆUS, Anthony, b. at Utrecht, Aug. 6, 1634; d. at Deventer, Nov. 8, 1698; was one of the most eminent Oriental scholars of his time, and wrote *De Calceis Hebræorum,* Dort, 1682; *Explicatio Hist. Evang. de Nativitate Christi,* Dort, 1688; *De Morte Jesu Christi,* 1689.

C.

CAB (*hollow*), a Hebrew measure, one-third of an omer, variously estimated, perhaps best as three and one-third liquid pints, two and five-sixths dry pints.

CABALA, the title of the system of Jewish theosophy, denotes primarily "reception," then "a doctrine received by oral tradition." The term is thus in itself nearly equivalent to "transmission," or "tradition." Thus we read in *Pirke Aboth* I. 1, "Moses received the law on Mount Sinai, and transmitted it to Joshua." By this indefinite title we are reminded, that among the Jews, as throughout the greater part of the East, human knowledge, whether historical or scientific, rested principally on a sort of succession; and the best claim for its reception was an unbroken chain of traditionary evidence. Hence the care with which Judaism established the succession of the custodians of truth, from Moses, through Joshua and the so-called elders, to the prophets, thence, through Ezra and the so-called Great Synagogue, to the teachers of later times, subdividing at length into the various schools or periods of particular sages and their followers. While, therefore, the truth was gradually exhibited in the writings of the Law, the Prophets, and the Talmud, the Cabala indicates the verbal exposition of these, orally transmitted along with the Scriptures, and not generally known to the people, but containing a deeper or more thoroughly initiated mode of instruction. In this manner the word "cabala" ultimately became the expression of a particular theologico-philosophical system, that arose and established itself in the bosom of Judaism, yet in a measure independent of, or rather supplementary to it, which finally received a more general signification through some Christian thinkers. As all instruction in Judaism was principally verbal, and founded on memory, this philosophical instruction became ultimately a mystery, at least in the view of posterity: hence the history of the Cabala or of Jewish metaphysics is still a matter of scientific controversy; and both are entitled to a hearing,—those who ascribe to it a high antiquity, or those who regard it as a product of the middle ages. It is true that the Talmud (treatise *Chagiga* passim) speaks of a doctrine which was communicated to only a few and selected persons; but what this doctrine was we are at loss to know. The only works which can with any propriety claim to embody the earliest views of this theosophy are the following two (a third cabalistic treatise entitled the *Sepher Bahir*, edited at Amsterdam, 1651, and ascribed to a certain Rabbi Nechonja ben Hakana of the first century, has long ago been generally regarded as fictitious, although a cabalistic work of the same title is already mentioned in the fourteenth century):—

The first of these works is the *Sepher Yetzira*, or the "Book of Creation," often printed and edited: thus by Steph. Rittangel, Amst., 1642, with a Latin translation and commentary; by J. F. Meyer, with a German translation and commentary, Leipzig, 1830 [by I. Kalisch, with a poor English translation, New York, 1877]. Tradition ascribes it to Rabbi Akiba (d. 120). It is a short treatise, in oracular sentences, the language of which, more obscure in import than in form, resembles the Hebrew of the Mishna. As the Gemara already mentions a book under a like title, which was commented upon by R. Saadja of Fayum in the tenth century, its antiquity was traced back to that period. The other work is the famous "Book of Splendor," or *Sepher Hazohar* (so called from Dan. xii. 3), first printed at Cremona and Mantua, 1559, and often since [latest at Brody, 3 vols., 1873]. Tradition ascribes it to a contemporary of Rabbi Akiba, namely, Rabbi Simeon ben Yochai. Incredulous criticism has declared it to be a production of the thirteenth century, the time of its first appearance in the history of literature, and ascribed it to a Spanish Jew, Moses of Leon. A more considerate disquisition recommends a middle way, tracing back its doctrines in the main features to Rabbi Simeon of the second century, and its completion in the East in the eighth century; whilst it became known in the West at a later period.

In general the *Zohar* seems to be a commentary on the Pentateuch. Interspersed throughout it, either as parts of the text with special titles, or in separate columns with distinct superscriptions, are the following pieces, known under special names: *Siphra Detzniutha*, or "The Book of Secrets;" *Idra Rabba*, or "The Great Assembly;" and *Idra Suta*, or "The Small Assembly."

In examining these original documents of the Cabala we must be careful not to interchange the contents of both; for, although they have the same idea underlying their system, yet they must be distinguished as for their matter and method. The book *Yetzira* opens with the enumeration of the thirty-two ways of wisdom, or the thirty-two attributes of divine mind, as they are demonstrated in the founding of the universe. The book shows why there are just thirty-two of these. By an analysis of this number it seeks to exhibit, in a peculiar method of theosophical arithmetic, on the assumption that figures are the signs of existence and thought, the doctrine that God is the author of all things, the universe being a development of original entity, and existence being but thought become concrete: in short, that instead of the heathenish or popular Jewish conception of the world as outward, or co-existent with Deity, it is co-equal in birth, having been brought out of nothing by God, thus establishing a Pantheistic system of emanation, of which, principally because it is not anywhere designated by name, one would think the writer was not himself quite conscious. The following sketch will illustrate the curious proof of this argumentation: the number 32 is the sum of 10 (the number of digits) and 22 (the number of the letters of the

Hebrew alphabet), this latter being afterwards further resolved into 3 + 7 + 12. The first chapter treats of the decade and its elements, which are called figures in contradistinction from the 22 letters. This decade is the sign-manual of the universe. The existence of divinity in the abstract is really ignored, though not formally denied. Thus the number 1 is its spirit as an active principle, in which all worlds and beings are yet enclosed; 2 is the spirit from spirit, i.e., the active principle in so far as it has beforehand decided on creating; 3 is water; 4, fire, these two being the ideal foundations of the material and spiritual worlds respectively; while the six remaining figures, 5–10, are regarded severally as the signs-manual of height, depth, east, west, north, and south, forming the six letters, sides of the cube, and representing the idea of form in its geometrical perfection.

We see, however, that this alone establishes nothing real, but merely expounds the idea of possibility or actuality, at the same time establishing the *virtualiter* as existing in God, the foundation of all things. The actual entities are therefore introduced in the subsequent chapters under the twenty-two letters. The connection between the two series is evidently the Word, which, in the first Sephira (number) is yet identical in voice and action with the spirit; but afterwards these elements, separating as creator and substance, together produce the worlds, the materials of which are represented by the letters, since these, by their manifold combinations, name and describe all that exists. Next, three letters are abstracted from the twenty-two as the three mothers; i.e., the universal relations of principle, contrary principle, and balance, or in nature, fire, water, air; in the world, the heavens, the earth, air; in the seasons, heat, cold, mild temperature; in humanity, the spirit, the body, the soul; in the body, the head, body, breast; in the moral organization, guilt, innocence, law, etc. These are followed by seven doubles, i.e., the relations of things which are subject to change (opposition without balance), as life and death, happiness and misery, wisdom and insanity, riches and poverty, beauty and ugliness, mastery and servitude, fruitfulness and barrenness. At the same time these seven also designate the material world; namely, the six ends (sides of the cube) and the palace of holiness in the middle (the immanent deity) which supports it; also the seven planets, the seven heavenly spheres, the seven days of the week, the seven weeks (from Passover to Pentecost), the seven portals of the soul (i.e., the eyes, ears, nose, mouth), etc. This theory further has express reference to the fact, that from the combination of the letters results, with mathematical certainty, a quantity of words so great that the mind cannot enumerate them; thus, from two letters, two words; from three, six; from four, twenty-four, etc., or, in other words, that the letters, whether spoken as results of breath, or written as elements of words, are the ideal foundation of all things. Finally, the twelve single letters show the relations of things so far as they can be apprehended in a universal category. Their geometrical representative is the regular twelve-sided polygon, such as that of which the horizon consists. Their representation in the world gives the twelve signs of the zodiac and the twelve months of the lunar year; in human beings, the twelve parts of the body and twelve faculties of the mind (these being very arbitrarily determined). They are so organized by God as to form at once a province, and yet be ready for battle, i.e., they are as well fitted for harmonious as for dissentious action.

Different from the system as exhibited in the book *Yetzira* is that of the *Sohar*, because the more difficult, since it not only speculates concerning the cosmos, but also concerning the essence of God and the relations of men: in other words, it treats also on theology, cosmogony, and anthropology. Starting from the idea of the Supreme Being as boundless in his nature, — which necessarily implies that he is an absolute unity and inscrutable, and that there is nothing without him, — God is called *En Soph*, i.e., "endless," "boundless." In this boundlessness God cannot be comprehended by the intellect, nor described in words; for there is nothing which can grasp and depict him to us, and as such he is in a certain sense not existent, because, as far as our minds are concerned, that which is perfectly incomprehensible does not exist. To make his existence perceptible, and to render himself comprehensible, the *En Soph* made his existence known in the creation of the world by means of attributes, or ten *Sephiroth*, or intelligences, emanating from the boundless one, and which, in their totality, represent and are called the *Primordial* or *Archetypal Man*. This figurative presentation, which is also called the cabalistic tree, is as follows: —

1. Crown.
3. Intelligence. 2. Wisdom.
5. Justice. 4. Love.
6. Beauty.
8. Splendor. 7. Firmness.
9. Foundation.
10. Kingdom.

The first *Sephira* is denominated the *Crown*, and is expressed in the Bible by the divine name *Ehejeh*, or "I am." It is also called the *Aged*, or the *Long Face* [Macroprosopon]. From the first *Sephira* proceeded a masculine or active potency designated *Wisdom*, represented in the Bible by *Jah*, and an opposite, i.e., a feminine or passive potency, denominated *Intelligence*, represented by the name *Jehovah*. These two opposite potencies are joined together by the first potency, and thus yield the first triad of the *Sephiroth*. From the junction of the foregoing opposites emanated again the masculine or active potency denominated *Mercy or Love*, represented by *El;* and from this again emanated the feminine or passive potence *Justice*, represented in the divine name *Eloha*. From this again emanated the uniting potency *Beauty*, represented by the divine name *Elohim*. We have thus the second trinity of the *Sephiroth*.

The medium of union of the second trinity, i.e., *Beauty*, or the sixth *Sephira*, beamed forth the masculine or active potency *Firmness*, corresponding to the divine name *Jehovah Sabaoth*, and this, again, gave rise to the feminine or passive potency *Splendor*, answering the divine name *Elohe Sabaoth;* from it, again, emanated *Foundation*, or the *El Chai*, thus yielding the third trinity of *Sephiroth*. From the ninth *Sephira* emanated the tenth, called *Kingdom*, represented by the divine name

Adonai, and also called *Shechinah*. These ten *Sephiroth*, also called the *World of Emanations*, gave birth to *three* worlds in the following order: 1. The *World of Creation*, or the *Briatic World* and the *Throne*, which is the abode of pure spirits, and where the angel Metatron reigns; 2. The *World of Formation*, or the *Yetziratic World*, the habitation of the angels. 3. The third world is called the *World of Action* and the *World of Matter*, which emanated from the preceding world, the *ten Sephiroth* of which are made up of the grosser elements of all the former three worlds. They represent in the first three degrees the *Tohu*, *Vabohu*, and *Darkness*, whereupon follow seven infernal halls, the prince of which is *Samaël* ("angel of poison or of death"). He has a wife called the Harlot; but they are both generally represented as united in the one name of the *Beast*. As to the nature and destiny of man, according to these metaphysical ideas, according to his soul and body, he represents the universe, the body being merely a garment of the soul. Like God, man has a unity and a trinity, the latter represented by the *spirit*, the *soul*, and the *life*. The first represents the *intellectual world;* the second, the *sensuous world;* the third, the *material world*. As to the souls, they are preexistent, and are, without an exception, destined to inhabit human bodies, and pursue their course upon earth for a certain period of probation. Hence all souls are subject to transmigration, till at last they return to God to be united in the *Palace of Love* with him by a loving kiss.

The most famous Cabalists are Moses ben Nachman, author of *Faith and Hope;* Jose of Castile, author of *Gates of Light;* Moses of Cordova, author of the *Garden of Pomegranates;* Isaac Luria, author of the *Book of Metempsychosis;* Chajim Vital, who wrote the *Tree of Life*, Chr. Knorr von Rosenroth has collected most of these and other writings in his *Kabbala denudata*, Sulzbach, 1677, sq. 3 vols.

In the hands of the younger disciples of the Cabalists, the secret knowledge was not only studied in its philosophical bearing, but also, and even rather, under two new aspects not previously mentioned; namely, the *practical* application and the *hermeneutical* method. Passing over the first, which amounts to saying that a true Cabalist must also be a sorcerer, we come now to the second, because of more interest to the theologian. The principle of the mystic interpretation is very old, and not peculiar to the Cabalistic schools, as may be seen from church-history, and even from the history of Greek literature. We find it in Philo, in the New Testament, in the writings of the Fathers, in the Talmud, and in the Sohar; and the more the latter departs from the spirit of the sacred text, the more had it to be brought to its support by distortions of its meaning. For such operation, there are no known rules except the exigencies of the case and the capacity of the mystic interpreter. In the mean time, the Jews had already, by the arbitrary character of their alphabet, arrived at all manner of subtleties, of which we have already isolated examples in earlier writings, but which were especially established as a virtuosoship in post-Soharic times. Thus we have, 1. The *Gematria*, i.e., the art of discovering the hidden sense of the text by means of the numerical equivalents of the letters; 2. The *Notarikon*, i.e., the art of forming a new word from each letter of the word; 3. The *Temura*, the anagram, of two kinds. The simple is a mere transposition of the letters of a word: the more ingenious kind is that by which, according to certain established rules, each letter of the alphabet acquires the signification of another; as *Aleph* that of *Tav*, *Beth* that of *Shin*, etc.; or, again, letters may be read forward and backward, or the first letter of the alphabet is connected with the twelfth, the second with the thirteenth, etc.

Among Christians the Cabala was cultivated as early as in the thirteenth century. Raymond Lully is the first who proves himself at home in this branch of science. Besides, we must mention John Picus di Mirandola and John Reuchlin, not to speak of such converted Jews as Paul Ricci, physician to Emperor Maximilian, and Juda ben Isaak Abrabanel (Leo Hebräus), son of the famous commentator, and author of *Dialoghi de amore*, and others, who initiated many Christian scholars into this theosophy.

[The literature on the Cabala is very large, and conveniently arranged in FÜRST: *Bibliotheca Judaica*, vol. III. pp. 329–335, Leipzig, 1863. In the French language we have AD. FRANCK: *La Kabbale, ou la philosophie religieuse des hébreux*, Paris, 1843 (translated into German by Ad. Jellinek, *Die Kabbala, oder die Religionsphilophie der Hebräer*, Leipzig, 1844); the art. *Cabale* in Lichtenberger's *Encyclopédie des Sciences Religieuses*, Paris, 1878, vol. II. pp. 497 sq.; and S. MUNK: *Mélanges de Philosophie Juive et Arabe*, pp. 461–511. A short survey on the Cabala is also given by GOUGENOT DES MOUSSEAUX, in his work, *Le Juif*, pp. 509 sq., Paris, 1869. In the English language may be consulted, besides the arts. in Kitto, and McClintock's and Strong's *Cyclops.* on the *Cabala*, and the art. by B. PICK, on the *Zohar*, in the latter work, MILMAN: *History of the Jews*, II. p. 421, III. pp. 438–444, New York, 1870; UERERWEG: *History of Philosophy*, I. p. 417, ib. 1872; LONGFELLOW: *Dante's Divine Comedy*, III. pp. 456 sq., where the Cabalistic alphabet is given, but more especially GINSBURG: *The Kabbalah: its Doctrines, Development, and Literature*, London, 1865.] ED. REUSS (B. PICK).

CABASILAS is the name of two prominent bishops of Thessalonica during the fourteenth century. Thessalonica was at that time, next to Constantinople, the most important see of the Byzantine Church, and the principal object of the contest between the Eastern and Western Church. Both the Cabasilas were decidedly anti-Roman; and for this reason the writings of the elder, *Nilus*, who occupied the see about 1340, were entirely unknown in Western Europe until the Reformers called attention to them. His *De Primatu Papæ* was edited by M. Flacius Illyricus, Frankfort, 1555. The younger, *Nicolaus Cabasilas*, occupied the see about 1354, succeeding Pasamas. He was originally a monk; and in the Hesychast controversy he took the side of the monks of Athos against Barlaam and Nicephorus Gregoras. He wrote rhetorical, liturgical, and dogmatical works, also polemics against Rome, most of which, however, have remained unprinted. But his principal work is *Life in Christ* (Περὶ τῆς ἐν Χριστῷ ζωῆς). It was much read and often copied

in earlier times. A Latin translation by Jacob Pontanus was published at Ingolstadt in 1604. A critical edition of the Greek text has recently been given by Gass. The book is interesting as a striking instance of that mysticism which grew up in the Eastern Church parallel with but independent of the mysticism of the Western Church. See GASS: *Die Mystik des Nikolaus Kabasilas vom Leben in Christo*, Greifswald, 1849.

CABRAL, François, b. at Caviltãa, Portugal, 1528; d. at Goa, April 16, 1609; entered the Society of Jesus; labored as a missionary in India, Japan, and China; baptized in 1575 the King of Bungo, who had previously been visited by Francis Xavier, and was in 1571 appointed director of the House of the Professed at Goa.

CÆCILIA, St., suffered martyrdom, according to an old legend, in 230, under Alexander Severus. According to a legend which dates from the fourteenth century, she sang hymns, and accompanied herself on the organ, immediately before her death; and this circumstance has made her the patroness of church-music. Her festival falls on Nov. 22. See BUTLER: *Lives of Saints*, Nov. 22.

CÆCILIANUS. See DONATISTS.

CÆDMON, the first Christian poet of England, was a monk of the Abbey of Streaneshalch in Northumbria, who lived in the seventh century. It is related of him by Bede (*Eccl. Hist.* iv. 24), that, before taking upon himself the monastic vows, he was on one occasion at a feast where all were in turn called upon to sing. Feeling his inability to comply, he left the hall, and betook himself to rest in the stable, where he was that night to watch the animals. In his sleep he became aware of a person who stood over him, and commanded him to sing of the creation, which he thereupon was enabled to do, repeating verses which he had never heard. On awaking, he remembered the poetry of his dream, and proceeded to add much more of the same purport. Being brought before the Abbess Hilda, he related his vision, and, at the request of the learned men there present, translated certain passages of Scripture, which they repeated to him, into excellent verse. Thereupon he was received into the monastery, and instructed in the biblical histories, large portions of which he subsequently versified. Among these were the creation of the world, the origin of man, and the whole history of Genesis; the departure of the children of Israel out of Egypt, and their entrance into the land of promise; the incarnation, passion, resurrection, and ascension of Christ; the coming of the Holy Ghost; and the preaching of the apostles. His death took place about the year 680, and the manner of it was in complete accord with his devout and tranquil life.

The poems which have been attributed to Cædmon were first published in 1655 by Francis Junius, from a manuscript now in the possession of the Bodleian Library. They are known as the Genesis, Exodus, Daniel, and Christ and Satan. At present it is generally conceded that only the first of these poems has any claim to be considered as the production of Cædmon, and even this has been transmitted to us in an interpolated and considerably modified form.

Cædmon's alliterative paraphrase is bold and vigorous; and in sublimity he is surpassed by no writer in the language, except, perhaps, Milton. The striking resemblance between parts of the *Genesis* and of *Paradise Lost* has been pointed out by D'Israeli, *Amenities of Literature*, I., 32–44.

LIT. — *Cædmonis monachi paraphrasis poetica Genesios ac præcipuarum Sacræ Paginæ Historiarum, abhinc annos mlxx. Anglo-Saxonice conscripta, et nunc primum edita a* FRANCISCO JUNIO, Amstelodami, 1655; B. THORPE: *Cædmon's Metrical Paraphrase of Parts of the Holy Scripture in Anglo-Saxon, with an English Translation, etc.*, London, 1832; K. W. BOUTERWEK: *Cædmons des Angelsachsen biblische Dichtungen*, Gütersloh, 1854; C. W. M. GREIN: *Bibliothek der angelsächsischen Poesie*, erster Band, Göttingen, 1857; the same: *Dichtungen der Angelsachsen stabreimend übersetzt*, Cassel und Göttingen, 1857–59; W. H. F. BOSANQUET: *The Fall of Man, or Paradise Lost of Cædmon, translated in verse from the Anglo-Saxon, etc.*, London, 1860; J. J. CONYBEARE: *Illustration of Anglo-Saxon Poetry*, London, 1826; E. GUEST: *History of English Rhythms*, London, 1838; THOS. WRIGHT: *Biographia Britannica Literaria, Anglo-Saxon Period*, London, 1842; L. ETTMÜLLER: *Engla and Seaxna Scopas and Bocéras*, Quedlinburg and Leipzig, 1850; S. G. SANDRAR: *De carminibus Anglo-Saxonicis Cædmoni adjudicatis disquisitio*, Paris, 1859; H. MORLEY: *English Writers*, vol. I., Part I., London, 1867: E. SIEVERS: *Der Heliand und die angelsächsische Genesis*, Halle, 1875; B. TEN BRINK: *Geschichte der englischen Literatur*, erster Band, Berlin, 1877; J. M. HART: *A Syllabus of anglo-Saxon Literature, adapted from Bernhard Ten Brink's Geschichte der Englischen Literatur*, Cincinnati, 1881. A. S. COOK.

CÆRULARIUS, Michael, Patriarch of Constantinople 1043–59, made complete the breach between the Greek and the Latin churches, which had been so well prepared by Photius. The strife was at rest since the days of the Patriarch Sisinnius (d. 999), when Michael, in connection with the Bulgarian metropolitan, Leo of Achrida, arbitrarily abolished the Latin liturgy in use in some Bulgarian churches and monasteries, and, by a letter to the Bishop of Trani in Apulia, formally declared war against the Roman Church (Canisius: *Lection. Antiquæ*, edited by Basnage, III. p. 281). The complaints were the old ones,—the use in the Latin Church of unleavened bread in the Lord's Supper, the omission of the Hallelujah during the fast, the introduction of the word *Filioque* in the creed, etc.; but the tone was more violent than ever. The Emperor Constantine Monomachus was very much displeased with the letter; and when Pope Leo IX. sent his ambassadors to Constantinople to attempt to settle the questions, the emperor received them very graciously. But Michael defended his views very cunningly (Canisius, p. 283); the emperor began to waver; and the papal ambassadors departed abruptly from the city, leaving on the altar of the Church of St. Sophia a formal bull of excommunication (Canisius, p. 308). Michael maintained himself, both under Constantine and under Theodora; and though the Emperor Isaac Comnenus, in 1059, banished him from his see, the schism between the Greek and Latin churches was, nevertheless, unremediably effected. Besides some letters given by Canisius, there also exist some decretals of MICHAEL: *De Episcoporum*

Judiciis, De Nuptiis in Septimo Gradu non Contrahendis, etc., given by COTELERIUS: *Patres Apostol*, I. p. 87. [See also the elaborate work of FICHLER: *Geschichte der kirchlichen Trennung zwischen dem Orient u. Occident*, München, 1864, 2 vols. (vol. i. pp. 255 sqq.)] GASS.

CÆSARE'A and CÆSARE'A PHILIP'PI. Two cities of Palestine mentioned in the New Testament, and which are to be distinguished from one another. 1. **Cæsarea**, originally called Strato's Tower, later, Cæsarea Palestinæ, or Palestina, lay on the Mediterranean, between Joppa and Dora, and owed its celebrity and name, in honor of Augustus, to Herod the Great, who spent vast sums of money in its adornment, and provided it with an extensive and secure harbor B.C. 10 (Josephus: *Antiq.*, XVI. 5, 1; *War*, I. 21, 5–8). Vespasian was declared emperor there, and made it a Roman colony, and released it from capitation and ground taxes. There lived Cornelius and Philip the Evangelist (Acts x. 1, viii. 40, xxi. 8), there died Herod Agrippa (Acts xii. 19, 23), Paul visited and spent two years in prison (Acts ix. 30, xviii. 22, xxi. 8, xxiii. 23, xxiv. 27). The contest between the heathen and Jewish inhabitants of the place in regard to their equal right to the privileges belonging to citizens was the beginning of the Jewish war, which resulted in the destruction of Jerusalem (Josephus: *Antiq.*, XX. 8, 7). After the latter event, Cæsarea became the chief city of Palestine, and the seat of a bishopric, to which Jerusalem was subordinate until the Council of Chalcedon (453) raised Jerusalem into a patriarchate, spiritual lord of Cæsarea. Among its bishops, Eusebius the historian is best known. Councils were held there 196, 331, and 357. During the crusades, Cæsarea was taken by Baldwin (1101), retaken and destroyed by Saladin (1187), retaken by the Christians, rebuilt, again devastated, and finally destroyed by the Sultan Baibar, and in this condition remains to-day. The modern name is *Kaisariyeh*.

2. **Cæsarea Philippi** (probably the Old-Testament "Baal gad"), the Greek Paneas, from Panion, the sanctuary of Pan, now called *Banias*, is a town at the base of Mount Hermon, forty-five miles south-west of Damascus. Beautified by Philip the Tetrarch, he gave it his name, along with Cæsar's. Our Lord visited it; and in its neighborhood the memorable confession of Peter was made, and Christ was transfigured (Matt. xvi. 16 ff., xvii. 1, 2). Ancient tradition made it the home of the woman called Berenice, who had the issue of blood (Matt. ix. 20–22). Herod Agrippa II. called it *Neronias*, to flatter Nero (Josephus, *Antiq.*, XX. 9, 4). Titus compelled captive Jews, after the fall of Jerusalem, to fight one another in the games he instituted there (*War*, VII. 2 and 3). The place has had a somewhat similar history to Cæsarea Palestina. It has been the seat of a bishopric, taken and retaken during the crusades; it then dropped out of sight until 1806, when Burckhardt visited it. The present population is about fifty families. Two remarkable objects of interest are in the immediate neighborhood, — the cave, the Grotto of Pan, from whence flows one of the sources of the Jordan (Herod the Great built a marble temple by it); and the old and strong ruined castle, which commands a view of the whole country round, and is the finest ruin of its kind in Palestine. Stanley calls Banias, on account of its situation and the picturesque views it commands, a "Syrian Tivoli."

CÆSARIUS OF ARLES (*Arelatensis*), b. at Châlons-sur-Marne (*Cabilonum*) in the latter part of the fifth century; d. at Arles, Aug. 27, 543; was educated in the celebrated monastery of Lerins (*Lorinum*), and succeeded in 502 his relative Anonius in the episcopal chair of Arles. As a bishop he introduced many good reforms; tried to make the sermon a more effective part of the service; compelled the congregation to join in the singing, instead of whispering and gossiping; ordered that no one should be ordained a deacon till he had read the Bible four times through, etc. In the dogmatical controversies of the day he also participated; and at the synod of Arausio, the present Orange (529), he defended the doctrines of Augustine against the Semipelagians. But his book, *De Gratia et Libero Arbitrio*, has not come down to us. Perhaps the greatest influence he exercised by his *Regulæ Duæ, altera ad Monachos, altera ad Virgines*, which were often adopted by founders of monastic institutions before the rules of Benedict came into general use. Baluze edited sixteen of his sermons, Paris, 1649; the rest, forty-six, is given in *Max. Bibl. Patr.*, VIII. His life is found in Mabillon: *Act. Sanct. O. S. B.*, I. pp. 659–677. See also Longueval: *Histoire de l'Église Gallicane*, II. p. 262; Oudin: *Diss. d. Vita et Scriptis S. Cæsarii Archiepiscopi.* HAGENBACH.

CÆSARIUS OF HEISTERBACH, b. in the latter part of the twelfth century; d. in the middle of the thirteenth; was educated in Cologne, and spent about thirty years in the Cistercian monastery of Heisterbach near Bonn, as a monk and as prior; but the date and the place of his death, like those of his birth, are unknown. His theological writings, sermons, homilies, etc., were edited by Coppenstein, Cologne, 1615, under the title of *Fasciculi Moralitatis*, and have interest as specimens of the rhetorical art of the time. But much greater importance must be ascribed to his historical writings: *Vita S. Engelberti*, printed at Cologne, 1633; *Catalogus Episcoporum Coloniensium*, published in the second volume of *Fontes Rerum German.*; and *Dialogus Magnus Visionum et Miraculorum*, first printed at Cologne, 1591, and recently edited critically by Jos. Strange, 1851. The last-mentioned work is a dialogue between Cæsarius and Apollonius, *de conversione, contortione, confessione*, etc., best elucidating the subjects by anecdotes, historical narratives, observations from actual life, and thereby furnishing much precious material for the characterization of the period. See ALEX. KAUFMANN: *Cäsarius von Heisterbach*, Cologne, 1850.

CA'IAPHAS (*oppressor*), the surname of the high priest who condemned Jesus Christ to death (Matt. xxvi. 57–68), in full, Joseph Caiaphas (Joseph. *Ant.* 18, 4, 3); the fourth high priest appointed by the Procurator Valerius Gratus, the predecessor of Pontius Pilate, within three or four years after the deposition of Ananus or Annas ben Seth. Caiaphas was high priest for eighteen years (A.D. 18–36), of which the last ten years were under Pilate. In religious bias he belonged to or favored the Sadducees (Acts v. 17). In

character he was hard, coarse, brutal, yet adroit and crafty (Matt. xxvi. 3, 4; John xi. 49, 50, xviii. 14). He was son-in-law of Annas (John xviii. 13). In Luke iii. 2 Annas and Caiaphas are spoken of as "high priests," and in Acts iv. 6 Annas is called "high priest." Very probably Annas was president of the Sanhedrin; and, as he had five sons high priests, he retained the office very largely in his own hands, and was to all intents and purposes the high priest himself. The expression Caiaphas was high priest "that same year" (John xi. 49) means "the memorable year of our Lord's sufferings," and not that the office was annual. He was deposed by Vitellius, and nothing more is known of him (Joseph. *Ant.* 18, 4, 3). FR. W. SCHULTZ.

CAIN AND THE CAINITES. The name of the first-born in the world is usually interpreted "a gotten one" (Gen. iv. 1); but it also resembles the Hebrew for "spear," "smith," "lamentation," "dirge," all of which words describe different turns in the Cainitic history. It is also interesting to observe that the two elements, the good and the bad, which were found *united* in Adam, seem to have been *divided* between his sons; Cain receiving the bad, and Abel the good. Again: the curse which God imposed upon the ground (Gen. iii. 17) was after his murder repeated upon Cain himself (iv. 12). That sacrifices and worship were found in that early time demonstrates their naturalness and reasonableness. The recognized privileges of primogeniture point to an ordered state. Cain's dread of being killed, his journey to the land of Nod, his marriage, and his establishment of a city, have, on the one hand, been laughed at as silly tales, and, on the other, been quoted as proofs of the existence of other races than the Adamic. The language may, however, mean no more than that the relater used the language of a later day to describe the very beginnings of history, i.e., Cain might well have dreaded meeting a son of his brother's. His wife was his sister: tradition calls her a twin-sister named Savé (Epiphanius, *Hær.* XXXIX. cap. VI. [vol. 2, Pt. 1, p. 529, ed. *Œhler*]), or his oldest sister, Azron or Azura (Malala, p. 2). The country to which he went received its name afterwards; and the "city" was a few of the rudest huts. The descendants of Cain were enterprising, industrious, and made far more rapid progress in civilization than the line of Seth. But if they were the first to use musical instruments, to work in iron, and to surround themselves with luxuries, they were true to their parentage in inventing or beginning sins. Lamech was the first to use offensive weapons. He was also the first bigamist, proving that woman had already been degraded in man's eyes, and polygamy was not far off. The poem Lamech composed on the occasion of his killing of some one is bloodthirsty and brutal in its tone, and seems to defy God, as Herder says: "What is God's power, compared to my sword?" The race of Cain was entirely destroyed in the Deluge. Too much has been made of the superficial similarity between the genealogy of Cain (iv. 16–24) and that of Seth (v.). The differences are greater than the agreements. But, even if they were less, the similarity would not prove that the lists were really the same. The *Jewish* legends of Cain are found in EISENMENGER: *Entdecktes Judenthum*, I. 462, 471, 832, 836; the *Arabic* in HOTTINGER, *Historia orientalia*, p. 25. See KURTZ and EWALD *in loco*. C. W. EDUARD NÄGELSBACH: *Der Gottmensch*, Nürnberg, 1853.

In Judg. xv. 57 there is mention of a city called Cain, which, however, is not to be connected with the Cainites, but with the Kenites, a Canaanitish tribe. FR. W. SCHULTZ.

CAIUS. Eusebius names six of this name (*H. E.*, 5, 12, 2; 16, 22; 7, 11, 22; 32, 1); but the only one of interest is Caius, a writer of the Church of Rome, who flourished between 180 and 235. Eusebius calls him "an ecclesiastical man," who was born about the time of Zephyrinus, Bishop of Rome, and twice speaks of his work against Proclus, the leader of the Phrygian sect, entitled *The Disputation*, 2, 25, 6, cf. 6, 20, 3; 3, 28, 1, and 31, 4. There is no proof that he was a clergyman. Eusebius is really the source of all the information we possess about Caius; that which is said by Jerome, Theodoret, and Photius, is mere repetition, with more or less blundering. Indeed, a Caius myth has grown up, and many modern scholars have sanctioned these mistakes. The *true* Caius was one of the prominent and learned defenders of the Catholic faith against Chiliasm and Montanism. The *fictitious* Caius was the author of the *Labyrinth*, or the tenth book of the *Philosophumena, or Refutation of all Heresies;* of the *Philosophumena;* of the *Little Labyrinth;* of *On the Substance of the Universe;* of the Muratorian canon. Further, he was a presbyter of Rome under Victor and Zephyrinus; consecrated by them "bishop of the nations (or Gentiles)," wrote a special treatise against Cerinthus, whom he held to be the author of the *Apocalypse* of John. See BUNSEN: *Hippolytus and his Times*, London, 1852, 2 vols.; WORDSWORTH: *St. Hippolytus and the Church of Rome*, 2d ed., London, 1880.

CAJETAN, Cardinal, b. at Gaeta, July 25, 1470; d. in Rome, Aug. 9, 1534. His true name was Jacob de Vio. The name Thomas he assumed in honor of Thomas Aquinas: that of Gaetano (Cajetan) was derived from his birthplace. In 1486 he entered the Dominican order, in 1508 he was chosen its general, and in 1517 he was made a cardinal. The most remarkable event in his life was the conference with Luther in Augsburg, 1518. He had come to Germany as legate *a latere*, on account of the war with the Turks; and during his stay there he received orders from Rome to summon Luther to his presence, and compel him to retract. In this he failed utterly; but the conference was not without a certain influence on himself.[1] He felt how far superior Luther was to himself and the theologians of the reigning school with respect to true knowledge of the Bible; and he immediately went to work to fill up this gap, undaunted of his lack of linguistic and historical qualifications. In his youth he had studied the schoolmen with great zeal, and he was generally considered the real head of the Thomistic school. He now became an exegete; and as such, though

[1 Cajetan bore witness to Luther's ability when he exclaimed, "Ego nolo amplius cum hac bestia colloqui: habet enim profundos oculos et mirabiles speculationes in capito suo." (I do not want to have any further parley with that beast; for he has sharp eyes and wonderful speculations in his head.)]

he never left the track of the tradition, he occupies a much freer position than his predecessors with respect to the Fathers; and the allegorical method he altogether abandoned. The progress he thus made met with great opposition within his own order from the Dominican Ambrosius Catharinus; and in the collected edition of his works, Lyons, 1639, many passages have undergone mitigating modifications. There is a separate collection of his writings against Luther, Lyons, 1530. See R. SIMON: *Histoire Critique du Nouveau Testament*, 1689; JÄGER: *Cajetans Kampf gegen die lutherische Lehrform* in *Zeitschrift f. d. hist. Theologie*, 1858, p. 430. C. WEIZSÄCKER.

CALAMON. See SYCAMINA.

CALAMY, Benjamin, b. in London, June 8, 1642; buried there, Jan. 7, 1686; fellow of Catharine Hall, Cambridge, 1668; minister of St. Mary's, Aldermanbury, London, 1677; king's chaplain and D.D., 1680; vicar of St. Lawrence Jewry, 1683; prebendary of St. Paul's, 1685. Unlike his father, he was a High Churchman, and very active in dissuading Dissenters. He published many sermons, which are still worth reading, "as well for the beauty of the language as for the excellent sentiments." His sermon on Luke xi. 41, *Of a Scrupulous Conscience*, preached in 1683, and published, made a great sensation. It was directed against the Dissenters, and called forth a reply from Thomas de Laune. Other sermons were popular. *Sermons preached upon Several Occasions*, 5th ed. (includes Dean Sherlock's funeral sermon), London, 1715.

CALAMY, Edmund, b. in London, February, 1600; d. there Oct. 29, 1666; educated at Pembroke Hall, Cambridge; became vicar of St. Mary's in Swaffham Prior, Cambridgeshire; thence removed to St. Edmund's Bury in Suffolk, where he remained ten years or more, until compelled to retire on account of the *Book of Sports*, thereby identifying himself with the Puritan party. He accepted from the Earl of Warwick the rectory of Rochford in Essex, where he remained, until in 1639 he was chosen pastor of Aldermanbury Church in London, where he labored until the Restoration. He composed with others "*An Answer to a Book entitled, An Humble Remonstrance in which the original of Liturgy and Episcopacy is discussed: and Queries proposed concerning both. The Parity of Bishops & Presbyters in Scripture demonstrated. The occasion of their Imparity in Antiquity discovered. The Disparity of the Ancient & our modern Bishops manifested. The Antiquity of Ruling Elders in the Church vindicated. The Prelatical church bounded.* Written by Smectymnus [e.g., S(tephen) M(arshall), E(dmund) C(alamy), T(homas) Y(oung), M(atthew) N(ewcommen), and W(illiam) S(purstow)]. This reply to Joseph Hall's *Humble Remonstrance* became the platform of the Presbyterians, as that became the platform of the Episcopal party, each side claiming *jure divino*. Several other tracts were issued in the controversy *pro* and *con*. Calamy was chosen a member of the Westminster Assembly of Divines, and took an active part in its proceedings, being moderate in doctrinal position, and inclined to a union with both Independents and Episcopalians in some comprehensive polity. He also became one of the most energetic members of the Provincial Assembly of London; took part in the composition of the *Vindication of the Presbyterian Government and Ministry*, 1649; was the author of the *Jus Divinum Ministerii Evangelici*, 1654, both adopted by that body. He was active in restoring Charles II. to the kingdom in 1659; was one of the divines sent to Holland to treat with him. At the Restoration in 1660 he was made one of the King's chaplain's, and offered a bishopric, which, however, he declined. With Baxter, Reynolds, and others, he gave his energies for a comprehension of Presbyterians and Episcopalians through a revision of the Liturgy, and a reduction of Episcopacy on Archbishop Ussher's model. He took part in drawing up the *Exceptions* against the Liturgy, and reply to the *Reasons* of the Episcopal clergy. He was a great preacher, frequently delivering sermons before Parliament and the Lord Mayors on public occasions; and his lectures were frequented by the best people of London. A number of these have been published. His most popular work is, *The Godly Man's Ark*, 3d ed., 1661, 18th ed., 1709. He was a practical man of affairs, rather than a scholar and writer. He was ejected for nonconformity in 1662, and imprisoned for a short time. But the king interposed, on account of great public indignation, and he was released. For further information, see the *Nonconformist's Memorial*, 2d ed., 1802, I. p. 76; Reid's *Memoirs of the Westminster Divines*, 1811, I. 165. C. A. BRIGGS.

CALAMY, Edmund, grandson of Edmund, b. in London, April 5, 1671; d. there June 3, 1732. On his return from the Utrecht University (1691), he studied divinity, joined the Nonconformists, was unanimously chosen assistant to Matthew Sylvester at Blackfriars, London, 1692, and, after several changes, pastor of a church in Westminster, London, 1703. He was the author of fourteen sermons on *The Inspiration of the Old and New Testaments*, London, 1710, and other collections; but his principal service is as an historian of Nonconformity. In 1696 he conducted Baxter's *History of His Life and Times* through the press; furnished it with an index and table of contents. In 1702 he published an abridgment of Baxter, but added a history of those ministers ejected for nonconformity down to 1691. Bishop Hoadley having criticised his *History*, he replied in *A Defense of Moderate Nonconformity*, London, 1703–05, 3 vols. In 1713 he published the second edition of his *Abridgment of Baxter's Life*, in which he carried the nonconformist history through the reigns of William III. and Anne; and in 1727 he closed his labors in this department of special study, bringing down the story still farther. Calamy was well qualified by his moderation and catholicity to be the fair-minded historian of nonconformity.

See *An historical account of my own life. With some reflections on the times I have lived in* (1671–1731). By EDMUND CALAMY, D.D. Now first printed. Edited by John Towill Rutt, London, 1829, 2 vols.

CALAS, Jean, a Protestant merchant of Toulouse, whose son, Marc-Antoine, hung himself in a fit of melancholy in the house of his father, Oct. 13, 1761. A rumor arose that the young Calas was going to embrace Romanism the very next day, that the father, from fanaticism, had killed the son, etc.; and the Roman-Catholic clergy did all in their power to rouse the passions of the populace. The old Calas was arrested, found guilty of the murder of his son, and exe

cuted on the wheel, March 9, 1672. The property of the family was confiscated, and the family itself fled to Geneva. But the case was now taken up by Voltaire, Elie de Beaumont, and Loiseau de Mauléons; and March 9, 1675, the Parliament of Paris completely reversed the verdict of the Parliament of Toulouse. The old Calas was declared innocent, the property of the family was restored, and the king gave the widow a present of thirty thousand francs; but neither the instigators of this hideous process, nor the judges, were punished. The acts in full are found in DE LA VILLE: *Continuation des Causes Célèbres*, Paris, 1770, tom. I. See also Voltaire's *Traité sur la Tolérance*, Paris, 1763.

CALATRAVA, THE KNIGHTS OF, a military order founded in the middle of the twelfth century, for the purpose of defending the city of Calatrava against the Moors, and confirmed in 1164 by Alexander III. The knights fought with great success in the beginning, and the order flourished; but in 1197 they lost Calatrava, and retired to Salvatiera. In 1487 the grand-mastership was annexed to the crown of Spain; and since 1808 the order has become simply an order of merit. Also the nuns of the order, instituted in 1219, have been secularized.

CALDERWOOD, David, the historian of the Scottish Church, b. 1575; d. at Jedburgh, Oct. 29, 1650. He took the degree of Master of Arts at Edinburgh, 1593; in 1604 became minister of Crailing, near Jedburgh, and distinguished himself by his opposition to King James's scheme of prelatizing the Church of Scotland. When in 1617 James visited Scotland, Calderwood presented him a remonstrance signed by the Presbyterian clergy, but refused to deliver up the roll of signatures to it; for which conduct, joined to other acts of insubordination, he was imprisoned, and only released, notwithstanding the interference of influential persons, upon condition that he would banish himself; and on Aug. 27, 1619, he sailed for Holland. So quiet and obscure was his life there, that at one time he was supposed to be dead; and one Patrick Scot fabricated a recantation, which was published under the title *Calderwood's Recantation, directed to Such in Scotland as refuse Conformity to the Ordinances of the Church*, London, 1622. He remained in Holland till the death of James in 1625, when he returned to Scotland; and in 1640 he was appointed minister of Pencaitland, in the County of Haddington, Scotland. He gradually came again into prominence. It is noteworthy that it was he who introduced in 1649 the practice, now common, of requiring a dissent from the General Assembly to be recorded. In 1648 the General Assembly urged him to complete his *History of the Kirk of Scotland*, and voted him a yearly pension of £800 (Scots), or £66 13*s.* 4*d.* (sterling); but he died ere the publication began, if, indeed, it was contemplated. The *History* remained in manuscript, and in three forms,—the original in the British Museum, a copy in the Library of the University of Glasgow, another in the Library of the Church of Scotland,—until 1842, when the Wodrow Society began its publication, finished 1849, Edinburgh, 8 vols. Calderwood prepared an abridgment of his own work, entitled *A true history of the Church of Scotland, from the beginning of the Reformation unto the end of the Reigne of King James VI.*, published 1678. The historical works are of great value as *materials* for history, collected with diligence and fidelity. In 1621 he published *The Altar of Damascus, or the Pattern of the English Hierarchy and Church obtruded upon the Church of Scotland*, in 1623 translated into Latin, *Altare Damascenum*, etc., and much enlarged, best ed, Leiden., 1708.

CALEB, the son of Jephunneh of the tribe of Judah (Num. xiii. 6), but called the Kenezite, or son of Kenez (Num. xxxii. 12; Josh. xiv. 6, 14). The reconciliation of these accounts is either to suppose that that division of the tribe of Judah which Caleb headed had so intermingled itself with the Kenezites, a tribe of Southern Palestine, that he could be reckoned a Kenezite, or that Caleb was the head of the Kenezites, who had been absorbed by Judah. He was sent to spy out the land, and with Joshua rendered a true report, and encouraged the people to make the attack. For this fidelity he was richly rewarded; for he was permitted to enter the Promised Land as a conqueror, and given possession of Hebron and its neighborhood; and, when the city was set apart for the Levites, he yet retained the land and villages about. In David's time mention is made of the "South of Caleb," a considerable district inhabited by his descendants, and of a place called *Caleb-Ephratha*, which must have been near Bethlehem (Ephratah) (1 Sam. xxx. 14; 1 Chron. ii. 24). These references show the increased importance of the family. RÜETSCHI.

CALENDAR, Hebrew. The Hebrew calendar dates from the creation. The year is semi-lunar, consists of twelve or thirteen lunar months, each of which has twenty-nine or thirty days. Thus the year has either three hundred and fifty-four or three hundred and eighty-four days. In either case it is sometimes made a day more or a day less in order that certain festivals may fall on proper days of the week for their due observance. The civil year begins in the autumn; the sacred, in the spring. The Jews had calendars wherein were recorded the festivals and saints' days; but none of those now extant are old. The oldest is *Megillath Taanith* ("the volume of affliction"), which contains the days of feasting and fasting hitherto, but not now, observed by the Jews. See YEAR.

Ecclesiastical, Origin of. The ecclesiastical calendar existed in very early times. Originally it was arranged not for one year, but every year, and was in reality nothing else than a Christian adaptation of the calendar in common use among Greeks and Romans. Numerous examples of the Roman Pagan calendar exist. Some had a merely local value, but others were adapted to a country. They contain astronomical data (the Greek calendars were particularly rich in these), the religious feasts, and civil festivities,—either bound up with religion, as many of the public games, or in memory of some historic event, as a victory. Very remarkable is it to find Christian influence exhibited in two calendars from the middle of the fourth and fifth centuries: indeed, they really mark the transfer from Paganism to Christianity so commonly made by the people. The *first*, from A.D. 321, published by Kollar (*Anal. Vindobon*, vol. I. p. 961 sqq.), contains the usual astronomical and astrological data, but omits the cus-

tomary Pagan sacrificial and temple feasts, apparently in deference to Christian feeling, although it does not mention any Christian feast. Another trace of Christian influence is in the setting of the Christian week side by side with the Pagan: thus the year beginning Jan. 1 is divided, on the one hand, in Pagan style, by the letters A–H, i.e., into divisions or weeks of eight days; while, on the other, the letters go from A–G, i.e., seven days, Christian style. The *second* dates from 448, published by the Bollandists (*Acta Sancta* Jan. T. VII. p. 176), is arranged quite evidently in the Pagan style, but yet gives the first recognition of Christian festivals, for it contains five festivals of Christ, and six of martyrs. The earliest known *pure Christian* calendar is of Gothic origin, from Thrace in the fourth century. It exists now as a fragment, merely thirty-eight days; but it contains mention of seven saints, — two from the New Testament, three from the Church Universal, and two from the Goths. See Krafft, *Kirchengeschichte der germanischen Völker*, Bd. I., Alth. 1, pp. 371, 385–387. There were lists of saints' days arranged chronologically, but not in a calendar. The earliest known are a Roman one from the middle of the fourth century, and a catalogue of the Carthage Church from the end of the fifth century. Each contains bishop and martyrs' days, mostly of local interest.

The Mediæval Calendar. — Since originally the martyrs were celebrated only where they suffered, each church had its own calendar; but in the middle ages the Roman calendar spread through the Western Church. Thus the separate churches materially increased their list of saints and martyrs. From the eighth century many such combined calendars were made, and they are found in great numbers. They are all designed to suit all times, are supplied with means to ascertain the movable feasts, especially Easter, of each year, and differ from those named above in that they contain not alone the letters A–G to mark the days of the week, but also the numerals I.–XIX. to mark the new moons, which, in each year of the lunar cycle, occur on that particular day of the month corresponding with that number. A monthly calendar thus arranged is called a perpetual (Julian) calendar, because one can find from it the day of the week of each date, and all the new moons through the year, as soon as the Dominical letter of the year is known. See F. Piper, *Kirchenrechnung*, Berlin, 1841, p. VI. Towards the close of the middle ages the calendar, which had hitherto been in Latin, makes its appearance in the vernacular of the different lands. An Anglo-Saxon one dates from the tenth century; one in French, from the thirteenth century; and quite a number of German calendars, from the fourteenth century. Manuscript calendars were frequently decorated, as with the signs of the Zodiac and pictures from church-history: e.g., famous for its ornamentation is the calendar in the prayer-book of Anna, wife of Louis XII., now in Paris. Particularly curious is a Russian calendar, dating from the second half of the seventeenth century, painted on wood in the form of a Greek cross, preserved in the Vatican Library, and known as the Capponi tables, after the Marchioness Capponi, who presented it. The four arms of the cross contain a complete monthly calendar; the table in the middle, the movable feasts from the fourth Sunday before Lent to the Sunday after Pentecost; and each day has its picture, with the name of the saint or the Sunday written in Slavonic underneath. See Assemanni, *Kalendaria ecclesiæ Slavicæ sive Græco-Moschæ*, Rome, 1755. The earliest *printed* calendars naturally followed in arrangement the written. They were carved in wood, and engraved on copper; e.g., Calendar of Johannes de Gamundia, published 1468. These were all perpetual calendars. The first calendar for particular years was published at Nürnberg, in German and Latin, Johannes Regiomontanus, 1475, and arranged for 1475, 1494, 1513; i.e., for the first years of three successive nineteen-year cycles, yet so that the calendar could by calculation be made useful from 1475 to 1531 inclusive.

The Gregorian Reform of the Calendar took place under Gregory XIII. in 1582; was occasioned by the long-felt unsatisfactory method of calculating the time of Easter, and was the outcome of several attempts at a change. The Julian Calendar, which was introduced by Julius Cæsar, had in course of time proved itself to be inaccurate; for it made the year $365\frac{1}{4}$ days, and intercalated a day every four years, whereas the year is in reality more than 11 minutes shorter; so that in 128 years one whole day is apparently lost. Moreover the vernal equinox was reckoned according to the XIX. year cycle of 235 months, i.e., $19 \times 365\frac{1}{4} = 6{,}939\frac{3}{4}$; but in reality the cycle is too short by more than a month (in 310 years a day's difference), and the full moon was put so much too late. So it came to pass, that, whereas in Julius Cæsar's day the vernal equinox corresponded with the 25th of March, in Gregory's day it had retrograded to the 11th. In obedience to the Council of Trent, by a bull of Feb. 24, 1582 [translated in Mr. Lewis A. Scott's pamphlet, *Act and Bull*, privately printed, Phila., 1880] Gregory made the Calendar of Aloysius Cilius in his *Compendium novæ rationis restituendi calendarium* obligatory upon the Church. Agreeably to the new plan ten days in the calendar were dropped (this restored the vernal equinox to March 21, the day on which it fell at the time of the Council of Nice in 325), and a new rule of intercalation adopted, which was, every year whose number is divisible by 4 is a leap-year, excepting the centesimal years, which are only leap-years when divisible by four after suppressing the two zeros. The length of the mean year thus fixed is 365 days, 5 hours, 42 minutes, 12 seconds, which exceeds the solar year by 25.95 seconds, — an error which amounts only to one day in 3,325 years. For an account of the Gregorian Calendar see Ideler, *Handb. d. Chronologie*, Bd. II. pp. 301–321. As was to be expected, the new calendar was received at once in all Roman-Catholic countries; but the Protestant states continued to use the Julian. Germany and Denmark, however, made the change in 1700, and England in 1752. The Russians use the Julian Calendar still.

One other reform remains to be effected: the calendar should be purged of its obscure saints and martyrs, and in their stead be put the truly great names of all branches of the Church Universal. As an attempt to rectify the existing state

of things, see the *Evangelische Kalender* of Dr. F. Piper, carried on for twenty years (1850–70) in connection with brief popular yet original biographies, and finally published, after a revision, under the title, *Die Zeugen der Warheit Lebensbilder zum evangelischen Kalender auf alle Tage des Jahres*, Leipzig (Tauchnitz), 1874–75, 4 vols. These volumes contain the revised calendar, and biographies of all persons mentioned. Rev. Dr. H. M. Maccracken published in 1879 a translation of parts of it, with important additions, under the title, *Lives of the Leaders of our Church Universal.* [The original volumes contain three hundred and ninety-nine biographies, contributed by one hundred and twenty-nine writers; the translation, one hundred and twenty-five; but thirty-three of the writers are Americans, and the work has been taken up by several denominational publication boards.] FERDINAND PIPER.

CALENDAR BRETHREN (*fratres Calendarii*), a society which arose apparently in Saxony, but spread quickly over Northern and Central Germany, and to Hungary and France. The name comes from their original custom of meetings on the Kalends, or first day of every month. They are first spoken of in 1220, as in the Monastery of Ottberg. In idea the fraternity was good,—partly beneficent and partly devotional. Particular attention was given to the care of their sick, and the burial of their dead members or families, likewise to masses for their souls. The membership was not limited to any class or sex. The president was called *dean:* under him there was a treasurer. It was not a monastic order, but was under the authorization and oversight of the diocesan bishop, and *not* of the Pope. The monthly meetings were closed by a meal, paid for out of the society's funds. As the society increased in wealth through bequests, it degenerated: the monthly meeting became an occasion for carousal and vice. The reformatory zeal of the sixteenth century swept the society almost entirely away. The Caland of Brunswick is the only one now existing. See J. FELLER: *Diss. de fratrib. Kalend.*, Francof, 1692; BLUMBERG: *Ueber d. Calandsbrüder*, Chemnitz, 1721; LEDEBUR, in vol. iv. of the *Märkische Forschungen*, Berlin, 1850. H. MERZ.

CALF (the golden), CALF-WORSHIP. The first mention of calf-worship (or, more correctly, bull-worship, since not only does the word employed mean a bull as well as a calf; but among the other Shemitic peoples, and also among the Egyptians, not a calf, but a bull, was worshipped as an idol) is Exod. xxxii.; cf. Deut. ix. 16, the episode in the wilderness. The next mention of the worship is 1 Kings xii. 28–33; cf. 2 Kings x. 29, xvii. 16; Hos. viii. 5 ff., x. 5, xiii. 2; 2 Chr. xi. 15. But, when Aaron set up the steer-image, he revived an old Semitic religious rite. That he did not borrow it from the Egyptians, plausible and near-at-hand as the theory is, is proven by the fact that that people did not worship *images* of animals, but the living animals. Apis, represented, it is true, by a small bull-image in their processions, was a black bullock, sacredly guarded from injury; for in him the god Osiris was believed to be incarnated (Wilkinson's *Manners and Customs of the Ancient Egyptians*, new ed., London, 1878, vol. III. pp. 86–95, 306 ff.). It is true that Jeroboam set up the golden bulls at Bethel and Dan; but his long residence in Egypt is at most only presumptive evidence that he borrowed the idea thence; and it is very improbable that he would seek to strengthen his uncertain authority by introducing a foreign cultus, whereas he would really strengthen himself by substituting for the rigorous Jehovah-worship the laxer bull-worship, if it was indigenous. That such worship was indigenous is, of course, not easy to prove directly; but we know that the great and mighty of the earth are often represented in the Hebrew Scriptures under the figure of a bull; and especially is the horn of the bull the symbol of power,—a symbol even used of the divine power and of the outgoing salvation. The twelve oxen which supported Solomon's sea of brass may have been Phœnician in suggestion, and so the various animals in Ezekiel's visions may have been Babylonian. If the trace of the old Hebrew bull-worship is faint, the proof of its existence among the neighboring nations is abundant. In the Babylonian-Assyrian religion, and in the Syro-Phœnician, the bull represented the masculine divinity, as was natural to a people who were graziers. The old Aryan explained the heavenly phenomena by comparisons drawn from the life of their herds. In the Zendavesta we find mention of the first bull. The bull represents power and strength; to the Shemite the destroying, at the same time the reproductive, omnipotence of the sun, which was worshipped in all the different forms of Baal (see BAAL). It may be that the gold of the Hebrew bull-idols represents the glitter of the sun's rays. We possess pictures of the Syrian Baal of Doliche, which was transported to Rome, representing him standing upon a bull (see Fel. Hettner, *De Iove Dolicheno dissertatio philologica*, Bonn, 1877). The Jupiter of Hieropolis in Syria was pictured sitting upon a bull. The classical tale of the seduction of Europa is a form of the Baal myth, in which the god, in the shape of a bull, journeys with Astarte to Crete. The sacredness of cattle among the Philistines is demonstrated by the story of the sending home the ark (1 Sam. vi.). [It is not probable that Aaron's golden bull was solid; rather it was a rude wooden image covered with gold. Thus it could be burnt, and the gold be powdered.] When Jeroboam set up his bulls, and ordained his non-levitical priesthood, he did not pretend to do more than return to the Jehovah-worship of the past. That he did thus return is proved by his success. When Jehu destroyed the Baal-worship, he did not touch the bulls,—a clear proof of the distinction to be made between the two worships (2 Kings x. 29). The one was foreign and debasing: the other was domestic and orderly. Hosea is the only one of the prophets who alludes to the bull-worship; and to him the worship of an image is the same as the worship of an idol.

LIT.—SELDEN: *De dîs Syris* (Eng. trans. by W. A. Hauser, *The Fabulous Gods denounced in the Bible*, Philadelphia, 1880, chap. iv.); GRAMBERG: *Kritische Geschichte der Religionsideen des alten Testaments*, Berlin, 1829, 30, 2 parts; VATKE: *Biblische Theologie*, Berlin, 1835; MOVERS: *Die Phönizier*, 1841; DE WETTE: *Hebräish-jüdische Archäologie*, 4th ed. by Raebiger, Leipzig, 1864; EWALD: *Geschichte des Volkes Israel*, vol. III., Göttingen, 1866, 3d ed. (Eng. trans., London, 5

vols.); KUENEN: *Godsdienst van Israel*, Haarlem, 1869 (Eng. trans., *The Religion of Israel*, London, 1874, 3 vols.); KEIL: *Biblische Archäologie*, 2d ed., Frankfurt-am-Main, 1875; AUG. KÖHLER: *Lehrbuch der biblischen Geschichte des Alten Testaments*, Erlangen, 1875; DUHM: *Die Theologie der Propheten*, 1875; PAUL SCHOLTZ: *Götzendienst u. Zauberwesen bei den alten Hebräern*, Regensburg, 1877. WOLF BAUDISSIN.

CALHOUN, Simeon Howard, American missionary, b. in Boston, Aug. 15, 1804; d. at Buffalo, Dec. 14, 1876. He was graduated at Williams College in 1829; studied law; was converted, and came back to his *Alma Mater* as tutor. In 1837 he went to the Levant as agent of the American Bible Society, but in 1844 became a missionary under the American Board, subsequently under the Presbyterian Board. His field of operation was the seminary at Abeih on the slopes of Lebanon. He returned home in 1874. Mr. Calhoun was a most devoted missionary; and the epithet he bore, the "Cedar of Lebanon," proves how he was regarded. He was rarely gifted, yet content to spend his life in comparative obscurity. He published, in Arabic, *Scripture Helps*, Beirut, 2d ed., 1869, pp. 648.

CALIXTINES, The, one of the two great factions into which the Hussites divided in 1420, derived their name from *calix* ("the chalice"), because the cup, as an essential element of the Sacrament of the Lord's Supper, was the point to which they held unswervingly fast, while in other respects they showed themselves much more tractable than the Taborites. See BOHEMIA and HUSSITES.

CALIXTUS I., Bishop of Rome under Heliogabalus and Alexander Severus. The history of this bishop has assumed a new and quite different aspect since the discovery of the work of Hippolytus, *Refutation of all Heresies*. Previously nothing certain was known of him. The magnificent church *Santa Maria Trastevere* was ascribed to him; but the custom of dedicating churches to special saints is of much later date. The celebrated Cemetery of the Martyrs bears his name; but it was always considered doubtful whether he really built it. Two decretals of his, regulating, among other things also, the four great annual fasts, the Quatember fasts, are spurious. His martyrium is very improbable. The acts are fabulous from beginning to end; though they must be old, since extracts from them occur in the martyrologium of Bede. Such is the Calixtus of tradition, and such the trustworthiness of the tradition.

Quite otherwise the report of Hippolytus (IX., 11), though it must not be forgotten that Hippolytus was a violent adversary of Calixtus. According to this report, there lived in Rome during the reign of Commodus (180–192) a Christian of the name Kallistus, who was the slave of a Christian official called Karpophorus. From his master he obtained a considerable sum of money, and established a banking-business in the fish-market. Much money was intrusted to him also by widows; but he conducted the business ill, and lost all. Afraid of being called to account by his master, he sought refuge in flight, and was just about to set sail for some foreign port, when Karpophorus appeared in the harbor. He jumped into the water, but was caught, delivered over to the master, and shut up in the treadmill. Released after some time, he had a scuffle with the Jews in Rome, on account of which he was publicly whipped, and sent to work in the mines of Sardinia. By the influence of Marcia, the concubine of Commodus, he regained liberty; and, after his return to Rome, he ingratiated himself so well with Pope Zephyrinus that he was made director of the great cemetery which afterwards came to bear his name. But here an insoluble enigma presents itself; for how could such a man be ordained priest? and how could he be placed on the episcopal chair of Rome? The fact that he could be throws a very peculiar light on the moral state of the Roman Church at that period. The conflict with Hippolytus began already in the lifetime of Zephyrinus. Hippolytus accused Kallistus of patripassianism, and Kallistus accused Hippolytus of ditheism. But the controversy between them was not merely doctrinal. Hippolytus had adopted the maxim which the Novatians afterwards vindicated in all its rigor, — that those who had committed a deadly sin could never again be admitted into the church. Kallistus defended the milder practice of the Roman Church. He even taught that a bishop should not be deposed on account of a deadly sin. There were good reasons for his mildness. See DÖLLINGER: *Hippolytus and Kallistus*, Regensburg, 1853. [Eng. trans., Edinburgh, 1876. CHR. WORDSWORTH: *St. Hippolytus and the Church of Rome*, 2d ed., London, 1880. Dr. Döllinger defends the character of Kallistus against the charges of Hippolytus. On the other hand, Bishop Wordsworth accepts them, and explains (p. 140) the severity of the language and the freedom of the handling, on the ground that Hippolytus did not recognize Kallistus as a legitimate bishop of the church, because he was an abetter of heresy. The dates for the bishopric of Kallistus are 218–223. His heresy consisted in his view that the Son was merely the manifestation of the Father in human form; the Father animating the Son as the spirit animates the body, and suffering with him on the cross.

[Besides heresy in doctrine, Kallistus is accused of greatly relaxing the terms of re-admittance into the church; of allowing married men to be ordained, and ordained men to marry; of bringing the marriage-laws of the Church into conflict with those of the State; and, finally, of allowing repetition of baptism, probably as a substitute of the severe penance required of grievous sinners.

[The largest of the Roman catacombs is the Cemetery of St. Calixtus; and De Rossi says it was the first common cemetery, given to the Pope by some noble family for the use of the whole Christian community. Thirteen out of the next eighteen popes after Zephyrinus are said to have been buried there.] HERZOG.

CALIXTUS is the name of two other popes. — **Calixtus II.** (Feb. 2, 1119–Dec. 13, 1124) descended from the royal house of Burgundy, and was received with applause by the whole of Christendom when elected Pope by the cardinals assembled at Clugny, because several of his immediate predecessors were men who had risen to the papacy from the monastic state, and by their narrow stubbornness made the long strife with the

German emperors concerning the investiture a tedious, dangerous, and inextricable entanglement. Even Henry V. declared himself hopeful of a reconciliation. Nevertheless, at the Council of Rheims all negotiations failed; and Henry, together with Pope Burdinus (Gregory VIII.), was once more excommunicated (Oct. 30, 1119). By the aid of Duke William of Calabria, Calixtus succeeded in 1121 in seizing Burdinus, and shut him up in the Monastery of Cava, near Salerno, to do penance. This victory made the Emperor a little meeker, and at the same time there arose among the German princes a party which decidedly wished to put an end to the strife. At the Diet of Worms an agreement was at last arrived at (Sept. 8, 1122); and Sept. 23 the famous Concordat of Worms was solemnly read to the multitudes assembled in the plains outside of Worms. The principal point of the agreement was, that the bishops and abbots of the German Empire should receive the *regalia*, as temporal feudatories of the realm, from the Emperor, but the ring and staff, as spiritual servants of the Church, from the Pope. The letters of Calixtus are given by Jaffé, *Regesta Pontif. Rom.;* the sources of his life, by Watterich, *Pontif. Roman. Vitæ*, Tom. II. — **Calixtus III.** (April 8, 1455–Aug. 6, 1458) was a Spaniard by birth, and Bishop of Valencia. His true name was Alonso de Borja, Italian Borgia. He was seventy-seven years old, weak, good-natured, and incapable of energy, except for the elevation of his own nephews, and for a grand crusade against the Turks. In the latter undertaking he failed utterly, though the mendicant orders as alms-gatherers, and a swarm of crusade-preachers with loads of indulgences, sent immense sums of money into the papal treasury. But the fleet he equipped did nothing; and the tithe which he proposed to levy on the clergy caused rebellious murmurs, both in France and Germany. He succeeded better in providing for his nephews; for, though they all found it advisable to leave Rome as soon as he died, they were able to return after a short time. See PLATINA, *Vita Calixti III.*, Venice, 1479. G. VOIGT.

CALIXTUS, Georg, b. at Medelby, a village of Sleswick, Dec. 14, 1586; d. at Helmstädt, March 19, 1656; was educated in the school of Flensburg; studied philology, philosophy, and theology at the University of Helmstädt, 1603–09; travelled in Holland, England, and France, 1609–13, and was in 1614 appointed professor of theology at Helmstädt. He was in the seventeenth century the most prominent and most influential representative of the school of Melanchthon. With a large-hearted conception of that which is true in all Christian denominations, he labored to prepare the way for a general reconciliation of Christendom by the extinction of all minor, more or less individual differences. But his labor fell in the period of the Thirty-Years' War; and its result was an isolated position, attacked from all sides. The orthodox Lutherans very early suspected him of lukewarmness or looseness. His *De Immortalitate Animæ et Resurrectione Mortuorum*, 1616, was suppressed by the censor, because his exegetical explanations deviated from Luther's translation; and his *Epitome Theologiæ*, 1619, was ransacked like a plague-stricken vessel. While his *Theologia Moralis* (1634) and *De Arte Nova Nihusii* were considered by the Roman-Catholic theologians as the heaviest blows aimed against their system for a long time, among the orthodox Lutherans they occasioned an open accusation of crypto-papismus (1640). The situation became still more involved and precarious after the conference at Thorn (1645). Calixtus hoped to bring about a reconciliation between the Lutherans and the Reformed, but succeeded only in being vehemently attacked as a crypto-Calvinist. He never gave up, however, to work for the great idea of his life, all the while defending himself as best he could. *Desiderium et Studium Concordiæ Ecclesiasticæ* and *Wiederlegung der Verleumdungen* are among his last works. Of his writings, many of which were several times reprinted, there is no collected edition; but a complete list is given in Moeller's *Cimbria Literata* III. pp. 121–210, together with a description of his life. See E. L. TH. HENKE: *Calixtus' Briefwechsel*, Halle, 1833, with two continuations, Jena, 1835, and Marburg, 1840; *Georg Callixtus und seine Zeit*, by the same author, Halle, 1853; H. SCHMID: *Geschichte der synkretistischen Streitigkeiten, in der Zeit des Georg. Calixtus*, Erlangen, 1846; W. GASS: *Calixt. und der Synkretismus*, Breslau, 1846. E. L. TH. HENKE.

CALLENBERG, Johann Heinrich, b. at Gotha, Jan. 12, 1694; d. at Halle, July 16, 1760; studied theology and Oriental languages at Halle, and became professor there, first in philosophy, 1727, then in theology, 1739. He founded in 1728 the so-called Jewish Institution, — a school for the education of missionaries among the Jews and Mohammedans; printed the New Testament, Luther's Catechism, etc., in Arabic; gave an introduction to, and dictionary of the corrupt Hebrew which the German Jews speak among themselves; and published *Berichte von einem Versuch das jüdische Volk zur Erkentniss des Christlichen auszuleiten*, 3 vols., 1728–36, and *De Conversione Mohammedanorum*, 1733.

CALMET, Augustine, b. at Mesnil-la-Horgue, in the diocese of Toul, Feb. 26, 1672; d. at Senones, Oct. 25, 1757; was a Benedictine monk of the Congregation of St. Vannes, and became Abbot of St. Leopold at Nancy, 1718, and of Senones, 1728. He was a very prolific writer. The most remarkable of his works are: *Dictionnaire de la Bible*, Paris, 1722, with a supplement, 1728, 4 vols. fol., often reprinted with additions or abridgments; e.g., *Calmet's Dictionary of the Holy Bible, as published by the Late Mr. Charles Taylor, revised, with Large Additions, by Edward Robinson*, Boston, 1852; *Commentaire littéral et critique de la Bible*, Paris, 1707 sqq., 23 vols., trans. and ed. Taylor, London, 1847, 5 vols.; *Histoire ecclésiastique et civile de Lorraine*, Nancy, 1728, 4 vols., etc. See FANGÉ: *Vie de Calmet*, 1763, containing a complete list of his works.

CALLING is in theological as in popular religious speech the first phenomenon in conversion. (The word is not so used in the Old Testament, and in the New chiefly by Paul.) It comes from God as the carrying-out of a purpose of salvation formed from all eternity (Rom. viii. 28, 29). God knows his own (Cor. viii. 3; Gal. iv. 9). Yet it is evident that the calling is wider than the salvation: "Many are called, but few chosen" (Matt. xx. 16). The fact is, that the

desire of God's heart, as testified to by his Word (1 Tim. ii. 4; 2 Pet. iii. 9; cf. Ezek. xxxiii. 11), is the salvation of all; but against this wish men set themselves, so that the fault is not God's, but man's (Matt. xxiii. 37; Acts xiii. 46). There is therefore in salvation a co-operation of man with God. The calling comes through the usual means of grace, particularly the Word as proclaimed by the preacher (Rom. x. 14). Paul's fruitful ministry was not exceptional. God has in every age as abundantly blessed his messengers. The assertion that the call is general means simply that the call is given to all who hear the gospel preached, and, if obeyed, leads to their salvation; for God's love takes in the world (John iii. 18), and he has put upon his Church the duty of proclaiming to all this boundless love, and promised his presence in the work (Matt. xxviii. 19, 20). [Calvinistic theologians distinguish between the external and the internal call. The former is addressed to all, elect and non-elect alike; the latter, only to the elect, and is an effectual calling. It is thus defined in the Westminster *Shorter Catechism*, q. 31: "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel."] D. v. BURGER.

CALOGERI (*good old men*). See ATHOS.

CALOVIUS, Abraham, b. at Mohrungen, East Prussia, 1612; d. at Wittenberg, Feb. 25, 1686; studied theology at Königsberg; was rector of the gymnasium of Dantzig 1643–50, and became in the latter year professor of theology at Wittenberg. His *Systema Locorum Theologicorum*, 12 vols., 1655–77, is the most compact and comprehensive representation of Lutheran dogmatics, — the true exemplar of what has been called Lutheran scholasticism. His essential character, however, was not dogmatical, but polemical. Even his chief exegetical work, *Biblia Illustrata*, 4 vols., roots in a polemical interest. It is a refutation of the Commentaries of Grotius. And the conspicuous position which he occupied in the theological world of the seventeenth century he owed to his violent polemics against Calixtus, and that reconciliating tendency which was represented by the University of Helmstädt, and which generally went under the name of syncretism. His principal writings in this line are: *Prolegomena Institutionum Theologicarum*, 1649; *Digressio de Nova Theologia Helmstadio-Regiomontanorum Syncretistarum*, 1651; *Harmonia Calixtino-hæretica*, 1655, etc. At last, however, he overreached himself. His *Historia Syncretistica*, 1682, was suppressed. He was six times married. See J. F. ERDMANN, *Lebensbeschreibungen der Wittenb. Professoren*, 1804; THOLUCK: *Der Geist der lutherischen Theologen Wittenbergs*, Hamburg u. Gotha, 1852. THOLUCK.

CALOYERS, the name given to monks in the Greek Church.

CALVARISTS, or **PRIESTS OF CALVARY,** a monastic association founded at Bethoram in the diocese of Auch, France, in 1633, by Hubert Charpentier, for the purpose of bringing back Bearn into the Roman Church. On the instance of Louis XIII. the association established a house near Paris on the Mont Valerien, which after that time was called *Colline de Calvaire*. There were also Benedictine nuns of the *Colline de Calvaire*.

CALVARY. See HOLY SEPULCHRE.

CALVIN (Latinized form of *Cauvin* or *Caulvin*), **John,**[1] b. at Noyon in Picardy, some seventy miles north-east of Paris, July 10, 1509; d. at Geneva, May 27, 1564.

1. *His Life.* — His father, Gerard Cauvin, was apostolic notary, fiscal attorney of the county, and secretary to the Bishop of Noyon. His mother, Jeanne Lefranc of Cambray, was noted for her personal beauty, as also for great religious fervor and strictness. His father was poor; but his influence secured his son the best educational advantages at home, and when only twelve years old the chaplaincy of the Chapel de la Gesine: so Calvin received the tonsure, although he was never ordained. In 1523 he was sent to Paris to prepare for the priesthood. He was then noted for his extraordinary ability, and also for a sternness of character which gave him his sobriquet, the Accusative Case. His support while a student was derived from church-preferments. He held successively his chaplaincy, and then the curacy of Marteville (1527) and of Pont l'Evêque (1529). In 1527, on the advice of his father, he turned his attention to law, and attended lectures at the universities of Orléans, and, the next year, Bourges. His career was brilliant. At Orléans he frequently lectured to the class in the absence of the professor, and received the complimentary degree of Doctor of Law (which, however, he never used). In Bourges he was a favorite pupil of Andreas Alciati, then the most distinguished law-professor in Europe, and studied Greek, and Protestantism as well, under Melchior Wolmar (see BEZA), although he probably was already inclined to the new faith. On May 26, 1531, his father died; and that summer he returned to Paris and to theology. In April, 1532, he published, with a commentary, Seneca's *De Clementia* (On Mercy). He had assumed the cost of publication, and apparently was pecuniarily embarrassed by it; for he sold at this time his slender patrimony. But, if poor in purse, he was rich in honors. God had, however, better things in store for him, and was pleased by a "sudden conversion" to subdue him, making him willing, as he says, "to know the truth." The change was radical and permanent, like Paul's. This was in the latter part of 1532. But he did not break at once with his studies, although he made the Bible more of a text-book than ever.

The Reformation was making headway in France under Francis I.; and Calvin preached frequently in the meetings of the Evangelical party, commonly closing with the words: "If God be for us, who can be against us?" His friend Nicholas Cop, a learned physician of Basel, was elected rector of the University of Paris; and at his request Calvin prepared for him an inaugural address on Christian philosophy (see Calvin's *Opera* in the *Corpus Reformatorum*, vol. X.), which Cop delivered on All-Saints' Day in 1533 in the Church of the Maturins, before a large assembly. Calvin had made the address a plea for the reform

[1] This article is based upon Dr. Herzog's, with additions from different sources, especially from Schaff's *Creeds*, vol. i.

of the Church on the basis of the pure gospel. The consequence of this bold act was the compulsory flight of Calvin to the south of France. The next two years were spent in wandering as a fugitive under assumed names, all the while sowing the seed of the kingdom. For some time he was at Angoulême with his learned friend the young canon Louis du Tillet, who subsequently joined the Protestants, using his excellent library, and preparing his *Institutes*. Then he was at the court of Margaret of Navarre, the sister of Francis I.; at Noyon (May, 1534), where he parted with his ecclesiastical benefices; at Poitiers, where he celebrated with a few friends, for the first time, the Lord's Supper, according to the evangelical rite, in a cave near the town, called to this day "Calvin's Cave;" at Orléans, where he published (1534) his first theological work, *Psychopannychia*, confuting from the Scriptures the Anabaptist doctrine of the sleep of souls between death and resurrection; and finally again in Paris (the close of 1534), where he met for the first time Michael Servetus, and challenged him to a debate on the Trinity. The outbreak of persecution compelled his flight to Strassburg. Thence he went to Basel, and there published in Latin (1536), when he was twenty-seven years old, his immortal *Institutes*. (The French edition was made subsequently, and is a translation.) The dedication to Francis I. is a model of manly eloquence. He revisited Noyon, won a brother and sister to the Reformed faith, and then returned to Switzerland, with the intention of settling down to a studious life at Basel or Strassburg.

On Aug. 5, 1536, he arrived in Geneva, being compelled by the wars to go round that way, and intended to leave the next day; but William Farel threatened him with the curse of God if he preferred his studies to the work of the Lord. "These words," says Calvin, in the preface of his Commentary on the Psalms, "terrified and shook me as if God from on high had stretched out his hand to stop me; so that I renounced the journey I had undertaken." The timid scholar was forced to become a preacher at a stormy time. He and Farel labored to introduce reforms into Geneva, and by the severity of their discipline won the ill will of the leaders; and on Easter Monday (April 23), 1538, they were deposed, and expelled from the city, by the Council of the Two Hundred. Banishment meant freedom; and for three years (1538–41) he quietly pursued his studies in Strassburg, and at the same time ministered to the French Church there. In September, 1540, he married Idelette de Bures, or Van Buren, the widow of Johannes Storder, an Anabaptist whom he had converted. By her he had three children, all of whom died in infancy. Calvin's married life was otherwise very happy, but lasted only nine years. During his stay in Strassburg he made the acquaintance of Melanchthon; and the "theologian," as the Germans called Calvin, and the "preceptor of Germany," were quickly firm friends.

Meanwhile Geneva was by no means forgotten. When Cardinal Sadolet tried to win it to Rome, Calvin came boldly to its defence; and often did he give his former flock his timely counsel. At length magistrates and people united in urgently and repeatedly recalling him, as the only one who could stop the disorders that had arisen; and very reluctantly he came. On Sept. 13, 1541, he made his entrance. The council gave him a house with a garden to live in, and, for salary, five hundred florins, twelve measures of wheat, and two tubs of wine. From that time on, Geneva was his home and his parish, his centre of activity, but by no means circumference of influence. Under his iron rule the city assumed a new aspect. Immorality of every sort was sternly suppressed. It was well for the success of this system that Geneva was a refuge for the persecuted in every land. Hollanders, English, Italians, Spaniards, and more particularly Frenchmen, settled in the town, and readily lent their aid in maintaining Calvin's peculiar methods. But not refugees alone came: his lectures and those of Beza attracted many thousands of students, and thus spread their fame far and wide. But incessant study, a vast correspondence, "the care of all the churches," his sedentary life, — these conspired to make him the victim of disease, and at fifty-five years of age he breathed his last. He had lived abstemiously, been most generous in his gifts, and left behind him in money only about a hundred and seventy dollars, but an incalculable fortune in fame and consecrated influence; and from him Geneva inherited faith, education, government, brave citizens, and pride in an honored name.

2. *His Fundamental Ideas.* — He based his system upon the Apostles' Creed, and followed its lines. Ethics and theology were handled in the closest connection. Calvin's reformation in theology was pre-eminently a practical affair. Even the doctrine of predestination was developed, not as a speculation, but as a matter of practical concern. By the extraordinary emphasis put upon it, the Genevans were taught to consider it almost the corner-stone of the Christian faith. In opposition to the lax views of sin and grace which the Roman Church inculcated, he revived the Augustinian doctrine in order by it to conquer Rome. In so doing he was one with Zwingli, Œcolampadius, Luther, and Melanchthon. But in his supra-lapsarian views he stood alone among the Reformers. His views of ecclesiastical authority and discipline are also important. He allowed to the Church a greater authority than any other Reformer. Here, again, the influence of Augustine is seen. He says, "The Church is our mother" (*Institutes*, Bk. IV. chap. i. 1). Outside of the Church there is no salvation. Her ministry is divinely constituted, and to it believers are bound to pay deference. Her authority is absolute in matters of doctrine; but, when civil cases arise, she hands the offenders over to the State for punishment. State and Church have therefore separate and exclusive jurisdiction; yet they exist side by side, and co-operate. They mutually support each other. — The ideal government embraced a democracy, an aristocracy, and a king or autocrat. He taught obedience to the powers that be. In this scheme he had in mind the Israelites. He aimed at a theocracy. Calvin bowed before the majesty of the righteous Judge. His fear of God led him to unquestioning submission. In a sense it was his very breath; and so in his system justice is more prominent than love. God as the ruler, rather than as the

lover, of all in Christ, was the object of his reverence.

3. *His Reforms.* — In accordance with his principles was his work. During his first residence in Geneva he showed his determination to separate Church and State; and therefore he and his fellow-preachers protested against the interference of the State in the matter of the use of fonts, of unleavened bread in the Lord's Supper, and in the celebration of the church-festivals, as these were properly within the ecclesiastical province. When, also, he refused the Eucharist unto the city, because of its immorality, he asserted for the Church freedom from the civil authority. This determined stand cost him temporarily his position; but, when he resumed his work in Geneva, he and the citizens knew that his power was henceforth absolute. The reforms he instituted are famous, and often condemned as infamous. They are, however, not only defensible, but commendable, if judged by the standard of that age. We cannot withhold our admiration of the moral courage, the self-forgetfulness, the stern morality, and the uncompromising zeal, with which Calvin addressed himself unto the apparently hopeless task of curbing the passions of the loose populace, and gaining the cordial co-operation of the upper classes. He succeeded. Geneva came to be regarded as a normal school of religious life. Religion was the life of the greater part of the inhabitants. With a correct insight into the necessities of the case, Calvin declared immediately after his victorious entry that he could not take up work without a re-organization of the Church, viz., by the formation of a church-court, which should have full authority to maintain discipline. On Nov. 20, 1541, at a popular meeting, the scheme he drew up was ratified. This provided for a *consistory*, composed of six city ministers and twelve elders, — one of the latter to be a syndic and their president, — which met every Thursday, and put under church-discipline, without respect of persons, every species of evil-doers. The rigor and vigor of this administration quickly awakened natural indignation, in part even among those who on the whole favored Calvin. His life was at times in danger. Some showed their terrified contempt for him by naming their dogs after him. In a city like Geneva, full of refugees of every description, there were many who looked upon all restraint as oppression; others who objected to Calvin's measures as going too far, or criticised its methods. In order still further to increase the authority of the church-court, Calvin secured (1555) an important modification of the city government, whereby the *conseil général* (the General Council), the highest law-making body, was only called twice a year, — in February to elect syndics, and in November to fill some minor offices, and fix the price of wine. But nothing might be discussed in this meeting which had not been previously determined upon in the Council of Two Hundred; nor in the latter which the Council of Sixty did not approve of; nor could this council take up any thing not previously agreed to in the highest council, which thus practically governed the State. The General Council became in this way a superfluity, without the power of initiative. It had, however, accomplished its mission, — accepted the Reformation.

Most prominent among the means Calvin used to reform the city was preaching. Every other week he preached every day in plain, direct, convincing fashion, without eloquence, but still irresistibly; and the life the preacher led constituted his strongest claim upon their attention. Our reports of his sermons are probably from notes made by his hearers; which was the easier done, because, being asthmatic, he spoke very slowly. Every Friday the so-called "Congregation" was held, in which questions were answered, and debates even carried on. Minors were carefully instructed in a catechism originally prepared by Calvin in Latin, 1545. In 1536 he had issued a French, and in 1538 a Latin, catechism, which was a mere abridgment or syllabus of his *Institutes*, and was not in the form of question and answer; but the catechism of 1545 was in the usual form.

Calvin has the credit of first introducing congregational singing into the worship of the Reformed Church in Geneva. The first songs were some of his own metrical renderings of the Psalms.

4. *His Opponents.* — Like Zwingli and Luther, Calvin had his difficulties with the Anabaptists, towards whom he adopted the same tactics. He met them in public debate March 18, 1537, and so effectually disposed of their arguments, that he was not troubled again.

But he had personal controversies — (1) first with Peter Caroli, a French refugee and pastor in Lausanne, a religious chameleon, whose latest hue was that of a stickler for orthodoxy. Calvin was very indifferent to the terminology of theology, so long as the truth was expressed. In discussing the nature of the Godhead during his first residence in Geneva, he avoided using the words "Trinity" and "Person," although he had no particular objection to them; and so they did not occur in the Confession of Faith which he drew up, and to which the citizens of Geneva were compelled to assent; nor did the Geneva Church subscribe formally to the Athanasian Creed. Caroli accused Calvin and his fellow-divines of Arianism and Sabellianism; and so plausible was the charge, that Calvin was greatly troubled. However, in the synod of 1537, held in Bern, the Genevan divines fully cleared themselves, and Caroli was deposed and banished. (2) Berthelier, the son of a martyr for freedom. Berthelier was forbidden the communion (1553) by the consistory. The council absolved the bann. Calvin from the pulpit, two days before the September Communion (one of the four yearly occasions), declared that he would die sooner than give the Lord's holy things to one under condemnation for despising God. Perrin, who was then syndic for the second time, ordered Berthelier to stay away from communion, and so ended a dispute from which the enemies of Calvin had hoped a great deal. (3) Bolsec (see title), whose presumption in denying predestination, and abusing the ministers at a *congregation*, drew upon him, not only Calvin's indignant reply at the time, but also imprisonment and banishment (1551). (4) But by far the most famous of all Calvin's opponents was Servetus (see title for fuller discussion), who seems to have been a rather flippant person. It is said he desired Calvin's banish-

ment in order that he might be installed in his place. To this end he accused Calvin of perfidious, tyrannical, and unchristian conduct. It is no wonder, therefore, that Calvin treated him harshly. It is idle to shield Calvin from the charge of bringing about Servetus' death, although it is true that the mode adopted (burning) did not meet with his approval; but at the same time it is easy to excuse him on the ground of the persecuting spirit of his age. Strange as it may seem, the Protestants who had felt the persecution of Rome were ready to persecute all who followed not with them. The burning of Servetus (Oct. 27, 1553) for the crime of heresy, specifically antitrinitarianism, was approved by the Helvetic Church, and, what is more remarkable, by the mild Melanchthon; but it failed even then to win universal approval, and now it is usually considered a sad, ineffaceable blot upon Calvin's character. Many who know nothing else of either Calvin or Servetus are very indignant over the tragedy, and apparently reject Calvinism because of it. We ought rather to mourn than to censure. Servetus knew the danger he braved in coming to Geneva. He had as early as 1534 been in debate with Calvin, although they did not personally meet. On his intimating an intention to visit Geneva, Calvin gave him fair warning, that, if he came, he would prosecute him to the death.[1] While, therefore, we hold Calvin responsible for Servetus' death, we clear him of the charges of having allured Servetus to Geneva, and of rejoicing in his death on personal grounds. See art. SERVETUS; R. WILLIS: *Servetus and Calvin*, London, 1877; H. TOLLIN: *Servet. u. die oberländischen Reformatoren*, I. Bd. Servet. u. Butzer, Berlin, 1880.

No good came of the execution, only evil, — ridicule from the Roman Catholics, and the adverse criticism from many friends. It likewise failed to check the antitrinitarian heresy. Calvin defended himself, and Beza aided him; but no defence could excuse the facts.

5. *His Ecclesiastical Influence.* — By his lectures he attracted students from every quarter. He often had as many as a thousand: therefore his influence was constantly spreading. As was natural, it was most formative in France, whence most of his pupils came, and to whose Protestants Calvin was leader and spiritual father. But in other lands he exerted his power. In Italy he came to the aid of the troubled Duchess of Ferrara. To England he sent his Commentary on Isaiah, with a dedication to the youthful King, Edward VI. To Cranmer he wrote letters; and through Knox he moulded Scotland. He counselled the Moravian Brethren. He helped the Poles in the Trinitarian controversy, and likewise the Reformed cause in Hungary. He also prepared, in his way, the present interest in foreign missions by his unfortunate mission to Brazil (1555). See VILLEGAIGNON and STÄHELIN, *Johannes Calvin*, vol. ii. pp. 234–238.

Calvin's relations with Switzerland and Germany were unpleasant. He strove most earnestly to unite the different branches of the Protestant Church. But unhappily he was suspected by many Swiss of Lutheran views on the Lord's Supper, — for this was the controverted point, — and by many Germans of too much Zwinglianism; so that he made but an indifferent mediator. He had high hopes of the "Consensus Tigurinus" (Consensus of Zürich, 1549), which harmonized the Swiss churches; but the controversy with the Lutherans was violently renewed by Hesshusius.

6. *His Personal Character.* — The common conception of Calvin is erroneous. He was not the stony-hearted tyrant, the relentless persecutor, the gloomy theologian, the popular picture represents him to have been. Men, by a blessed inconsistency, are often kinder than their creeds. So, at all events, was Calvin. To the superficial observer he is not attractive; but it is the opinion of every one who has studied him that he improves upon acquaintance. Granted that he was constitutionally intolerant; that he did draft and sternly carry out regulations which were vexatious and needlessly severe; that he knew no other stand-point in government, morals, or theology than his own, — he had other qualities which entitle him to respect and admiration. He was refined, conscientious, pure, faithful, honest, humble, pious. His offering to God was a bleeding heart. He attracted men by the strength of his character, the loftiness of his aims, and the directness of his efforts. He had the common human affections. He loved his wife, and mourned her death. He grieved over his childlessness. He took delight in his friends; and they were the noblest in the Protestant Church. Somewhat of the forbidding aspect of his life may perhaps be accounted for by the unnatural life he was forced to lead. He desired to spend his days in study; whereas he was forced to incessant, multifarious, and most prominent labor. Experience shows there is no harder master than a timid man compelled to lead. Again: his ill health must be taken into account. He was a walking hospital. Such men are not apt to be gentle. The wonder rather is that he showed so patient a spirit. The popular verdict has been given against him; but *vox populi* is not always *vox dei*. What Beza, his biographer, wrote is nearer truth: "Having been an observer of Calvin's life for sixteen years, I may with perfect right testify that we have in this man a most beautiful example of a truly Christian life and death, which it is easy to calumniate, but difficult to imitate." Ernest Renan finds the key to his influence in the fact that he was "the most Christian man of his generation" (*Studies of Religious History and Criticism*, N.Y., 1864, pp. 286 sqq.). Professor Dorner says, "Calvin was equally great in intellect and character, lovely in social life, full of tender sympathy and faithfulness to friends, yielding and forgiving towards personal offences, but inexorably severe when he saw the honor of God obstinately and malignantly attacked" (*Gesch. d. Prot. Theol.* pp. 374, 376).

7. *His Personal Appearance.* — He was of middle stature, and, through feeble health, of meagre and emaciated frame. He had a thin, pale, finely-chiselled face, a well-formed mouth, a long, pointed beard, black hair, a prominent nose, a lofty forehead, and flaming eyes. He was modest, plain, and scrupulously neat in dress, orderly and methodical in all his habits, temperate, and even

[1] "Nam si modo valeat mea autoritas vivum exire nunquam patiar (I shall never permit him to depart alive if my authority is great enough)." — CALVIN TO FAREL, Feb. 13, 1546.

abstemious, allowing himself scarcely food and sleep enough for vigorous work. (The famous portrait by Ary Scheffer is too much idealized.)

8. *His Literary Labors.* — Leaving out of view his correspondence, the writings of Calvin divide themselves into the theological and the exegetical. In regard to the latter, it suffices now to say that they have never been excelled, if, on the whole, they have been equalled. He possessed all the requisite qualifications for an exegete, — knowledge of the original tongues, good common sense, and abundant piety. His expositions are brief, pithy, and clear. His theological writings are remarkable for their early maturity and their unvarying consistency. Besides his minor writings, we possess that masterpiece of Protestantism, the *Institutes of the Christian Religion*, which came fully grown into the world, like Minerva from the brain of Jupiter. He really produced at twenty-six a book in which he had nothing to change at fifty-five. The repeated enlargements were mere developments of its germinal ideas. The first edition (Basel, 1536) contained only six chapters, and was intended merely as a brief apology of the Reformed doctrine: 1. Of law, with an exposition of the Decalogue; 2. Of faith, with an exposition of the Apostles' Creed; 3. Of prayer, with an exposition of the Lord's Prayer; 4. Of the sacraments of baptism and the Lord's Supper; 5. Of the other so-called sacraments; 6. Of Christian liberty, church government and discipline. The French translation made by Calvin himself appeared in Basel, 1541. The final form was given to the *Institutes* in the Latin edition of Geneva, 1559, when it was made into a treatise of four books, divided into a hundred and four chapters.[1]

Lit. — Calvin's writings. Joannes Calvinus: *Opera quæ supersunt omnia*, ed. G. Baum, E. Cunitz, E. Reuss, Brunsvigæ (Braunschweig), 1863 sqq. 30th vol., 1886. This edition supersedes all others (Geneva, 1617, 12 vols. fol.; Amster., 1671, 9 vols. fol., etc.). There is an English translation of Calvin's works by the "Calvin Translation Society," Edinburgh, 1842–53, 52 vols. There is an edition of those works originally written in French, *Œuvres François de J. Calvin, recueillés pour la première fois* (Precédées de sa vie par Theod. de Bèze, et d'une notice bibliographique, par P. L. Jacob, bibliophile), Paris, 1842, 12mo. The Braunschweig edition includes Calvin's Letters, which are numerous and important. An English translation from the previous edition of Bonnet is published in 4 vols. by the Presb. Board of Pub., Philadelphia. See also A. L. Herminjard: *Correspondance des réformateurs dans les pays de langue française*, Genève et Paris, 1866 sqq.

Biographies of Calvin. — Th. de Bèze: *Histoire de la vie et la mort de J. Calvin*, Genève, 1564; 2d French ed. enlarged by N. Colladon, 1565, republished by A. Franklin, Paris, 1864; Latin ed. by Beza, Geneva, 1575 (the chief material, along with his Letters, for an authentic biography); Hieron. Bolsec: *Histoire de la vie de Jean Calvin*, Paris, 1577 (Genève, 1835, Lyon, 1875); in Latin, Coloniæ, 1580 (a mean libel; a reply to it, entitled *Antibolsecus*, appeared at Cleves, 1622); Drelincourt: *La défense de Calvin*, Genève, 1667 (a refutation of Bolsec); Paul Henry: *Das Leben Iohann Calvins*, Hamburg, 1835–44, 3 vols., abridged in one vol., Hamburg, 1846; English translation by Stebbing (defective, omits most of Henry's notes, and all his appendix), London and New York, 1854, 2 vols. (much valuable but ill-digested material); Audin (R. C.): *Histoire de la vie de Calvin*, Paris, 1841, 5th ed., 1851, 2 vols., also in English and German (bitter and scurrilous, full of misrepresentations and blunders); T. H. Dyer: *Life of Calvin*, London, 1849 (valuable and impartial); Felix Bungener: *Calvin*, Paris, 1862; English translation, Edinb., 1863 (popular but trustworthy); E. Stähelin: *Johannes Calvin*, Elberfeld, 1863, 2 vols. (on the whole, the best biography, full, and well arranged, yet needing modification on some points); F. W. Kampschulte: *Johann Calvin, seine Kirche und sein Staat in Genf*, Leipzig, 1869, vol. I. (all published, extends to 1546, able and singularly impartial, author died an Old Catholic in 1871); Thomas McCrie: *The Early Years of John Calvin*, London, 1880; B. Fontana: *Documenti circa il soggiorno di Calvino a Ferrara*, Rome, 1885.

Essays upon Calvin and his work. — M. Mignet: *Mémoire sur l'établissement de la réforme et sur la constitution du Calvisme à Genève*, Paris, 1834; E. Renan: *Jean Calvin*, in *Etudes d'histoire religeuse*, 5th ed., Paris, 1862; English translation by O. B. Frothingham, *Studies of Religious History and Criticism*, N.Y., 1864; Amad. Roget: *L'église et l'état à Genève de vivant Calvin*, Genève, 1877 (this little book corrects the common impression of Calvin's rule in Geneva, and shows that the civil authority meddled too much with ecclesiastical affairs, and once even exhorted Calvin to fulfil his duties better); Guizot: *St. Louis and Calvin*, London, 1868; P. Lobstein: *Die Ethik Calvin's in ihren Grundzügen entworfen*, Strassburg, 1877.

General works. — Merle d'Aubigné: *History of the Reformation in Europe in the Time of Calvin* (translated from the French), N.Y., 1863–79, 8 vols.; G. P. Fisher: *The Reformation*, New York, 1873 (pp. 192–241). For an ampler bibliography see Schaff: *Creeds of Christendom*, vol. I. pp. 421, 422. HERZOG (S. M. JACKSON).

CALVINISM is a term used to designate the doctrinal system of Calvin. But the doctrines are far older than the man. The system was known originally as *Augustinianism*, from its earliest champion, St. Augustine (353–430).[1] Calvinism is the term for its developed and Protestant form, which finds its definition, not alone in the writings of Augustine and Calvin, but in the published confessions of those churches which have professed this form of doctrine, and in their standard theological writings.

[1] In Calvin's life the following editions of the original Latin appeared under his supervision: at Basel, 1536; at Strassburg, 1539, 1543, 1545; at Geneva, 1550, 1553, 1554, 1559 (from which the ordinary translations are made). See J. Thomas: *Histoire de l'instit. chrétienne de J. Calv.*, Strasb., 1859.

[1] [It should be remembered, however, that Augustine also taught some of the leading doctrines of the Roman-Catholic Church, which still regards him as the greatest authority among the fathers. Calvinism is a development of the anti-Pelagian Augustinianism, and at the same time an advance upon it, with many new features never dreamed of by the Bishop of Hippo. In other words Calvin, and Luther before him, followed Augustine, only in the doctrines on sin and grace, and on predestination, but differed from him on justification, on the rule of faith, on the church, and many other important points. — Ed.]

A. A STATEMENT OF THE PRINCIPLES OF CALVINISM. — I. *The Relation of the Creator to the Creation. — Calvinism* teaches Christian Theism. It emphasizes at once the transience of God beyond, and the immanence of God within, the world. He remains ever a conscious personal Spirit, without and above the world, able, in the exercise of his free volitions, sovereignly to exercise a supernatural influence upon any part of that system of nature which he has established, ordinarily working through second causes, "yet free to work without, above, and against them, at his pleasure." At the same time his creatures are momentarily dependent upon the energy of his will for substance, and for the possession of the powers communicated to them as second causes in all their exercises.

But this is common ground for all Christians. Calvinism, or Augustinianism, just here opposes itself to Pelagianism (see title) in that it teaches, that, prior to apostasy, the spirit of man depended for spiritual life and moral integrity upon the *concursus* (concurrence) of the Spirit of God, the withdrawal of which is the immediate cause of spiritual death and moral impotence. This divine influence, in one degree, and in one mode or another, is common to all creatures and all their actions; and it is called "*grace*," when, as an undeserved favor, it is in a supernatural manner restored to the souls of sinful men, with the design of affecting their moral character and action.

II. *The Design of God in Creation* is declared in the Scriptures to be the manifestation of his own glorious perfections; and Calvinism seizes this principle, and applies it to the interpretation of all God's dealings with man, and of all man's duties to God.

III. *The Eternal Plan of God and the Actual Succession of Events in Time* is set forth thus: 1. This eternal and immutable plan of God has constituted man a free agent, and consequently can never interfere with the exercise of that freedom of which it is itself the foundation; 2. This created free will is not, however, independent, but ever continues to have its ground in the conserving energies of the Creator; 3. In the case of an infinitely wise, powerful, and free Creator of all things out of nothing, it is obvious that the certain foreknowledge of all events from the absolute beginning virtually involves the predetermination of each event without exception; for all the causes and consequences, direct and contingent, which are foreseen in creation, are, of course, determined by creation; 4. Since all events constitute a single system, the Creator must embrace the system as a whole, and every infinitesimal element of it, in one all-comprehensive intention; ends more or less general must be determined as ends, and means and conditions in all their several relations to the ends which are made dependent upon them: hence, while every event remains dependent upon its causes, and contingent upon its conditions, none of God's purposes can possibly be contingent, because, in turn, every cause and condition is determined in that purpose, as well as the ends which are suspended upon them: all the decrees of God are hence called absolute, because they are ultimately determined always by "the counsel of his own will," and never by any thing exterior to him which has not in turn been previously determined by him; 5. This determination, however, instead of interfering with, maintains the true causality of the creature, and the free self-determination of men and angels. Since the holiness of the created moral agent is conditioned upon the indwelling of divine grace, and its turning from grace is the cause of sin, it follows that all the good in the volitions of free agents is to be referred to God as its positive source; but all the evil (which *originates* in defect, privation) is to be referred simply to his permission. In this view all events, without exception, are embraced in God's eternal purpose; even the primal apostasies of Satan and of Adam, as well as all those consequences which have flowed from them. The charge of fatalism so often made does not really lie against Calvinism; for the energizing will of the personal Jehovah, at once perfect Light and Love, is very different from fate. It is one thing to be borne along by irresistible yet utterly blind force, and quite another to be led by our heavenly Father's hand.

IV. *God's Benevolence, Justice, and Grace in the Scheme of Redemption.* — Justice, as well as benevolence, is an essential and ultimate property of the divine nature, and hence lies back of, and determines the character of, the divine volitions. By the perfection of God's nature he is always benevolent to the innocent, and just as certainly is he determined to punish the guilty. In the gospel, God has sovereignly separated the sin from the sinner in certain cases, in the vicarious penal sufferings of his Son treating the believing sinner as a righteous person; that is, as a person with regard to whom all the demands of justice are fully satisfied. Hence he has exercised both justice and benevolence, — justice to the sin and to the law, benevolence to the sinner; which benevolence to the undeserving is sovereign grace. Calvinism, while admitting the general benevolence of God, emphasizes his JUSTICE and GRACE.

V. *The Effect of Adam's Apostasy upon his Posterity.* — The entire soul with all its constitutional faculties and acquired habits is the organ of volition, the agent willing. It possesses the inalienable property of self-determination, the moral character of which always depends upon the indwelling of the Holy Spirit, and it needs, therefore, divine help to will rightly. Adam was created in fellowship with God, and hence with a holy tendency of heart, with full power not to sin, but also, for a limited period of probation, with power to sin; and when he sinned the Holy Spirit was withdrawn from the race, and he and his descendants lost the original power not to sin, and gained the necessity to sin; in other words, total moral inability. But this theological doctrine is to be carefully distinguished from the metaphysical one of "philosophical necessity." The phrases, the "bondage of the will," etc., are intended to apply only to the corrupt spontaneous tendency of fallen man to evil, which can be reversed only by a new creating energy from above. At the same time, every Calvinist holds devoutly to the free self-determination of the soul in every moral action, and is at liberty to give whatever psychological explanation of that fact may seem to him most reasonable. Hence Calvinists hold, —

First as to original *guilt:* (1) Human sin, having originated in the free apostatizing act of Adam, deserves God's wrath and curse; and immutable justice demands their infliction. (2) Such, moreover, was the relation subsisting between Adam and his descendants, that God righteously regards and treats each one as he comes into being as worthy of the punishment of that sin, and consequently withdraws his life-giving fellowship from him. The whole race, therefore, and each individual it embraces, is under the just condemnation of God; and hence the gift of Christ, and the entire scheme of redemption in its conception, execution, and application, are throughout and in every sense a product of sovereign grace. God was free to provide it for few or many, for all or none, just as he pleased; and in every case of its application the motives determining God cannot be found in the object, but only in the good pleasure of the will of the divine Agent.

Secondly as to original *sin:* (1) Since every man thus comes into the world in a condition of ante-natal forfeiture, because of Adam's apostasy, he is judicially excluded from the morally quickening energy of the Holy Ghost, and hence begins to think, feel, and act without a spontaneous bias to moral good. (2) But since moral obligation is positive, and the soul is essentially active, it instantly develops in action a spiritual blindness and deadness to divine things, and a positive inclination to evil. This involves the corruption of the whole nature; and the absolute impotency of the will to good is, humanly speaking, without remedy, and necessarily tends to the indefinite increase, both of depravity and guilt. It is therefore said to be total.

VI. *The Nature and Necessity of Regenerating Grace.* — Grace is free, sovereign favor to the ill-deserving. Calvinists distinguish (1) "common grace," or the moral and suasory influence on the soul of the Spirit acting through the truth, as the result of Christ's work, which tends to restrain its evil passions, but which may be resisted, and is always prevailingly resisted by the unregenerate, from (2) "effectual calling," which is a single act of God, changing the moral character of the will of the subject, and implanting a prevailing tendency to co-operate with future grace in all forms of holy obedience. By reason of this new creative energy within it, the soul spontaneously embraces Christ, and turns to God. (3) Afterwards this same divine energy continues to support the soul, and prepare it for, and to concur with it in, every good work. This grace is now prevailingly co-operated with by the regenerated soul, and at times resisted, until the status of grace is succeeded by the status of glory.

VII. *The Application of the Plan of Redemption.* — Predestination, or the purpose of God to secure the salvation of some men, and not of all, has been popularly regarded as the distinguishing feature of Calvinism, and one most revolting to the moral sense. Some Calvinists, reasoning downward from the nature of God as absolute, and developing this doctrine in a strictly speculative manner, have made it the foundation of their system. These have necessarily conceived of it in the high and logically coherent supralapsarian sense (election before creation; the decree to create, and permit men to fall, in order to carry out their predestined salvation or perdition), which has been rejected by the great body of the Reformed theologians as unscriptural, and revolting to the moral sense. The vast majority of Calvinists, however, are influenced by practical, and not speculative, considerations, and therefore hold to the infralapsarian (election after creation) view. God, they say, elects his people out of the mass of guilty sinners, and provides redemption for them, thus securing for them faith and repentance whereby they may be saved. These gifts cannot, therefore, be conditions of salvation, as Arminians hold; rather they are its predetermined and graciously effected results.

Gottschalk (808–868) taught a double predestination, — the elect to salvation, and the reprobate to damnation. But this theory is not taught in the recognized standards of Calvinism. God elects of free grace all those he purposes to save, and actually saves them; while those whom he does not elect are simply left under the operation of the law of exact justice, whatever that may be. All infants, idiots, and all believers in Christ, are saved by grace. All others are left to the operation of pure justice. It is obvious that all do not believe, that all are not saved. Calvinistic "particularism" admits the actual results of salvation in their widest scope, and refers all to the gracious purpose and power of God, but does not restrict it one iota within the limits determined by the facts themselves.

B. The History of Calvinism. — The Eastern division of the Church had from the first, in re-action from prevalent Gnosticism, emphasized the autonomy of the human will. While the truth of human free agency was on all sides admitted, a tendency to give proportionate consideration to the correlative facts of the controlling influence of character over action, of original sin, and of moral impotency, is first traced in the Latin or Western Church, in the writings of Tertullian of Carthage (220 A.D.), Hilary of Poictiers (368), and Ambrose of Milan (397). But the characteristic principles of the system now called Calvinism were first fully developed by Augustine, Bishop of Hippo (324–430).[1] His great opponent was Pelagius (Morgan), — a British monk, a student of the Greek fathers, a man of pure life, moral earnestness, and wide familiarity with different parts of the Church, — assisted by Cœlestius, a Roman advocate, and Julian, an eloquent deposed bishop. The opinions of Pelagius were unanimously condemned by the whole Church, Eastern and Western, at the Councils of Carthage (407–416), Mileve (416), and Ephesus (431), and by Popes Innocent and Zosimus, — a sure proof that they were not in accordance with the original faith of the Church. And up to the present time Pelagianism has never been adopted into the public creed of any ecclesiastical body except that of the Socinians of Poland (Racovian Catechism, 1605). Afterwards the doctrines of Augustine triumphed, in their conflict with Semi-pelagianism, at the Synods of Orange and Valence (529), and by the decrees of Popes Gelasius (496) and Boniface (530). Henceforth a moderate Augustinianism became the legally recognized orthodoxy of

[1] [See footnote on page 369.]

Western Europe, and actually tinctured the leading minds and events of that great community for several centuries. Bede, Alcuin, and Claudius of Turin, and afterwards the best and greatest of the schoolmen, — Anselm (910), Bernard of Clairvaux (1140), Hugo St. Victor, Thomas Aquinas (1247), and Thomas Bradwardine (1348), — were all of the school of Augustine. The same is true of all the "Reformers before the Reformation," — Wycliffe (1324–84), John Hus (1369–1415), the Waldenses of Piedmont, John Wessel (1419–89), John of Goch (1475), Savonarola (1493), John Reuchlin, and Staupitz, the spiritual father of Luther.

The Reformation was a re-action from the growing Semi-pelagianism, as well as from the idolatry and tyranny of the Papal Church. It was in all its leaders, Luther as decidedly as Calvin, and in all its centres, England and Germany as well as Scotland, Holland, or Geneva, an Augustinian movement. Although Calvin was not the first to formulate the system which goes by his name, to him, nevertheless, justly belongs the praise of presenting to the world the first and grandest work of systematic divinity, — of recasting Augustinianism in its Protestant form, and of handing it to the modern world stamped with its great author's name. By him Calvinism and its correlatives — Presbyterianism in the Church, and Republicanism in the State — were, though not invented, advocated and disseminated with transcendent ability and success. From him his doctrines passed to that "apostolic succession" of Bullinger, Turrettin, Witsius, John Owen, and Jonathan Edwards; to the Synod of Dort (1618–19) and the Westminster Assembly (1638); and so to the churches of France, Switzerland, Holland, England, and Scotland; to the Independents, the Baptists, and to the Presbyterians in all lands. The Episcopal Church of England and America, whatever may be the teachings of its different leaders, was, beyond controversy, in the intention of its founders, and in the first century of its history, and is yet in its doctrinal articles, essentially Augustinian.

Thus Calvinism exhibits its life by the very varieties it presents. In Germany it has been rendered less thorough and definite through the influence of the compromising school of Melanchthon. In Holland, England, and Scotland it has been modified in form by the "Federal Scheme," introduced by Cocceius and the Westminster divines. In America it has been coerced through more radical and more transient transformations, in the speculations of Hopkins, the younger Edwards, Emmons, N. W. Taylor, and others of the New-England school.

C. The Practical Effect of Calvinism is the best possible refutation of the charges often brought against it. 1. It has uniformly raised the moral standard of both individuals and communities by exalting the sovereignty of God, and emphasizing the moral law. Compare the Waldensians with the other Italians; Geneva under Calvin's rule with its condition before or since; the Huguenots with their Roman-Catholic fellow-citizens; the Jansenists with the Jesuits; the English Puritans with the courtiers of Charles II.; and, finally, all those sections of America settled by the Puritans and the Presbyterians of Scotland, France, and Holland, with those settled by men of other faiths; North America with South America. Calvinism makes giants of men. William the Silent and Cromwell, Knox and Bunyan, were Calvinists. The Shorter Catechism fought through successfully the Revolutionary War. 2. As in personal character, so, of course, in government, both in Church and State. It promotes political freedom; it establishes religious liberty. Its principles strip the ministry of all sacerdotal powers. They make all men and all Christians equal before God. They make God absolute, and supreme over all, and the immediate Controller and Disposer of human affairs. Hence all churches accepting Calvinism, unless prevented by external conditions, have immediately adopted popular constitutions, — Presbyterian or Independent. The republic was established at the same time with presbytery at Geneva. The Mecklenburg Declaration (May 20, 1775) was adopted by twenty-seven delegates, nine of whom, including the president and secretary, were ruling elders; and one was a Presbyterian minister. The simple enumeration of the names of the great representative Calvinistic nationalities — the Waldenses, the Swiss, the Huguenots, the Hollanders, the Puritans, the Covenanters, the New-England and Scotch-Irish Americans — proves this point beyond question.

3. The relation of Calvinism to education is no less conspicuous and illustrious. The little republic of Geneva became the sun of the European world. The Calvinists of France, notwithstanding all their embarrassments, immediately founded and sustained three illustrious theological schools, — at Montauban, Saumur, and Sedan. The peasantry of Scotland excel in intelligence those of other European peoples, thanks to the parish schools. In this country, it has been said, for the first two hundred years of our history, "almost every college and seminary of learning, and almost every academy and common school even, had been built up and sustained by Calvinists." With Calvinism goes the teacher; with Romanism, the priest.

4. While it is true that every religion and religious party, however impure its creed, or temporary its success, may boast its martyrs, it is nevertheless a fact equally certain and significant, that, beyond all others put together, the Calvinistic churches have furnished the martyrs to Christianity since the Reformation. It is only necessary to mention the Waldenses, the victims of the Inquisition in Italy and Spain, the Massacre of St. Bartholomew, the Revocation of the Edict of Nantes, the victims of Philip and Alva in Holland, of "Bloody Mary" and of the "High Commission" and of the "Bloody Assizes" in England, the Puritans and Covenanters, and victims of Claverhouse, and the "Killing Time" in Scotland.

5. And, lastly, Calvinism is the friend of missions. But in this it is not alone. No church of Christ can forget his command to "disciple all nations." But this can be fairly claimed on behalf of the Calvinistic churches. They have been alike in priority and in extent of enterprise and devotion, — leaders in this great work. They have also excelled in the thoroughness of their mission educational organizations, and in the

manly and Christian type of character they have formed in the converts they have gathered of all races and in all lands.

D. LIT.—AUGUSTINI *Opera Omnia*, Benedictine edition, Paris, 1836–39; Works of Aurelius Augustine, Bishop of Hippo, a new translation, edited by Rev. MARCUS DODS, 15 vols. 8vo, Edinburgh, T. & T. Clark, 1871–76; S. THOMAS AQUINATIS *Summa Theologica*, ed. nova, 8 vols. 8vo, Parisiis, 1880; JOANNIS CALVINI *Opera Omnia, in novem tomos digesta*, folio, 9 vols., Amstelodami, 1667–71; the Works of John Calvin in 51 vols. 8vo, translated and published by the Calvin Translation Society, Edinburgh, 1844–56; *Letters of John Calvin*, compiled by Jules Bonnet, Philadelphia, Presbyterian Board, 1864; CORNELIUS JANSEN: *Augustinus S. doctrina Augustini*, 3 vols. fol., Paris, 1641; MOSES AMYRALDUS: *De Predestinatione*, Saumur, 1658; BERNHARDINI DE MOOR: *Commentarius perpetuus in Johannis Marckii Compendium Theologiæ Christianæ*, 7 vols. 4to, Lugduni Batavorum, 1761–74; *Institutio Theologiæ Elencticæ, Authore* FRANCISCO TURRETTINO, 3 vols. 4to, Geneva, 1679; JOHN HENRICI HEIDEGGERI *Corpus Theologiæ Christianæ*, Tiguri, 1700; *The Œconomy of the Covenants between God and Man*, by HERMAN WITSIUS, D.D., 2 vols. 8vo, London, 1840; Works of JOHN OWEN, D.D., edited by Rev. William H. Goold, Edinburgh, 16 vols. 8vo, New York, Robert Carter & Bro., 1853; BAXTER: *Defence of Christ and Free Grace against the Antinomians* (crisp), 8vo, 1690; also *Treatise on Universal Redemption*, 8vo, 1694; the works of President EDWARDS, 4 vols. 8vo, New York, Carter & Brothers, 1869; *Systematic Theology*, by CHARLES HODGE, D.D., 3 vols. 8vo, New York, Charles Scribner's Sons, 1872; *Collectio Confessionum in ecclesiis Reformatis Publicatorum*, edidit Dr. H. A. Niemeyer, Lipsiæ, 1840; *Comparative View of the Doctrines and Confessions of the Various Communities of Christendom*, by Dr. GEORGE BENEDICT WINER, translated and edited by Professor William B. Pope, Edinburgh, T. & T. Clark, 1873; *Creeds of Christendom*, by Dr. PHILIP SCHAFF, 3 vols. 8vo, New York, Harper & Brothers, 1877; *History of Christian Dogmas*, by Dr. AUGUSTUS NEANDER, translated by J. E. Ryland, M.A., 2 vols. 12mo, London, George Bell & Sons, 1857; *History of Christian Doctrines*, by Dr. K. R. HAGENBACH, translated from fifth and last German edition, Edinburgh, T. & T. Clark, 1880; WIGGER'S *Historical Presentation of Augustinianism and Pelagianism*, translated by Ralph Emerson, Andover, 1840; *General History of the Christian Religion and Church*, by Dr. AUGUSTUS NEANDER, translated according to the last edition by Joseph Torrey, 11th American edition, revised, corrected, and enlarged, 5 vols. 8vo, Boston, Crocker & Brewster, 1872; *History of the Christian Church*, by PHILIP SCHAFF, D.D., new edition, New York, Charles Scribner, 3d vol., 1867; *The Augustinian Doctrine of Predestination*, by J. B. MOZLEY, B.D., London, John Murray, 1855; *History of Christian Doctrine*, by Rev. WILLIAM G. T. SHEDD, D.D., 2 vols. 8vo, New York, Charles Scribner, 1863; *Historical Theology*, 2 vols. 8vo, by Principal WILLIAM CUNNINGHAM, D.D., Edinburgh, T. & T. Clark, 1863; *The Reformers and the Theology of the Reformation*, by Principal WILLIAM CUNNINGHAM, D.D., Edinburgh, T. & T. Clark, 1862; W. M. PAXTON: *The Mission of the Presbyterian Church* (Sermon before the Second Council of the Alliance of the Reformed Churches), N.Y., 1880.

A. A. HODGE (from the author's article in Johnson's *Cyclopædia*, abridged, adapted, and LIT. supplemented).

CAMALDULES (*Camaldulani, Camaldulenses*). The founder of this order was Romualdus, b. at Ravenna, 950; d. at Val de Castro, June 18, 1027. In his twentieth year he entered the Monastery of Classe, near Ravenna; but monastic life did not fully satisfy him. Aspiring to a higher state of holiness, he left Classe in 976, and became an anchoret. After wandering about for several years in various directions, he settled in the neighborhood of Ravenna; not for a long time, though, in the same place. He easily gathered a circle of followers around him; and, whenever the organization of such a circle into a monastic community was finished, he removed into another place. Thus at Val de Castro he founded a flourishing establishment. In 1000 Otho III. visited him in the Island of Pereo. On his wanderings he reached as far as the frontier of Hungary; but, feeling no special calling for missionary work, he returned to Italy. In 1018 he formed a small establishment at Campus Maldoli, at Arezzo, in the Apennines. In 1022 Henry II. visited him at Sitrien, near Saxoferato. A few years afterwards he retired to Val de Castro, and shut himself up in his cell. It was not wholly incidental that Campus Maldoli, Camaldoli, though one of the smallest of the establishments of Romualdus, became the centre of the whole movement. The spirit of seclusion and asceticism was kept purer here than in any of the other establishments. Camaldoli became the model institution; and its moral pre-eminence naturally led to social superiority. Meanwhile the movement itself was steadily spreading. Petrus Damiani wrote the life of Romualdus about 1040; and at his death (1072) there existed an order of Camaldules, not as a reformed branch of the order of the Benedictines, but as an independent association of anchorets. The prior was called "major." The members lived in separate huts, where they slept and ate. At certain hours they met in the prayer-house, and recited (not sang) the liturgy. They fasted often. Bread and water was their common diet: meat was not allowed. But the principal command was silence. The fourth major, Rudolf, was the first who put down the rules in writing (1102), at the same time mitigating them somewhat. A common table was introduced, wine was allowed, etc. He also established Camaldule nunneries (1086). In 1212 the anchorets were invited to Venice. Here they became cenobites, and their establishments became regular abbeys. But, as the order grew rich, its history developed the common stages through which all religious orders have run — deviation from the severe rules of life; gradual decay of order, moral and social; attempts at reform; separations, etc. In 1476 the Congregation of St. Michael of Murano was formed, independent of the authority of Camaldoli; and the celebrated monasteries of Classe, Val de Castro, and Fonte Avellana, were incorporated with this congregation. Other independent congregations existed in Northern Italy, in France, and in Austria. During the latter part of the

eighteenth century, when great troubles befell the monks almost in all countries, the Camaldules fared better than their brethren. The order was abolished in Austria in 1782, afterwards also in France and Italy; but the monks were nowhere treated with harshness. In 1822 the order was restored in Naples. Gregory XVI. belonged to it.

LIT. — The life of Romualdus, by Petrus Damiani, is given by Mabillon in *Ann. Ord. Benedict.*, III. and IV. The history of the order is found in HELYOT: *Histoire des Ordres Mon. Rel. et Mil.*,

CAMBRIDGE PLATFORM. See CONGREGATIONALISM.

CAMBRIDGE PLATONISTS. See PLATONISTS, CAMBRIDGE.

CAMEL. Of the two distinct varieties, the one-humped and the two-humped, only the first is found in Bible lands. It is a ruminant animal. Its second stomach is divided into hexagonal cells, which receive and retain for gradual use the water which is drunk; so that it can go for three or four days without drinking any (and even for twenty or thirty days in the spring, provided that, at starting, it had a full supply), if it can get the dew upon the herbs it eats. But this is only one of the wonderful provisions of God which fit it for great usefulness. Its foot is large, broad, cushiony, covered with a tough sole, so it is insensible to the heat of the sand, and well-nigh incapable of slipping, or of sinking in it; callosities protect its breast and legs from cuts when kneeling upon stones; its nostrils close like valves, so it can breathe, though the air be full of sand; its horny mouth is covered by a divided upper lip, so that it can eat the thorniest shrubs; its hump is a mass of fat, sometimes to the amount of thirty pounds, and upon this carbon it can live for a while if other food fall short, so that often, at the end of a journey, the animal has no hump. No wonder that the camel is highly prized. To own one is for the Bedawy to be well off: to have several is to be rich. It is carefully looked after, and celebrated in song. But, although a domestic animal, the ordinary camel is not noted for docility. Travellers tell many stories about its vicious temper, how it everlastingly snarls and groans. This is true: but, as any one who has seen it will testify, the back of the poor camel is oftentimes one mass of sores; and therefore it is no wonder it complains when the heavy loads are put upon it. The speed of the camel is two miles and a half an hour, kept up for fourteen hours, and more if need be. Blood camels, commonly known as *dromedaries*, will make a hundred miles a day. The daily load, equally distributed on each side, varies from three hundred to eight hundred pounds: if the distance be short, or the animal exceptionably strong, like the canteen camel of Eastern tourists, it can carry from one thousand to twelve hundred pounds. It usually goes along at a slow, swinging gait, to which the rider soon becomes accustomed, and even learns to like. It is of no trouble to drive, since it will follow the trail: the most the Bedawy does is to walk in advance of it, with the rope from the animal's neck over his shoulder. When he is riding, he guides it by striking his foot against the side of the neck opposite to that he wants it to go, and controls it by his voice. Obedient to peculiar guttural sounds, which the traveller soon learns, the camel rises, or kneels. In fact, there is no animal easier controlled under ordinary circumstances, nor more agreeable to ride. The camel saddle of the Bedawy is a pair of cross-trees, with a skin underneath and a cloth above: on each side oftentimes is a basket or bag. The women and children of the rich sometimes ride in palanquins, provided with seats and curtains, balanced upon the back of a camel, and strongly fastened from the sides. For the natural history of the camel, see TRISTRAM: *The Natural History of the Bible*, London, 1867.

The Bible picture of Eastern life of course includes the camel. The name comes from the Hebrew *gamal*, probably meaning *burden-bearer*, and occurs fifty-three times in the Old Testament. The Hebrew for the racing camel is the (female) "dancer" (Isa. lxvi. 20), swift beasts, because under the influence of music, of which it is very fond, its movements have a sort of rhythm. The camel figures in patriarchal times (Gen. xii. 16, xxiv. 10, xxiv. 64, xxxi. 34; Job i. 3) more frequently than in the later periods, because the camel was not properly a domestic animal among the Hebrews. It is essentially the property of the nomad. It came within the provisions of the Mosaic law, which condemned it as unclean, on the ground, that, while it chewed the cud, it did not divide the hoof; and therefore forbade to eat its flesh, or to touch its carcass. In the New Testament there is mention of camel's-hair cloth, which John the Baptist wore (Matt. iii. 4), as did former prophets (2 Kings i. 8; Zech. xiii. 4). It probably was the coarser variety (Matt. xi. 8). There is no further reference to the animal, except in the two proverbs, "to strain out a gnat, and swallow a camel" (Matt. xxiii. 24), i.e., to be very particular about little insignificant points, and indifferent about morality and religion; and, it is "easier for a camel to enter in through a needle's eye than for a rich man to enter into the kingdom of God" (Luke xviii. 25), an expression for the impossible. A similar one is in the Koran and in the Talmud, of the elephant: therefore there is no need to take the word "camel" in any other than its literal sense. RÜETSCHI.

CAMERARIUS, Joachim, b. at Bamberg, April 12, 1500; d. at Leipzig, April 17, 1574; descended from a noble family of the name of Liebhard; studied philology and theology at Leipzig, Erfurt, and Wittenberg, where he formed an intimate friendship with Melanchthon; was appointed teacher of Greek in the gymnasium of Nuremberg in 1526, professor at Tübingen in 1535, and at Leipzig in 1541. In the last place he contributed very much to the firm establishment of the Reformation, but was, nevertheless, exposed to harsh attacks on account of his willingness to make concessions with respect to the Interim. Also on the general course of the Reformation he exercised considerable influence, both by his theological writings — exegetical, historical, systematical, and practical — and by his great zeal for the study of the classical languages and literatures, especially Greek. The best known of his works is his *Narratio de Philippi Melanchthonis ortu, totius vitæ curriculo et morte, etc.*, Leipzig, 1566, giving an outline of the whole history of the Reformation. His edition of Melanchthon's

Letters, 1569, is not considered perfectly reliable. E. SCHWARZ. G. PLITT.

CAMERO, or **CAMERON, John,** b. in Glasgow about 1577; d. at Montauban, 1625; studied philology and philosophy in Glasgow; went in 1600 to Bordeaux, and became professor of philosophy at Sedan; studied theology for four years in Paris, Geneva, and Heidelberg, at the expense of the Reformed congregation of Bordeaux, and became its pastor in 1608; was appointed professor of theology at Saumur in 1618, and at Montauban in 1624, but was here, by his doctrine of passive obedience, brought in conflict with the fanatical spirit of resistance prevailing in the place, and died from injuries received in a riot. Amyraldus, Placæus, and Cappellus were his pupils; and the whole theological school of Saumur, with its predilection for the doctrines of Piscator, with its views of the intellect as the *primus motor* of the will, in short, with its mitigated Calvinism, has its roots in him. He was not an Arminian, however, as is proved by his *Amica Collatio cum Tileus*, Leyden, 1621, and his *Defensio de Gratia et Libero Arbitrio*, Saumur, 1624. After his death, his works were collected and published in Geneva at the expense of the national synod. A. SCHWEIZER.

CAMERON, Rev. Andrew, D.D., was born in Edinburgh, Scotland, 1822, and died at St. Kilda, Melbourne, 1877. He was educated at the high school and university of his native city, where he acted as reporter for the *Witness* newspaper, which was edited by Hugh Miller. Early impressed by the want of attractive religious literature, especially for sabbath reading, he projected and carried out the *Christian Treasury* in 1845, which, proving successful, may be regarded as the precursor of the numerous serials of this class with which we are now supplied. He afterwards organized and edited the *Free Church Magazine*, the *British and Foreign Evangelical Review*, and the *Family Treasury*. After long delay through pulmonary weakness, he at length entered on the work of the ministry at Maryton, Fifeshire, whence, in 1870, he accepted a call to Melbourne, Victoria. Shortly after his arrival in that colony he received the degree of "D.D." from Princeton. It was as a religious journalist, that, in Australia as in Scotland, he did his greatest work. He established, and till his death edited, the *Southern Cross*, an undenominational weekly religious newspaper of high tone, and extensive influence in those colonies. Dr. Cameron has been called the "Prince of Editors," a name not undeserved, as he led the way in a most important department of literature, and conducted the various publications with which he was connected with singular ability and judgment. He was also distinguished in the pulpit and in church courts. R. S. DUFF (of Tasmania).

CAMERONIANS. The name given to a body of Presbyterians, who, however, repudiate it, and call themselves "Reformed Presbyterians." Richard Cameron was one of the authors of the Sanquhar Declaration, published in 1680, in which Charles II. was declared to have forfeited allegiance, in consequence of his tyranny, and his disregard of the constitution. Cameron was killed in the battle of Airdmoss. Those who followed him were united in "societies," which had become somewhat numerous before the revolution. The societies welcomed King William; but they did not approve of the revolution settlement, and did not join the Established Church. They objected to the church, which had made many unworthy compromises; were displeased at the want of recognition of the covenants; did not consider that the independence of the church was secured; and generally believed that God was not sufficiently honored in the new settlement. They objected, too, to the recognition of Erastianism in England. In 1706 Rev. John Macmillan of Balmaghie joined the societies, and was their first minister. In 1743, another minister having joined them, they constituted "the Reformed Presbytery." In 1774 a similar presbytery was formed in the United States. A presbytery was constituted likewise in Ireland. About 1863 most of the Scotch synod came to be of opinion that there was nothing in their principles requiring them to abstain from countenancing the political institutions of the country, e.g., from voting for a member of Parliament; but, a small minority having a different opinion, a disruption took place. In 1876 a union took place between the larger body and the Free Church of Scotland.

See *Act, Declaration, and Testimony*, 1761; *Historical Part of the Testimony*; NAISMYTH: *Historical Sketch of the Reformed Presbyterian Church of Scotland*, etc. W. G. BLAIKIE.

CAMISARDS (from *camise*, a jacket which the inhabitants of the Cevennes used to put on when fighting) is the name generally applied to those French Protestants, who, in the reign of Louis XIV., rose in arms in Languedoc, and waged a bloody war (1702–05) for the purpose of restoring their Church. Neither the dragonnades nor the revocation of the Edict of Nantes succeeded in destroying Protestantism in France; but, though private worship was never forbidden, new laws were steadily enforced which made it more and more difficult, and at last almost impossible, for a French citizen to adhere to the Reformed confession. In 1686 the gatherings in the desert were forbidden, and fines, confiscations, the donjon, the galleys, and the rack, were employed as punishments. Nevertheless, with the pressure grew the power of resistance. Religious meetings were held during night in secluded places, presided over by simple people, but fervent in prayers and exhortations; and distinguished men, such as Claude Brousson, Isaac Homel, and others, encouraged this passive resistance by a perseverance unto martyrdom.

As was natural, the miseries of the present forced up, as a necessary counterbalance, a corresponding hope of the future; and books like Jurieu's *L'Accomplissement des Prophéties*, Rotterdam, 1686, and *Suite de l'Accomplissement*, 1687, in which he predicted the speedy downfall of the Papacy, contributed to give shape and direction to this unconscious movement. A certain Guillaume du Serre appeared as prophet in Dauphiné in 1688. Other prophets arose in Vivarais. The number increased rapidly. Women and children became "possessed by the spirit." In the trance, when seized by convulsions, they saw the troops from the far-off garrisons come marching towards the place, they singled out those among their comrades who should fall in the encounter, they recognized the traitors among them, etc.; and these predictions, sent forth intermingled with

words of penitence, prayer, and exhortation, were always accepted with reverence and confidence, and often they proved true. There was disease in all this, — a kind of mental epidemic. But there was also a heightening and intensification of the religious life, which attracted the wondering but sympathetic attention of the whole Protestant world, and which ought to be sheltered from any coarse imputation. At all events, if this psychological fact is left out of view, the enthusiasm and obstinacy of the Camisards is unintelligible.

The movement, however, of 1688–89, was speedily suppressed; but when the expectations of the Protestants were completely disappointed by the peace of Ryswick (1697), the fermentation began again. The Roman priests noticed, with much chagrin, that the newly-converted staid away from the churches, and took to the desert. François de Langlade du Chayla undertook to punish the refractory. At his parsonage at Pont de Montvert, in the present department of Lozère, he built a donjon, in which he shut up his guilty parishioners, and tortured them as best he could. On the instigation of the prophets Séguier, Couderc, and Mazel, the Camisards assembled, and in the night of July 23, 1702, they surrounded the house, stormed the donjon, while chanting their hymns, liberated the prisoners, and burnt the parsonage, and slew the priest. Bâville, the intendant of Languedoc, and a man as heartless as a millstone, felt a particular satisfaction in pursuing the guilty. Séguier was caught, and burnt at the stake Aug. 12; but the rest escaped among the mountains, where they soon were reenforced by new throngs formed by Castanet, Catinat, Roland, and others. In Jean Cavalier they found an able leader. He was born in 1680 at Ribaute, in the present department of Gard, — a small and plain-looking fellow, but full of courage and determination, a baker by profession, but of decided military talent. Bâville, with the stake and the gibbet, the rack and the galley, was unable to finish the affair. But in February, 1703, Marshal Montrevel arrived at the spot with a regular army-corps. He beat the Camisards repeatedly, — at La Jonguière, March 6; at La Tour de Bélot, April 29. He was effectively aided by loose bands of "crusaders" summoned to work by a bull of Pope Clement XI., May 1, 1703. He employed such means as razing all the single houses and minor villages in the Upper Cevennes, whereby he made seven thousand persons houseless. Nevertheless, he, too, was unable to put down the rebellion. The Camisards never numbered more than five thousand, and they had no military organization. But they fought with despair, sallying forth, with the agony of revenge in their hearts, to burn the churches, and hang the priest; and they fought with enthusiasm too, marching into the battle with the Psalms on their lips. In their camps they lived as in a church, preaching, praying, and fasting; and many brilliant victories they won, — the most brilliant at Sainte Chatte, March 15, 1704. But in April of that year Marshal Montrevel was replaced by Marshal Villars. Before Villars began active operation he first surrounded the whole district with a line of strong military posts, thus cutting off all communication between the rebels and the outside world; and then he offered pardon to all, who, within a certain term, laid down arms, and surrendered. Cavalier, who saw that further resistance was useless, left the country, fought afterwards against his countrymen in Holland, Italy, and Spain, and settled finally in England. There he became Governor of Jersey, and died at Chelsea, May 18, 1740. Roland fell Aug. 14, 1704. Castanet, Catinat, Joanni, etc., fled to Geneva. Without leaders, the Camisard army gradually melted away. Towards the close of 1705 peace and order were restored; but desolation and destitution had in the mean time spread over one of the richest and most fertile provinces of France.

SOURCES. I. *Roman-Catholic.* — C. J. DE LA BAUME: *Rélation Historique de la Révolte des Camisards*, edited and annotated by Goiffon, Nîmes, 1874, 2d edit.; LOUVRELEUIL: *Le Fanatisme Renouvelé*, Avignon, 1704–07; BRUEYS: *Histoire du Fanatisme de Notre Temps*, Utrecht, 1709–13 (unreliable); *Lettres choisies de Fléchier avec une Rélation des Fanatiques du Vivarez, Paris*, 1715; *Mémoires de Villars*, The Hague, 1734 (very short); *Mémoires de Bâville*, Amsterdam, 1734 (valuable). II. *Protestant.* — M. MISSON: *Le Théâtre Sacré des Cevennes*, London, 1707 (very interesting, but not altogether reliable); CAVALIER: *Memoirs of the Wars of the Cevennes*, London, 1712 (very inaccurate); the *Bullétin de la Société de l'Histoire du Protest. Fran.* contains *Le Camp des Enfants de Dieu*, 1867, p. 273, and the memoirs of *Monbonnoux*, 1873, p. 72; the *Bibliothèque Universelle*, March–May, 1866, contains the *Mémoires de Rossel d'Aigaliers sur les Derniers Troubles.*

LIT. — A. COURT: *Histoire des Troubles de Cevennes*, Villefranche, 1760, new edition by Alais, 1819 (rich and reliable); N. PEYRAT: *Histoire des Pasteurs du Désert*, Paris, 1842 (vivid and elaborate, but inaccurate); FROSTERUS: *Les Insurgés Protestants sous Louis XIV.*, Paris, 1868; BONNEMÈRE: *Histoire de la Guerre des Camisards*, Paris, 1869; I. C. K. HOFFMANN: *Geschichte des Aufruhrs in den Sevennen*, Nördlingen, 1837 (an excellent work).

VON POLENZ.

CAMPANELLA, Thomas, b. at Stilo, Calabria, Sept. 5, 1568; d. in Paris, March 21, 1639; entered the Dominican order in his sixteenth year, but devoted himself chiefly to the study of philosophy; was kept in prison for twenty-seven years by the Spanish Government of Naples, on account of certain social and political speculations, but was finally rescued by the Pope, Urban VIII.; lived for some time in Rome, but, not feeling safe there, repaired in 1634 to France, where Cardinal Richelieu gave him a pension. Strongly opposed to Aristotle, on account of the discrepancy he found between that which Nature herself showed and that which the school taught, his idea was to produce an altogether new philosophy; but this new philosophy should at no point come in conflict with Scripture, or the church, or theology. On the contrary, though a bold innovator in philosophy, he was very conservative, almost ultramontane, in theology. The Reformation was to him an abomination. Of his numerous writings, those which best characterize his position in philosophy and theology, and with respect to the Reformation, are *Universalis Philosophiæ . . . Partes Tres*, *De Gentilismo non Retinendo*, and *Atheismus Triumphatus seu reductio ad religionem per scientiam veritatis.*

CAMPANUS, Johannes, b. at Maeseick, in the diocese of Liège, in the beginning of the sixteenth century; d. 1574; studied at Cologne; came to Wittenberg in 1528; was present at the Conference of Marburg, but could gain no hearing for his peculiar conception of the Lord's Supper, differing equally much from the Reformed, the Lutheran, and the Roman-Catholic; was for some time during his stay in Saxony imprisoned on suspicion of anti-trinitarian and anabaptistic heresies; repaired to Julich, where he caused great excitement among the peasants by preaching that the end of the world was speedily approaching; was again imprisoned, and died insane. His anti-trinitarian and anabaptist views he developed in two works, *Wider alle Welt nach den Aposteln*, and *Göttliche und heilige Schrift*, of which the former is lost. He held there were only two divine persons.

CAMPBELL, Alexander, founder of the DISCIPLES OF CHRIST; b. near Ballymena, in county Antrim, Ireland, Sept. 12, 1788; d. at Bethany, West Va., March 4, 1866. He was educated at the University of Glasgow, and came to America as a licentiate of the Seceder Church, Scotland. His father, a minister of the same denomination, had been for two years settled in Western Pennsylvania. Young Campbell had expected opposition to his changed views in theology, but found his father altered and liberalized; confirmed, probably, in the new direction, because of an ecclesiastical trial he had stood for inviting to the communion-table members of other Presbyterian churches. Under him he continued his studies, and preached his first sermon July 15, 1810. He rapidly became widely popular. Many regarded the views of father and son as both novel and objectionable: hence they and the few who at first sided with them formed an isolated congregation, called "The Christian Association," organized as the "Brush Run Church," with Thomas Campbell (1763–1854) the father, as its elder, several deacons, and Alexander Campbell as its licensed preacher. The main points of this teaching in the early stages of the movement were: "Christian union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian union;" "Nothing ought to be received into the faith and worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament, nor ought any thing to be admitted as of divine obligation in the church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church, either in express terms or by approved precedent." The Bible and nothing else was their confession of faith or creed. Mr. Campbell's marriage in 1812 with the daughter of a Presbyterian turned his attention to an examination of the Scripture mode of baptism, which was determined, after careful, earnest discussion, to be that of immersion. Consequently, he and his father, and the majority of the members of his church, with their families, were immersed on June 12, 1812, by Elder Loos, a Baptist minister, to whom he said, "I have set out to follow the apostles of Christ, and their Master, and I will be baptized only into the primitive Christian faith." Next the *congregation*, acting, as they believed, in accordance with the New Testament, ordained him to the ministry. He organized several churches, which joined, though openly acknowledging their peculiar view of the Bible, the Baptist denomination. But in 1827 they were formally excluded; and from that date the *Disciples of Christ*, or the *Campbellites* as they are popularly called, spread very rapidly as an independent, simple, and earnest body of Christians. In 1823 Mr. Campbell extended his labors from the limited region round about his home in West Virginia into Tennessee and Kentucky, and on July 4 of the same year started a monthly entitled *The Christian Baptist*, printed on his private press at home. The periodical was successful far beyond expectation; but in 1830 it was merged in *The Millennial Harbinger*, which was continued until his death. In 1840 he founded at Bethany, W. Va., Bethany College, in which the Bible was made a text-book. Mr. Campbell was a famous debater: indeed, by his first public debate he may be said to have called public attention to the existence of his denomination. This was at Mount Pleasant, O., in 1820, with the Rev. John Walker of Ohio, a Presbyterian, on the subject of baptism. Again, upon the same subject, he debated in 1823 at Washington, Ky., with the Rev. William McCalla, another Presbyterian; in 1828, at Cincinnati, with Robert Owen, on the Truth of Christianity; in 1836 with Archbishop Purcell of Ohio, in the same city, on the Infallibility of the Church of Rome; and in 1843, with the Rev. Dr. N. L. Rice, at Lexington, Ky., on the distinctive points of his communion. Mr. Campbell was gifted with a fine presence, great ease and skill of utterance, and possessed considerable information. His private life was stainless, and full of Christian grace. He was the author of *The Christian System* (often reprinted); *Remission of Sin*, 3d ed., 1846, *Memoirs of Thomas Campbell*, Cincinnati, 1861. See RICHARDSON: *Memoir of A. Campbell*, Philadelphia, 1868. See DISCIPLES OF CHRIST.

CAMPBELL, George, b. at Aberdeen, Dec. 25, 1719; d. April 6, 1796. He was educated at the University of Edinburgh; licensed in 1746; and after a pastorate in the country in 1757 he became one of the ministers of Aberdeen. He took great interest in philosophical questions, founded in 1758 a society for their discussion, and at last (1759) found a more congenial field of labor in the principalship of Marischal College. In 1762 he published his celebrated *Dissertation on Miracles*, a criticism of Hume's sceptical position. In 1771 he was elected professor of theology at Marischal College. In 1776 his *Philosophy of Rhetoric*, a much admired and widely used book, appeared. These two works have permanent value. In 1778 he issued *The Four Gospels, translated from the Greek* (3d ed. Aberdeen, 1814, 4 vols.; reprinted Andover, 1837, 2 vols.), — a work which derives its value from the preliminary dissertations and accompanying notes, critical and explanatory. In 1795 his feeble health compelled his resignation; and on his retirement he received a pension of three hundred pounds from the King. He is considered "the acutest and most cultivated theologian the Church of Scotland has produced."

His *Lectures on Ecclesiastical History* were posthumously printed: there is an edition, London, 1840. His works have been issued in a complete and uniform edition in 6 vols.

CAMPBELL, John M'Leod, b. May 4, 1800, at Ardmaddy House, near Kilninver, Argyllshire, Scotland; d. in the parish of Rosneath, Feb. 27, 1872. His father was the minister of Kilninver, and an excellent Latin scholar: so his son received good early training. From 1811 to 1820 he was a student of the University of Glasgow, but completed his course in Edinburgh. In 1821 he was licensed; and on Sept. 8, 1825, he was inducted to the parish of Row, and faithfully did he discharge his duties. His anxious meditation on the religious state of his congregation led him to the conclusion, that, in order to serve God with pure love, they must rest "assured of his love in Christ to them as individuals, and of their individually having eternal life given to them in Christ." This "assurance," further, rested on the promises of the gospel; but, unless Christ died *for all* (unlimited atonement), there was "no sufficient warrant for calling upon men to be assured of God's love to them." By manfully preaching these views he involved himself in a church trial for heresy, and was in due course deposed by the Assembly, Wednesday, May 25, 1831, by a majority of a hundred and nineteen to six. He went back to Kilninver, preached throughout the neighborhood, and at last, in the first week of 1833, began an independent ministry in Glasgow, which lasted for twenty-six years (1833–April, 1859). He was married on Sept. 26, 1838. In 1851 he published his book on the Eucharist, *Christ the Bread of Life* (2d ed., 1869), suggested by the then Roman-Catholic controversy. He rejected transubstantiation, because it contradicts the faculty of perception, which distinguishes man as a spiritual being. "There is a spiritual eye which sees that in Christ is presented to us the appropriate food of eternal life; and to fix the thoughts on *him* was the proper office of the Lord's Supper. As long as *it* was itself the object on which thought and interest were concentrated, so long it was misused; and this misuse of the ordinance was as possible, if not as common, among Protestants as it was among Roman-Catholics." In 1856 he issued his chief work, *The Nature of the Atonement, and its Relation to Remission of Sins and Eternal Life* (4th ed., 1873). By one of its sentences the main thesis of the book may be thus expressed: "It was the spiritual essence and nature of the sufferings of Christ, and not that these sufferings were penal, which constituted their value as entering into the atonement made by the Son of God, when he put away sin by the sacrifice of himself." In 1859 he was compelled by failing health to resign his charge at Glasgow. In 1862 he published *Thoughts on Revelation, with Special Reference to the Present Time,* — a book called forth by the *Essays and Reviews* (1860). In 1868 the University of Glasgow made him a doctor of divinity. In 1870 he removed his home from the neighborhood of Glasgow to Rosneath, to his house Ach-na-shee ("The Field of Peace"), an old local name. In this house, appropriately named, he partially prepared the volume which appeared in 1873, under the title *Reminiscences and Reflections,* referring to his early ministry in the parish of Row (1825–31); and then, with his book unfinished, but with his life-work done, at peace with God and man, honored and beloved by all who knew him, a channel of God's grace unto many, this eminent and gifted servant went to his higher service. The impression Dr. Campbell made upon all his acquaintances was that of holiness. Dr. Norman Macleod said of him, "His character was the most perfect embodiment I have ever seen of the character of Jesus Christ." His readers testify to his sincere, humble, profound piety; and, where his theory of the atonement is unqualifiedly rejected, his personal charm is unhesitatingly acknowledged.

See D. CAMPBELL: *Memorials of John M'Leod Campbell,* London, 1877, 2 vols.

CAMPE, Joachim Heinrich, b. at Deensen, in the grand-duchy of Brunswick, 1746; d in the city of Brunswick, Oct. 22, 1818; was chaplain to a Prussian regiment, and director of Basedow's Philanthropinum at Dessau; established afterwards a celebrated boarding-school for boys near Hamburg, and settled finally at Brunswick, where he wrote and edited whole children's literature. Many of his books, as for instance *Robinson der Jüngere,* became almost world-famous, and are still very popular. His educational principle was exclusively rationalistic. Religion he recognized only as a prop for morality, and poesy he rejected altogether, as a snare to the intellect. But the success with which he labored made him one of the most prominent champions of rationalism in Germany.

CAMPEGIUS (*Lorenzo Campeggi*), b. at Bologna, 1474; d. in Rome, 1539; was first professor of canon law at Padua, and then priest. Julius II. used him in many important diplomatical cases; and Leo X. made him a cardinal in 1517. The principal events in his career are his missions to England in 1519 and in 1528, and his negotiation of a counter-reformation in Regensburg in 1524. He represented the Pope at the diets of Nuremberg (1524) and Augsburg (1530), and played a conspicuous part at the election of Paul III., 1534. Some letters by him are found in *Epist. misc. sing. Pers.,* Basel, 1550.

CAMPION, Edmund, b. in London, Jan. 25, 1540; executed at Tyburn, Dec. 1, 1581; studied at Oxford, and was ordained a deacon in 1567, but felt himself at variance with the tenets of the Church of England; went to Ireland, thence to Douay; embraced Romanism, and entered the Society of Jesus. In 1580 he was sent by Gregory XIII. on a propagandist mission to England, but was arrested July 17, 1581, on a charge of treason, and condemned to death. He wrote a *Narratio de Divortio Henrici VIII.,* published at Douay, 1622, and a *History of Ireland,* published in Dublin, 1633. For a full account of his mission to England see FROUDE: *History of England,* XI. He was a man of rare culture, amiability, and diplomatic skill.

CAMP-MEETINGS are religious gatherings held in a grove, usually lasting for several days, during which many find shelter in tents or temporary houses. The main features are the open-air preaching, the night prayer-meetings, and the freedom of the life. They are not so common as formerly, at least in the Eastern States, and

are, indeed, regarded by some as morally if not spiritually objectionable. The first meeting of the kind is said to have taken place in Kentucky, on the banks of the Red River, in 1799, under a Presbyterian and a Methodist minister. These denominations at first used them in common; but gradually the Presbyterians withdrew, and of late years the Methodists and the Baptists have almost exclusively held them. In recent times the Methodists have purchased tracts of land in desirable locations on the seaboard or inland, and turned them into parks, with comfortable houses, streets, post-offices, meeting-places, biblical models, etc., and there in the summer many persons live, and there the religious gatherings of different kinds are daily held. Thus the primitive camp-meeting is continued in an improved form. The credit of introducing camp-meetings into England is due to the Rev. Lorenzo Dow (see title), an eccentric though able minister of Methodist views, who in 1807 proposed it in Staffordshire. Two Methodists, William Clowes and Hugh Bourne, were so impressed with the advantages of this style of service, that they persisted in holding them after they were disapproved by the Wesleyan Conference in 1807; for doing which they were finally expelled. In 1810 they founded the Primitive Methodists, which body uses the camp-meeting. The Irish Wesleyan commenced them in 1860. See art. "Camp-meeting" in McClintock and Strong's *Cyclopædia* (vol. II. p. 60).

CAMUS, Jean Pierre, b. in Paris, 1582; d. there 1652; became Bishop of Belley in 1608, and lived in great intimacy with François of Sales; resigned in 1628; was afterwards Abbot of Aulnay in Normandy, but retired finally to the Hôpital des Incurables in Paris. He was an extremely prolific writer, and much relished in his own time. A hundred and eighty-six works, many of which are in several volumes, were the result of his labor, — moral romances of a rather odd description, satirical pamphlets against the mendicant orders, etc. His *L'Esprit de St. François de Sales*, 6 vols., Paris, 1641, afterwards abridged by Collot, and his *L'Avoisinement des protestants de l'Eglise Romaine*, edited by Richard Simon, Paris, 1703, are still read.

CA'NA OF GALILEE was the home of Nathanael (John xxi. 2), and the scene of Christ's first miracle, and of another (John ii. 1–11, iv. 46). The traditional Cana is a village now called Kefr-Kenna, which is about four miles north-east of Nazareth. There are shown the "water-pots of stone" from which the water made wine was drawn, the well whence it originally came, and the site of Nathanael's house; but Robinson denies the claims of the village, in favor of Kâna-el-Jelîl, about nine miles north of Nazareth. The name is similar, the situation is fine, and, although there is now no village on the spot, the ruins indicate that once there was quite a large settlement.

CA'NAAN (*low*) occurs in the Bible as a *personal* name, the youngest son of Ham (Gen. ix. 18, x. 6); as a *tribal* name (Hos. xii. 7) ["merchant," in the A. V.]; but above all as a *geographical* name, — the country inhabited by the posterity of Canaan, particularly in the phrase "the land of Canaan" (Gen. xi. 31 sq.). In the latter sense it denotes a well-defined district, all the country on the west of the Jordan, extending, at least in places, to the coast, including on the south the Negebh, or the South Country (Num. xxxiii. 40); on the north, Phœnicia; on the south-west, Philistia. The name occurs outside the Bible, among the Egyptians and Phœnicians, but does not seem to have been known to the Assyrians, who call the land, not Canaan, but the "back country." See Schrader, *Die Keilinschriften*, p. 14. The word in its meaning "low" referred to the "sinking," the Arabah, which is so striking a feature of the country, and the Shefelah, the South Plain. In its primary application in the mouth of Noah, it was prophetic of the condition of servitude to which Canaan would come in his descendants (Gen. ix. 25). The Canaanites appear to have been Shemitic in language; for quite evidently they spoke the same tongue with the Hebrews, as Isaiah says (Isa. xix. 18), with merely dialectical differences. For a discussion of the question whether the Canaanites were Hamites, see J. G. Müller, *Die Semiten in ihrem Verhältniss zu Chamiten u. Japhiten*, Gotha, 1872 (p. 54). Like the Phœnicians, they were a commercial people, so much so, — that the name, in later times, became an occasional synonyme for merchant (Job xli. 6; Prov. xxxi. 24 — Hebrew). The land of Canaan must have been settled ere the Canaanites arrived; for certain tribes are reckoned with the Canaanites in every full enumeration of the population, who evidently were one with them (Exod. iii. 8, 17; Deut. vii. 1, etc.). Whence they came cannot be determined. Their appearance was the cause of the spies' discouraging report (Num. xiii. 22, 33). The Canaanites and they appear to have lived peaceably together. One of their descendants, Og, King of Bashan, ruled over the Amorites within his borders (Deut. iii. 8). It is probable, however, that they gradually lost their ascendency. The Canaanites, Perizzites, Amorites, Hittites, and Hivites were in the land in the patriarchal days (Gen. xiii. 7, xiv. 7, xxvi. 34, xxxiv. 2). In the genealogical table in Gen. x. 15–19, eleven Canaanite tribes are enumerated; but the enumeration subsequently varies from five (Exod. xiii. 5), six (Exod. xxiii. 23), seven (Deut. vii. 1), to ten (Gen. xv. 19–21); and these tribes were brought into close contact with Israel, while the Sidonians or Phœnicians on the north were not so much so. Of these tribes, the Amorites, and perhaps the Hittites, were probably mightier than the others; for whenever the name of Canaanite, or of Canaanite and Perizzite, are found together, there occur those of Amorite and Hittites (e.g., Gen. xv. 16, cf. ver. 21; Josh. i. 4) as general name. The tribal limits probably often changed; but, as near as may be, these were the *locations* of the tribes: the *Amorites*, chiefly at first in the south-west, shortly before Moses' time, migrated east of the Jordan, and founded the kingdoms of Sihon and Og (Deut. iii. 8, iv. 47; Josh. ix. 10). See AMORITE.

The *Hittites*, in Abraham's day, were found at Hebron (Gen. xxiii. 10), during the exodus (Num. xiii. 29), along with the Jebusites and Amorites, upon the mountains, higher up; in the days of the judges (Judg. i. 26), as far north as Bethel, whither the Amorites, or, more likely, the Israelites had driven them; and in Solomon's time upon

Lebanon (1 Kings x. 29). The name in Assyrian records is *Hatti*.

The *Perizzites* appear to have been the peasant class of the population, living, during patriarchal times, in the middle of the West Jordan country, in the neighborhood of Bethel and Shechem (Gen. xiii. 7, xxxiv. 30), and afterwards as far north as Beth Shean, in the mountainous and wooded stretches of that locality (Josh. xi. 3, xvii. 15; Judg. i. 4, 5).

The *Girgashites* inhabited probably a small tract between the Hittites and the Amorites, with whom they are mentioned (Deut. vii. 1; Josh. xxiv. 11).

Whether the *Geshurites* (Josh. xiii. 2) and the *Gezrites* (1 Sam. xxvii. 8) were Canaanite tribes is uncertain.

The *Jebusites* (except Gen. x. 16) were always last mentioned, perhaps because their territory was the smallest, only their city and its immediate surroundings. Yet they were a "kingdom," and fought manfully (Josh. x.). Their capital, Jebus, was later called Jerusalem (Judg. i. 8).

The *Hivites* exchanged the middle country, where they inhabited Shechem and other cities (Gen. xxxiv. 2), for the northern about Lebanon, as far as Hamath (Josh. xi. 3; Judg. iii. 3).

The picture of life among the Canaanites drawn for us by the Bible is a very animated one. We see that they were essentially a warlike people, dwelling in cities, with walls and gates (Josh. x. 20), had fortresses upon the heights, and gave much time and thought to the perfecting and collecting of implements of war. Their iron chariots were irresistible (Josh. xi. 4, xvii. 16, 18; Judg. i. xix.). On the other hand, the fact that one of their cities was called Kirjath Sepher, "The City of Books" (Judg. i. 11), joined to the Greek tradition of the Eastern or Phœnician origin of writing, leads to the conjecture that reading and writing were in use. At all events, they carried on trade and manufacture; and the abundant crops which fell into the Israelites' hand at the time of the conquest attest their skill in agriculture and gardening (Josh. xxiv. 13). Over this people, divided as they were into tribes and lesser subdivisions, reigned many "kings," or *sheikhs*, as we should call them to-day (Judg. i. 7), although their authority was apparently shared and regulated by "elders" (Josh. ix. 11). But this bustling, martial, industrious people were the victims of superstition, idolatry, and vice. They worshipped Baal and Astarte (see titles), observed times and seasons, practised witchcraft and magic (Deut. xviii. 10), were addicted to unnatural lusts (Lev. xviii. 19–30). Laxity of morals, shamelessness of conduct, led to hard-heartedness, recklessness, and cruelty; for he who lives for the gratification of passion has no pity for the weak. Such a corrupt, corrupting people as the Canaanites pollute the air. God therefore ordered their destruction, and the Israelites felt no compunction in carrying the order out; it was in self-defence; and well had it been for Israel if they had not grown weary of blood-shedding. The remnant of the Canaanites was the cause of Israel's fall.

The history of Canaan after the conquest is in the main simply this: gradual extinction by the resistless conquerors, a lull in the battle, a resumption of hostilities on the part of the Canaanites, and a long series of victories for them, followed, after a time, by divine deliverances. The destruction of the Canaanites was begun again under Samuel, when Israel had a central government; was continued under Saul's better military organization, under David's greater skill; and completed under Solomon (1 Kings ix. 20). Thus the orders received by Moses were only partially carried out by the people under Joshua. So anxious were they to settle down, have their families about them, and pursue the peaceful callings in the land flowing with milk and honey, that they sheathed the sword too soon, as the first chapter of Judges shows. The Canaanites held strong cities in every part of the land, many of them probably very important places. Such were Jebus, between Benjamin and Judah, and Gezer, on the highway to Egypt. The former was taken by David (2 Sam. v. 7), and the latter taken and burnt by Pharaoh, Solomon's father-in-law (1 Kings ix. 16). Those who were driven out by the Israelites went to the north. It is said that Asher and Naphtali did not drive out the Canaanites, but dwelt among them (Judg. i. 31–33). As was to be expected, as soon as the old dwellers in the land perceived the scattered condition of Israel, they rallied their forces, and attacked the conquerors with great, though not permanent, success; for misfortune led Israel to God, and God raised up judges who delivered them. But the Canaanites unhappily taught the Israelites their idolatry; and so, long after they had been overthrown utterly, they overthrew Israel, since Baal had been put in the place of Jehovah, and vice was mistress instead of virtue. Marriages with Canaanites (Judg. vi. 3; 2 Sam. iii. 3; Ez. ix. 1), contrary to the express command of Jehovah (Deut. vii. 3), had introduced this strain in the nation's blood, and thus induced the disastrous overthrow. The foolishness of God is wiser than men. If the people had obeyed him, they would have been spared centuries of misery. See v. LENGERKE: *Kenaan. Volks- u. Religionsgeschichte Israels.*, Königsberg, 1844; GRAU: *Semiten u. Indogermanen*, Gütersloh, 2d ed., 1867; RÖNTSCH: *Über Indogermanen- und Semitenthum*, Leipzig, 1872. FR. W. SCHULTZ.

CANADA, DOMINION OF. The name of that vast British dependency that lies between the United States and the North Pole, and between the Atlantic and the Pacific Oceans. This country was discovered in 1534 by Jacques Cartier of St. Malo, who took possession of the Labrador region in the name of the French King. During a second visit in 1535, Cartier reached a great river, which he named the St. Lawrence, in honor of the saint on whose fête-day (Aug. 10) he had entered its waters. Passing up the river, he arrived at Stadacona, now Quebec, and subsequently at Hochelaga, lying at the foot of a mountain, the view from whose summit so charmed the explorer, that he named it Mont Roy, whence the present Montreal. No further effort was made for the colonization of Canada until 1603, when Samuel Champlain planted a colony in Acadia (now Nova Scotia), and in 1607 laid the foundations of the present city of Quebec (properly Kebec, an Indian word meaning straits), the St. Lawrence being at this point comparatively narrow.

In 1627 the government of Canada became vested in a commercial company of a hundred partners, with Champlain as governor, while the name of New France was used in the charter now issued. In 1663 the company was dissolved, and Canada became again a royal province, with its affairs administered by a council, consisting of the governor — who was responsible for all military measures, the bishop — in charge of the religious and educational interests, and the intendant, or civil governor — having charge of the finances and all matters affecting trade and commerce, along with a few other officials (the inhabitants having no representation), — a system that continued in operation for a hundred years. During this period, hunters and traders finding their way westward came into collision with the English settlers in Western Pennsylvania and Ohio; and this, combined with the constant troubles with the New-England colonies, — territorial boundaries being all undefined, — led to war. Though France and Britain were nominally at peace in Europe, yet each openly assisted their respective colonists in their local conflicts. At last, in 1759, Wolfe gained, under the walls of Quebec, the decisive victory of the Plains of Abraham, which resulted in the cession of Canada to England; the vanquished securing, as conditions of surrender, the continued exercise of "their language, their religion, and their laws." British emigrants now began to settle along the banks of the St. Lawrence; while in 1790 large tracts of land in the Niagara district were given to loyalist refugees from the revolted colonies of America. In 1791 Canada, hitherto under a military governor-general appointed by the Crown, received a constitution; and the upper, or western section, which was exclusively British, was separated from the lower, or eastern one, which was as exclusively French and Roman-Catholic; each division having an Upper House, or Legislative Council, appointed by the Crown, and a Lower House, or Assembly, elected by the people, along with a governor. After some years, dissatisfaction arose in both provinces against the governments; while in addition, in Lower Canada, race and religious antagonism became manifest. These things brought the country, in 1837–38, to the verge of civil war, but resulted finally in the formation of a legislative union between the provinces, with Kingston as the capital. The old dissensions, however, soon re-appeared; so that the great project of a confederation of the several North-American provinces under a Federal Government, having a Senate and a House of Commons, but with Provincial or State Legislatures, each independent for all local purposes, was adopted in 1867, by which the two Canadas, Nova Scotia, and New Brunswick, were formed into "The Dominion of Canada," with Ottawa for its capital. In 1870 the newly-formed province of Manitoba, in 1871 British Columbia, and in 1872 Prince Edward Island, entered the Confederation. When the English took possession of Canada, its population was 65,000. At present it is 4,000,000, of whom about 1,250,000 are claimed to be of French origin, and are connected chiefly with the eastern portion of the country; while about 85,000 are Indians, who have lived in unbroken friendship with the government. Formerly Canada was known only as a lumber and fur-producing country, having in addition some valuable fisheries; but of late it has been exporting large amounts of farm-produce and cattle. Its mineral resources of gold, silver, copper, iron, and coal, are only now becoming known. Manufactories of a great variety of articles are springing up over all the country; while its immense wheat-growing prairie territory of Manitoba and the North-west offers homes for countless emigrants.

Canada is a self-governing country, with a parliamentarian system, copied largely from that of Great Britain. The franchise is almost universal. The ministers must be sustained by a majority of the House of Commons; while the governor-general, though appointed by England, merely represents the British connection, and possesses no political authority whatever.

Religion. — The Roman-Catholic Church in Canada dates from the discovery, for Huguenots were allowed to settle, only on conditions that soon proved fatal to their religion. In 1615 four Recollet priests (a branch of the Franciscans) settled in Quebec, forming the earliest regular establishment. In 1624 the Jesuits arrived, and began their missionary and educational labors. In 1658 François Laval was sent out as vicar-apostolic of New France, becoming first bishop of Quebec in 1672. Under him the church system was fully organized. One-thirteenth of all the revenue (a proportion afterwards reduced to one-twenty-sixth) was collected as the tithe, or *dime*, for church-purposes. The bishop, though appointed by the Pope, must be subject to the king of France, while the parish curés were declared to be permanent in their offices. For some time after the conquest, the see of Quebec remained vacant, as the English Government would recognize its occupant only as the head of the Roman Church in Canada, and not as the bishop of that city. The difficulty was, however, overcome; for in 1806 the Pope appointed to the vacant see M. Plessis, who subsequently became the first Canadian archbishop. The Roman-Catholic Church is thus practically established by law in Lower Canada, now the Province of Quebec. Its ecclesiastical staff throughout the Dominion consists of two archbishops, twelve bishops, and nearly fifteen hundred clergy, all of an extremely ultramontane character.

The Episcopal Church in British North America dates from the conquest. In 1766 the first Episcopal congregation was organized in Montreal; service being held in the chapel of the Recollets, at such hours as the building was not required for mass. In 1774, while the Roman-Catholic Church was secured in all its previous rights, it was restricted to collecting its church-dues from members of its own communion, and the purpose was intimated of establishing a Protestant Church. In 1791, when the constitutional act was adopted, one-seventh of all the land in the colony disposed of by sale or grant to colonists was "reserved" for the support of a Protestant clergy. In 1787 Dr. Inglis was appointed by the English Crown Bishop of Nova Scotia, — the first of the colonial bishops; in 1793 Dr. Mountain was appointed Bishop of Quebec; and in 1837 the see of Montreal was instituted. Since then, other sees have been

organized, until now the Episcopal Church, which has no connection with the Church in England, possesses eighteen bishops, with about six hundred and fifty ministers, and theological seminaries at Lennoxville, Winnipeg, London, Windsor (N.S.), and Toronto.

The Presbyterian Church dates from 1765, when the chaplain of the Twenty-fourth Regiment began service in Quebec. In 1769 Presbyterian ministers were sent out from Scotland to Nova Scotia. In a little while the numerous divisions of the Scottish Church were reproduced on North-American soil; but of these it is not necessary now to speak, as, after a series of local and partial unions, these all, reduced in number to four, —the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Lower provinces, and the Presbyterian Church of the Maritime provinces in connection with the Church of Scotland, —entered, in 1875, into a union under the name of "The Presbyterian Church in Canada." This united church now extends from Newfoundland to the Pacific; consists of about fifteen hundred congregations, with a hundred and thirteen thousand communicants; raised in 1881 a million and a quarter of dollars; and has theological seminaries at Halifax, Quebec, Montreal, Kingston, Toronto, and Winnipeg.

Congregationalism dates from the settlement in Nova Scotia, in 1759, of some New-England Puritans, who were guaranteed full liberty of worship, and exemption from all disabilities, for not conforming to the Episcopal Church. In the Province of Canada it dates from 1801, when the London Missionary Society sent out an agent to Quebec to minister to a number of soldiers in the garrison there; while in 1810 the society sent an agent to Upper Canada. In 1827 the Canada Educational and Home Missionary Society was formed of Congregationalists and Presbyterians. In 1833 the Congregational ministers received a legal status as ministers of religion. In 1840 a theological seminary was established in Toronto, which in 1864 was removed to Montreal. The present strength (1881) of Congregationalism in the Dominion is six associations, a hundred and sixteen churches, and about seven thousand communicants.

The Methodist Church dates from the presence in Quebec, shortly after the conquest, of some soldiers of that persuasion; and subsequently Methodists from New York formed congregations in what is now Ontario. These congregations at first received their ministers from the United States, and formed an integral part of the Methodist-Episcopal Church of that country. In 1816 the English Methodist Conference sent out agents, who opened several stations; so that in 1820 it was agreed that the English Conference should have sole charge of Lower Canada, and the American one of that of Upper Canada. In 1824 the Canadian Methodists were formed into a general Conference of their own, and in 1828 separated from the American Church, becoming independent and self-governing, under the name of "The Methodist-Episcopal Church of Canada." Bishops, however, were never ordained; and in 1832 "The Wesleyan Methodist Church in Canada," as it was then called, united with the English Wesleyan Methodist Conference. This was followed by the formation, in 1834, of the "Methodist-Episcopal Church in Canada," claiming to represent the original Canadian Methodist Church. In 1874 a union was effected between the Wesleyan Methodists and the New Connection, forming the Methodist Church of Canada. In 1884 this Church and the Methodist-Episcopal, Primitive Methodists, and Bible-Christian Churches united. The new Church is governed by two General Superintendents, who do the work of supervision, aided by the Presidents of the Annual Conferences, hold office for eight years, and are eligible for re-election. It contained in 1884 one hundred and seventy thousand members and nearly seventeen hundred ministers. There were ten Annual Conferences, and over three thousand churches. See *Methodist Annual for 1885*, Toronto. The Evangelical Association (or "Albright Methodists") of North America, Canada, reported in 1884 sixty-seven ministers. See the *Canadian Almanac for 1885*, Toronto.

There are several small bodies of Lutheran churches also, for the most part in Ontario.

The Baptist Church has about five hundred congregations in different parts of the Dominion.

Educational institutions were early established in Canada. In the early part of the seventeenth century, the Recollets, the Jesuits, and the Ursuline nuns, opened schools in Quebec, while the Sulpicians did the same in Montreal. Until the present century, however, boys could receive a superior education only in either of these cities; while numerous schools had been established for the benefit of girls. Some time ago an admirable system of public instruction was adopted by each of the present provinces of the Dominion, but with such modifications as might be required to meet circumstances and the peculiar religious condition of each locality; so that, by means of primary or elementary, high and normal schools, leading up to the university, a good education has been brought within the reach of almost every child throughout the Dominion. The expenses of the system are met by government grants, local assessments, and school fees. Masters of high schools must be university graduates, and experienced teachers. Teachers of public schools must be regularly qualified. G. D. MATHEWS (of Quebec).

CAN'DACE was the title of the queens of the Ethiopian realm situated north of Meroë, with the capital Napata. From Alexander the Great, and down to the time of Eusebius, we meet with Ethiopian queens of this name, whose etymology is obscure, though apparently not Shemitic. It seems that in Ethiopia the queen-widow succeeded to the throne, and that, as long as she lived, the son occupied only the second place. See LEPSIUS: *Briefe aus Ægypten*, 1852, pp. 181, 217. In Acts viii. 27 is mentioned an eunuch who was treasurer to the reigning Candace. He was a "proselyte of the Gate," since he had come up to Jerusalem to worship; but he was not a Jew, since he was an eunuch (Deut. xxiii.). On his return from Jerusalem he met with the apostle Philip between Asdod and Gaza, and was converted and baptized. According to a loose tradition his name was Judich. He brought the first seeds of Christianity to Ethiopia; but the real evangelization of the country took place much

later. See LUDOLPH: *Hist. Æthiop.*, 1681, II. 4, 7, III. 2. RÜETSCHI.

CANDIDUS, an Arian controversialist from the middle of the fourth century, wrote a book, *De Generatione Divini Verbi*, and addressed it to his friend, the celebrated African rhetorician, Victorinus, on the occasion of his conversion to Christianity. The book called forth an answer from Victorinus, *Confutatorium Candidi Ariani;* and the two works are generally printed together. See MIGNE: *Patrol*, VIII. pp. 1013 and 1036.

CANDLEMAS, a Christian festival instituted in the Eastern Church by the Emperor Justinian (542), under the name of *ὑπαπαντή*, or *Festum Symeonis* (Luke ii. 25). In the Roman Church, in which Baronius says that it occurred already in the time of Gelasius (492–496), it soon became a feast of Mary, *Festum Purificationis Marice;* the 2d of February, on which it was celebrated, being the fortieth day after the birth of Christ (Dec. 25), and consequently the day on which, according to Levitical rules, the purification of the mother should take place. In all its details, however, — the lighting of candles, the consecration by the Pope of all the candles to be used in the service during the year, etc., — the Candlemas, *Festum Candelarum*, shows itself to be a mere Christianization of an old Pagan feast celebrated in Rome just at the same season, by purification of the whole house, in order to make it ready for the returning sun, and by lighting of candles and torches, in memory of Ceres searching after Proserpina. See H. ALT: *Der christliche Cultus*, Berlin, 1851–1860, 2 vols., I. p. 559.

CANDLES, use of, in divine service. There is no trace of their use during the first three Christian centuries; for Lactantius (250–330) says, "If they (the heathen) would contemplate that heavenly light which we call the sun, they will at once perceive how God has no need of their candles, who has himself given so clear and bright a light for the use of man. . . . Is that man therefore to be thought in his senses, who presents the light of candles and torches as an offering to Him who is the Author and Giver of light?" (*Div. Inst.*, VI. 2.) But in the fourth century Athanasius (296–372) reproached the Arians with having put to idolatrous uses the candles Christians had used in worship; and Jerome (331–420) says that the practice of burning candles during the reading of the gospel, even in the clear day, was universal in the Eastern Church (*Liber contra Vigilantium*, III.); and in another place he speaks of wax lights burning before the tomb of martyrs (*Epist. ad Riparium*, i.; *Epist.*, CIX., ed. Migne, *Opera Hieronymi*, vol. I. p. 907 [726]). Chrysostom (347–407) speaks of the candles burning upon the altars in churches as a usual sight; but in chapels and before shrines, lamps were preferred. The candles were and are exclusively wax. The Roman Church forbids even stearine candles. Wax was chosen on account of its odor and its costliness; for we ought to give God our best and costliest. At mass, at least two tapers must burn upon the altar; they are carried in by the designated *ceroferarii:* so, in other ceremonies, candles were used, and a symbolical meaning found. Thus the *baptism* candles spoke of the light of the good works by which heaven was entered; the *marriage* candles, of the purity and joy of the heart; the *burial* candles, of the eternal light of heaven. The Reformed Church has properly rejected the use of candles, as savoring too much of that heathenism whence the custom was borrowed. H. MERZ (in Herzog's 1st ed.).

CANDLESTICK, THE GOLDEN, or properly **Candelabrum** (Exod. xxv. 31–40, xxvii. 20, xxxvii. 17–24), stood on the south side of the first apartment of the tabernacle, "opposite the table of shew-bread, in an oblique position, so that the lamps looked to the east and the south: hence the central was called the 'western' lamp." Its object was partly, by its lights, to enable the priests to discharge their functions there, as all natural light was excluded from the holy place, but chiefly to be a holy sign and symbol of the invisible God, who dwells in the light which no man can approach unto, who covers himself with light as with a garment (1 Tim. vi. 16; Ps. civ. 2), who is himself light, and the source of it (Ps. xxxvi. 9). Bezaleel made it, after the divine directions, out of beaten gold. Dr. T. J. Conant thus describes it: "From the base, rose an upright central shaft, bearing the central lamp: from two opposite sides of it proceeded other shafts, three on a side, making six branches from the main shaft, all being in the same plane with it, and each bearing a lamp. A part of the main shaft and its branches, serving for ornaments of the structure, are mentioned, — *flower-cups*, *capitals*, and *flowers*. In shape the capital may have had the rounded form of fruit, as indicated in some of the ancient versions and Josephus. From the representation in Exod. xxv. 33–35, these parts appear to have been arranged as follows: each of the six side-branches had three flower-cups, shaped like the calyx of the almond-blossom, and terminated in a crown or capital, with its ornamented flower as a receptacle for the lamp. The central shaft was composed of four such combinations of calyx, capital, and flower, each pair of side-branches resting on the capital of one of the three lower, the fourth and uppermost bearing the central lamp."

The question whether the seven lamps were upon one level may probably be answered affirmatively. Of Josephus' statement (*Antiq.* III. 7, 7), that the ornaments upon the shaft and branches were seventy in number, there is no proof, nor much likelihood, although he finds in the number a secret intimation of the *δεκαμοιρία*, in astrology the ten degrees of a circle, and in the lamps a reference to the seven planets. Philo likewise finds symbolical reference in the seven lights; for he says, "The sacred candelabrum and the seven lights upon it are an imitation of the wandering of the seven planets through the heaven" (*Quis rer div. hær. sit.* § 44, ed. Mangey, Tom. I. pp. 503 sqq.; Bohn's trans. vol. ii. p. 137). Ewald, probably correctly, sees in the number seven merely the holy number, consecrated by the sabbath (*Antiq.* [Eng. trans.] p. 115). The lamps burnt day and night, although, as Josephus says (*Antiq.* III. 8, 3), it may well be that by day only three were kept burning. It was the business of the priests to fill the lamps every evening, for which purpose the finest olive-oil was used (Exod. xxvii. 20) to clean them in the morning, snuffing them with golden snuffers, and to carry away the snuff in golden snuff-dishes (Exod. xxv.

38). Whenever this was done, the priest was obligated to offer a sacrifice of incense upon the altar of incense in the inner sanctuary (Exod. xxx. 7, 8); thus, as Ewald says, giving perfect expression to the "correspondence between light and sacrifice."

The candelabrum and its appurtenances required a talent of pure gold, weighed a hundred minæ, and, according to the rabbins, was five feet high, and three feet and a half broad, i.e., the distance between the exterior branches. When it was moved, the lamp-stand was covered with a blue cloth, and put, with the "lamps, tongs, snuff-dishes, and all the oil vessels thereof," in badger-skin bags, which were carried on a bar (Num. iv. 9, 10).

In Solomon's temple, instead of one candelabrum, there were ten upon golden tables, — five on the north and five on the south side of the Holy Place. The larger number fitted the larger space and the greater pomp of the worship (1 Kings vii. 49). The Chaldæans carried them to Babylon (Jer. lii. 9). In the second temple, there was only one candlestick (Ecclus. xxvi. 17; "as the clear light is upon the holy candlestick, so is the beauty of the face in ripe age"). Antiochus Epiphanes removed it (1 Macc. i. 21), and Judas Maccabæus restored it (Macc. iv. 49); and it remained in Herod's temple until the destruction of Jerusalem, when Titus carried it to Rome, and it figured in his triumphal procession, and was sculptured upon his arch, although it would seem not altogether accurately (Joseph. *War, VII.* 5, 5). It was then deposited in the Temple of Peace. According to one account, it fell into the Tiber from the Milvian Bridge during the flight of Maxentius from Constantine, Oct. 28, 312; but the usually accredited story is, that it was taken to Carthage by Genseric, 455 (Gibbon iii. 291), recovered by Belisarius, transferred to Constantinople, and then respectfully deposited in the Christian Church of Jerusalem 533 (*id.* iv. 24). Nothing more has been heard of it.

The saying of Jesus, "I am the light of the world" (John viii. 12), was probably suggested by the illumination of the temple courts on the evening of the Feast of Tabernacles, by means of four great candelabra erected in the court of the women; although some see in it allusion to the golden candelabrum. In Rev. i. 12, 20, ii. 1, candelabra symbolize *churches*.

Lit. — Ugolino: *Thesaurus*, Venet. 1744–69, 34 vols. fol. tomi IX. et XI. essays by Reland, Doederlein, Ugolino, and Jahn; Bähr: *Symbolik des Mosaischen Cultus*, Heidelberg, 1837–39, 2 vols. (2 ed. vol. I., 1874); Bleek: *Vorlesungen über den Hebräerbrief*, Elberfeld, 1868; Ewald: *Antiquities of Israel* (Eng. trans.), London, 1876. Also art. *Leuchter, heiliger*, in Herzog and Plitt *Real-encyklopädie*, vol. viii. pp. 614, 615, and art. *Candlestick* in Smith's *Dictionary of the Bible*, Am. ed. vol. i. pp. 354–356.

CANDLISH, Robert Smith, D.D., one of the most distinguished founders and leaders of the Free Church of Scotland, b. at Edinburgh, March 23, 1806; d. there Oct. 19, 1872. His father, who died early, was a medical teacher, and a friend of Robert Burns. He was educated at Glasgow, and, after two years spent as a tutor at Eton, he was licensed as a preacher; served as assistant in Glasgow, at Bonhill, and in St. George's, Edinburgh, and was ordained to the charge last named in 1834. In this very conspicuous sphere his great talent as a preacher soon made him famous. In 1839 he publicly identified himself with the party in the Established Church of Scotland which ultimately became the Free Church, by moving, in the Commission of the General Assembly, the suspension of the Strathbogie ministers who had indicated their intention to disobey the Assembly, and obey the Court of Session by ordaining Mr. Edwards as minister of Marnoch. In 1839 he was nominated by the crown professor of biblical criticism in the University of Edinburgh; but, on the angry remonstrance of the Earl of Aberdeen in the House of Lords, the nomination was cancelled. In 1841 he received the degree of D.D. from Princeton College, New Jersey. In all the public proceedings prior to the disruption (1843), and especially in the debates in the General Assembly, where he shone greatly, he took a leading part. After the disruption he exerted himself with great energy in the organization of the Free Church; and, more than any other man, he aided in her rapid development. On the death of Dr. Chalmers he was appointed by the General Assembly to succeed him as professor of divinity in the New College, Edinburgh; but, after accepting the appointment, he withdrew his acceptance, and remained minister of St. George's Free Church. On the death of Dr. Cunningham, he succeeded him as Principal of the New College. He was the chief organizer and extender of the school system of the Free Church, which was afterwards incorporated with the national system of education. For many years he was the most conspicuous man in the General Assembly, of which he was indeed the recognized leader. In every scheme and movement connected with the Free Church, he took a cordial interest, and generally an active share. His eloquence as a debater, his tact as a business-man, his high Christian character, and his thorough disinterestedness, secured for him the high place which he so long maintained, in spite of a somewhat sharp and abrupt manner, and a tendency to what some considered diplomatic management. He was a voluminous author, although his books did not attain a very large circulation. Among his writings were: *Contributions towards the Exposition of the Book of Genesis*, 3 vols.; *On the Atonement; Scripture Characters and Miscellanies; Examination of Maurice's Theological Essays; The Resurrection of Life; The Two Great Commandments; The Fatherhood of God* (Cunningham Lectures); *Exposition of 1 John; The Gospel of Forgiveness; Select Sermons* (posthumous). In 1880 appeared a *Memoir*, by William Wilson, D.D., at the close of which is a chapter on the character of Dr. Candlish as a theologian, contributed by Robert Rainy, D.D., his successor as principal of the New College.

W. G. Blaikie.

CANISIUS, Peter, b. at Nimeguen, May 8, 1524; d. at Freiburg, Dec. 21, 1597; descended from a Dutch family, *De Hondt;* was educated at Cologne; entered the order of the Jesuits (1543), the first German member; and became professor in the University of Ingolstadt in 1549, and rector of the Jesuit College in Vienna in 1551. In Bavaria he founded two Jesuit schools, — at Augsburg

and Dillingen,—and contributed much to stop the progress of the Reformation. In Austria, where he became court-preacher to Ferdinand I., he labored with still greater success, so that the friends of the Reformation in Germany called him the Austrian dog, with reference to his name Canisius, De Hondt, the hound. His works have partly a more scholarly character, *Commentarii* against the *Centur. Magd.*; partly a more practical purpose, *Summa Doctrinæ et Institutionis Christianæ*, 1554, and *Institutiones Christ. Pietatis*, 1566. Both the latter were written as a counter balance to the catechisms of Luther, and found a very wide use, being still reprinted. Biographies of him were written by Raderus, Munich, 1614; Sacchini, Ingolstadt, 1616; Dorigny, Cologne, 1692; Werfer, Schaffhausen, 1852; and Riess, Freiburg, 1865. G. PLITT.

CANNON, James Spencer, b. in the Island of Curaçoa Jan. 28, 1776; d. in New Brunswick July 25, 1852. He was professor of pastoral theology and ecclesiastical history in the Theological Seminary of the Reformed Church, New Brunswick, N.J., from 1818 to 1819, and again from 1826 to 1852, during which time he was also professor of metaphysics in Rutgers College. Though his duties were thus manifold, he discharged them with fidelity and capacity. Learned, systematic, deliberate, his speech was slow but pithy, and his lectures were elaborate and exhaustive. His memory is still cherished by many pupils and hearers, and his portrait is found in many of the older families of his denomination. After his death, his *Lectures on Pastoral Theology* were given to the press, New York, 1853, and favorably received. See Dr. Proudfit's article in Sprague's *Annals*.

CANON (*Canonici* and *Canonicæ*), a general ecclesiastical designation, which originated in times prior to the Council of Nicæa, from the *canon*, or roll, on which the names of the clergy belonging to a certain church were inscribed, but which afterwards came to denote a peculiar ecclesiastical class, occupying a position intermediate between the monks and the secular clergy. See CHAPTER.

CANON, Old Testament. The word "canon" means primarily a straight staff, then a measuring-rod, hence, figuratively, that which is artistically, scientifically, or ethically a guide or a model: so in the earliest Christian use (Gal. vi. 16; Phil. iii. 16; Clemens Rom., I *ep. ad Cor.* 7, 41) the canon was a leading thought, a normal principle. The next change of meaning (indicated by Clemens Alex., *Strom.* 7, 16, § 94) was to a *type* of Christian doctrine, the orthodox as opposed to the heretical. Since A.D. 300 the plural form (*canons*) has been used of ecclesiastical regulations. Now, since the Christian doctrines were professedly based upon the Scriptures, the writings themselves were naturally known as the *Canon;* and the test of the canonicity of any particular writing was its reception by the Church. The *earliest* use of the word in this sense is in the fifty-ninth canon of the Council of Laodicæa (A.D. 363): "No psalms of private authorship can be read in the churches, nor uncanonical books, but only the canonical books of the Old and New Testament," and contemporaneously in Athanasius, *Epistola festalis* (ed. Bened. I., 961, Paris, 1698). A few years later the use was general.

I. HISTORY OF THE CANON AMONG THE JEWS. (*a*) *The Traditional Account of the Rise of the Collection.*—The theory, which was almost universally received for fifteen hundred years, that Ezra was the author of the Old-Testament canon, dates from the first Christian century; for it is found in the Fourth Book of Ezra (Second Esdras) xiv. 44, that Ezra was inspired to dictate during forty days to five men ninety-four books [not two hundred and four, or nine hundred and four, as in King James' Version], of which twenty-four were to be published. These twenty-four quite evidently are the twenty-four books of the Hebrew Canon, according to the counting given below; and the seventy are the Jewish Apocrypha alluded to in chap. 28 of the *Evangelium Nicodemi* [*Gospel of Nicodemus* (Clark's trans.), p. 210]. What the Fathers have to say upon this matter is derived in part from Fourth Esdras, and is equally fabulous. The modern Protestant theory attributes the Old-Testament canon to Ezra and his associates, the men of the Great Synagogue, or at least to their time.

(*b*) *The Theory of the Synagogue.*—The abovementioned theory has been supposed to be the one prevalent among the Jews themselves; and indeed the eminent rabbins David Kimchi (d. 1240) and Elias Levita (1472–1549) put it forth as a settled fact (see Levita, *Massoreth ha-Massoreth*, p. 120, ed. Ginsburg, London, 1867). But the only Talmudic passage which can be quoted directly in its behalf is in *Baba Bathra;* for the other quotations commonly made prove merely the care of Ezra and the men of the Great Synagogue for the *law*, not for the canon: indeed, mostly for the *oral law*, and some also for alterations in the text. The passage is in these words: "The order of the prophets is Joshua and Judges, Samuel and Kings, Jeremiah and Ezekiel, Isaiah and the Twelve. Hosea is the first, because it is written, 'The beginning of the word of Jehovah by Hosea' (i. 1). Did God, then, speak to Hosea first? and have there not been many prophets between him and Moses? R. Jochanan explained this as meaning that Hosea was the first of the four prophets who prophesied at that time,—Hosea, Isaiah, Amos, and Micah. Why, then, was he not put first? Because his prophecy stands next to that of the latest prophets, Haggai, Zechariah, and Malachi: he is therefore counted with them. So this prophet should have been kept by himself, and inserted before Jeremiah? No: he was so small that he might then easily have been lost. Since Isaiah lived before Jeremiah and Ezekiel, ought he not to have been put before them? [No.] Because Kings closes with destruction, Jeremiah is entirely occupied with it, Ezekiel begins with it, but ends with consolation, while Isaiah is all consolation: hence we connect destruction with destruction, and consolation with consolation. But Job lived in the time of Moses: why should he not come in the first part? No; for it would never do to begin with misfortune. Yet Ruth contains misfortune? True; but it issues in joy. That is a support for the saying of Rab; for Rab Jehuda says, in the name of Rab, 'Ezra did not leave Babylon until he had written his own family register' Who has ended

it? Nehemiah the son of Hachaliah." It will be perceived that this passage says nothing about the closing of the canon, but also that it would readily furnish ground for the idea that the canon was closed in the time of Ezra and the Great Synagogue.

(*c*) *Criticism of The Two Theories.* — They both agree in assigning the collection of the Old Testament to Ezra and his companions and successors, and also in asserting that the division into the *Law*, the *Prophets*, and the *Hagiographa*, was primitive. But against this, two objections may be urged: (1) Critical investigation assigns the first part of the Book of Daniel, on account of its Greek words, to a time when Greek was understood, and the second part to the time of the Maccabees [so several modern German scholars. But see art. DANIEL]; (2) The position of some of the historical books, e.g., Ezra and Daniel, among the Hagiographa, is inexplicable if the canon was made at one time. Moses Maimonides, D. Kimchi, and Abarbanel explained the fact by a difference in inspiration. But Christ calls Daniel a prophet (Matt. xxiv. 15; Mark xiii. 14), and quotes him as worthy of all credence.

(*d*) *Positive Exposition.* 1. *The Pentateuch* (the so-called "first canon"). The Hebrews, like other ancient people, preserved their sacred writings in sacred places. So the law of the Lord was put by the side of the ark of the covenant (Deut. xxxi. 26), with its additions by Joshua (Josh. xxiv. 26); Samuel laid the "right of the kingdom" before the Lord (1 Sam. x. 25); Hilkiah, the high priest under Josiah, found "*the* Book of the Law of the Lord" in the *temple* (i.e., the well-known book: so it was no recent invention, as some claim) about 623 B.C. (2 Kings xxii. 8). We are therefore safe in believing, that, since the time of Moses, besides the tables of the law, the autographs of the legal and historical writings of Moses were carefully preserved in the sanctuary (Exod. xxiv. 4, 7, xxxiv. 27, xl. 20). The priests also would retain partly oral and partly written information (subsequently combined in the *Codex of the Priests*) in regard to many similar matters; and, between the eighteenth year of Josiah and the destruction of Jerusalem (about 586 B.C.), the writings of Moses and the priest-codex, long in existence, were combined. During and after the exile, the influence of this book is great, and the prophets and the pious give it canonical authority. See Karl Marti: *Die Spuren der sog. Grundschrift des Hexateuchs in den vorexilischen Propheten des A. T.*, in *Jahrbücher für protest. Theologie*, 1880, cf. pp. 325–354. Originally *Joshua* formed part of the book; but, when the Mosaic elements received their present shape, it was separated, and then these elements themselves were divided into five parts, in imitation of which the fivefold division of the Psalms was made.

2. *The Historico-prophetic and distinctively Prophetic Books* (the so-called "second canon"). — The prophets were the spiritual exhorters and guides of the people, and therefore held in high esteem by the faithful, whose natural desire to have a collection of their writings we have every reason to believe was early gratified. At all events, it is quite evident from the prophetic parallels, that the prophets were acquainted with each other's writings. The loss of so much sacred literature in the destruction of Jerusalem by the Chaldæans made the collection of the remaining historic as well as prophetic books the more imperative.

3. *The Hagiographa* (the so-called "third canon"). — The last *Psalms* were written in the time of Nehemiah; but the collection dates from David. The first collection of the *Proverbs* of Solomon was so highly valued, that Hezekiah ordered a second to be prepared (Prov. xxv. 1). The name of the wise man sufficed to recommend the *Canticles;* its age and contents, the *Book of Job*. *Lamentations* appealed directly to every patriotic Jew during the exile, and was accepted as sacred, although Jeremiah was not its author. *Ruth*, by age, and especially by its genealogy of David, was put in the third canon, and formed an introduction to the Psalter. These early writings were followed gradually by the others, probably in this order: *Ezra*, *Chronicles*, *Ecclesiastes*, *Esther* (an explanation of Purim, the festival the Persian Jews brought back with them), and finally *Daniel*, in the time of the Maccabees. After this time, and down to the destruction of Jerusalem by Titus, A.D. 70, the nation was so affected by Greek customs, and divided by the growing rival parties, the Pharisees and Sadducees, that its religious development was too much hindered for any work to receive universal recognition, and hence canonicity. Not long after the Maccabees, the second collection or canon received its name, the *Prophets*, descriptive not only of a portion of its contents, but of their authorship; and thus the three divisions of the Old-Testament canon — the Law, Prophets, and Hagiographa — dated from the second century B.C. See the Prologue to Ecclesiasticus.

Witnesses for the Second and Third Parts of the Canon. — (For those for the Pentateuch see section (*d*) 1.) *Jesus Sirach* shows acquaintance only with the Prophets in the wider sense, the "second canon," chaps. xlvi.–xlix., especially xlix. 10. His grandson testifies to the third division also.

Philo had the same canon as ours (see C. Siegfried, *Philo*, Jena, 1875, p. 161), and quotes from almost all the books; while from the Apocrypha he makes no excerpts or citation, not giving it the honor he accords to Plato, Hippocrates, and several other Greek writers.[1]

Second Maccabees, dating from before 70 A.D., in the spurious section (i. 10–ii. 18) contains an account of the recovery of the sacred fire, a quotation from the "records" of Jeremiah (a lost apocryphal writing); and then follows ii. 13: "And the same things also were reported in the records, namely, the memoirs of Nehemiah [another apocryphal writing], and how he, founding a library, gathered together the books concerning the kings and prophets, and those of David, and epistles of kings concerning holy gifts." This

[1] [P. C. Lucius, *Die Therapeuten u. ihre Stellung in der Askese*, Strassburg, 1880, has proved that the *De vita contemplativa* was not written by Philo, and consequently the classic passage — "In every house there is a sacred shrine, which is called the holy place, and the monastery in which they [the Therapeutics] retire by themselves, and perform all the mysteries of a holy life . . . studying in that place the laws and the inspired words through the prophets and hymns and the other [writings], by which knowledge and piety are increased and perfected" (*De vita contempl.* § 3), which is the only direct reference to the threefold division of the canon found in Philo's works (genuine and pretended) — must be given up.]

verse bears reliable witness to Nehemiah's collection of the second canon substantially as we have it to-day, in addition to the Psalms and the documents so weighty for the rebuilt city. The next verse, "And in like manner also Judas gathered together all those books that had been scattered by reason of the war we had, and they are with us," applies only to the third canon. Therefore the last enlargement of the Hebrew canon took place under Judas Maccabee; although probably the most of the books of the third canon had previously been preserved in the temple archives.

The New Testament contains quotations principally from the Pentateuch, Prophets, and Psalms, as might be conjectured from its scope, but recognizes the threefold division of the canon (Luke xxiv. 44). (In this verse "the Psalms" does *not* stand for the entire Hagiographa; for our Lord meant to emphasize the fact that the Psalms spoke of him.) The absence of quotation in the New Testament of any Old Testament book argues nothing against its canonicity.

Josephus, in his book *Against Apion*, I. 8, bears the strongest testimony for the canon,[1] and, as is evident, expresses the national, and not his private opinion. And, further, the books mentioned are not mere literature, but a sacred, divine collection. He enumerates twenty-two books; thus, 1. The five books of the Law; 2. The thirteen Prophets, counting the twelve minor Prophets as one book, and Lamentations with Jeremiah; 3. The four Hagiographa, — Psalms, Proverbs, Ecclesiastes, and Canticles. But this arrangement is not to be looked upon as either old or correct.

Supposed Jewish Dissent from the Canon. — This dissent is not real, only apparent; but appeal has been made, *first* to the Talmudical controversies about certain books, e.g., Esther: on further examination these "controversies" are perceived to be mere intellectual displays; there is no intention of rejecting any book. *Second*, the Book of Sirach, it is said, is quoted as Scripture; but there is no proof that it was regarded as Scripture, and the two or three quotations are memoriter, and probably made under a misapprehension of their source. *Third*, the Septuagint is supposed by some to show that the Alexandrian Jews had a different canon from the Palestinian, because books are added to the canonical twenty-four; but this does not follow. For first the Palestinian idea of a canon (namely, the compositions of inspired prophets, a class of men not then existent) was not known in Alexandria, where, on the contrary, the statement of *Wisdom* (vii. 27), "[Wisdom] from generation to generation entering into holy souls, prepares them friends of God and prophets," was fully believed, as by Philo (cf. *Quis ser. div. hær.* § 52, *de Cherubim*, § 9, and *de præm. et poen.* § 19) and Josephus (*War*, I. 3, 5; II. 8, 12; III. 8, 3, 9), who even declared that they themselves had been at times really inspired, and freely accorded the fact unto others. Therefore, to an Alexandrian Jew, there was no impropriety in enlarging the Greek translation of the Old Testament, not only by additions of sections to the canonical books, but of entirely new books. The great respect entertained for the Septuagint was extended to these additions, but without giving the latter any canonical authority. There was no Alexandrian canon; for neither the number nor the order of the books added was fixed. Besides, Philo, who was doubtless a type, proves, by the fact that he never uses the Apocrypha in the same way as the canonical books, that the Alexandrian Jews made a distinction between them.

The Triplex Division of the Hebrew Canon is testified to by the prologue to Sirach and the New Testament (Luke xxiv. 44). The Seventy gave up this division in favor of a different (namely, the present Christian) arrangement of the books, and inserted the apocryphal books and sections in appropriate places.

The Order of the Books in the Hebrew Canon [is as follows: 1. *Law*, — the five books of Moses; 2. *Prophets*, — Joshua, Judges, First and Second Samuel, First and Second Kings, Isaiah, Jeremiah, Ezekiel, the twelve minor Prophets; 3. *Hagiographa*, — Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah, Chronicles, in all, twenty-four books].

The Number of the Canonical Books. — Jewish tradition, except when influenced by Alexandria, unanimously gives the number as twenty-four. Nevertheless, it is usual to say that the original reckoning was twenty-two. If, however, the witnesses for the latter number be not counted, but *weighed*, it is plain that the authority they rest upon is Alexandrian; and this is worthless for getting at the primitive reckoning, because the Alexandrian Jews altered, not only the order and division of the books, but added to them others not in the canon. But how did the Alexandrians arrive at the number twenty-two? By joining Ruth to Judges, and Lamentations to Jeremiah. Having thus made twenty-two, they were impressed with its numerical agreement with the number of letters in the Hebrew alphabet. This idea was thought significant, part of the divine intention indeed; and so it became fixed in the Jewish mind. The Fathers took it up in their uncritical fashion; and so it has come down to our day. Josephus first gives twenty-two; but he makes greater use of the Septuagint than of the Hebrew original. It is noteworthy that Epiphanius and Jerome, who reckon the books twenty-two, mention also twenty-seven; i.e., the Hebrew twenty-two letters, with the five final letters; made by separating the double books, Samuel, Kings, Chronicles, and Ezra. But this double counting was *only* possible for Jews using the Septuagint, since the original does not divide these books. Further: neither in the Talmud nor in the Midrash is there the least trace of any acquaintance with the number twenty-two; but, on the contrary, twenty-four is always given, not because it corresponds with the twenty-four Greek letters, but simply as the natural result of the gradual rise of the canon. In the present

[1] [This passage in condensed form is as follows: "We have twenty-two books containing the records of all the past times, and justly believed to be inspired. Five of them are Moses'. These contain his laws and the traditions of the origin of mankind till his death. From Moses to Artaxerxes the prophets made the record in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. The history written since that day, though accurate, is not so much esteemed, because there has not been an exact succession of prophets. No one dares add to, take from, or alter them; but all Jews esteem these books to contain divine doctrines, and are willing to die for them."]

printed Hebrew Bible the number is thirty-nine, similarly counted, though not arranged, with those of Protestant Bibles.

II. The Old-Testament Canon in the Christian Church. 1. *The Patristic and Middle-Age Writers.* — No Father has impugned the authority of the Old Testament; but, because of the universal use of the Septuagint, they recognized as Scripture what we regard as Apocrypha. Since the fourth century the Greek Fathers make less and less use of the Apocrypha; while in the Latin Church counciliar action justified and emphasized their use. Jerome alone speaks out decidedly for the Hebrew canon. During the middle age the Apocrypha were not recognized by the majority of the Greeks; while just the opposite was true of the Latins, although not a few followed Jerome.

The Book of Esther, because of its curious contents, was sometimes excluded from the Christian Old Testament Canon. Melito of Sardis (about 170 A.D.) omits it from his list (see Eusebius, *H. E.*, IV. 26), although perhaps it has rather dropped out after *Esdras* (Ezra), inasmuch as in other lists it comes next to this name. It is also omitted by Athanasius (*Epistola Festalis*, I. 961, ed. Bened.), Gregory of Nazianzum (*Carm.* XXXIII.), and in the sixth century by Junilius (*De Partibus Legis Divinæ*, I. 3–7). On the other hand, it is included in the canon by Origen, Cyril of Jerusalem, and Epiphanius.

2. *The Ancient Oriental Versions.* — The old Syrian Church did not receive the Apocrypha. They are not in the Peshito, although found in a later Syriac translation. Ephraem Syrus (d. 373) does not give them canonical authority. Aphraates (fourth century) cites from no apocryphal, but from every canonical book. [Sasse, *Prolegomena in Aphraatis Sapientis Persæ Sermones Homileticos* (Lips., 1879), p. 40, says Aphraates had knowledge of First and Second Maccabees.] A great difference is perceptible in the Peshito translation between the Chronicles and that of the other books. This has started the query whether the Chronicles were accepted as canonical by the Syrian Church. The Nestorians certainly rejected it. The Ethiopic translation follows throughout the Septuagint, and contains, not only the canonical, but also the apocryphal books, except that for First and Second Maccabees it substitutes two books of its own under the same name, and some pseudepigraphs of which the Greek texts do not now exist; for the Ethiopic Church makes even less difference than the Alexandrian between canonical and uncanonical books. [See Pseudepigraphs of the Old Testament.]

3. *The Roman Church* is committed to the use of the Apocrypha as Scripture by the decision of the Council of Trent at the fourth session. In order to get a normal text for purposes of quotation, a Bible was published in Rome in 1592 under the orders and care of the Pope. In it Jerome's remark, that the additions to Esther and Daniel which are printed are not in the Hebrew text, is given; and in smaller type the candid announcement is prefaced to the prayer of Manasses and the Third and Fourth Books of Ezra, that, while it is true they are not in the Scripture canon of the Council of Trent, they are still included because they are quoted occasionally by certain of the Fathers, and are found both in printed and manuscript copies of the Latin Bible. The decree of the council was not passed without opposition; and later Roman Catholics, such as Du Pin, *Dissert. prelim. sur le Bible*, Paris, 1, 1; B. Lamy, *App. Bibl.* 2, 5, and Jahn, *Einl. in d. göttlich. B.B. d. Alten Bundes*, i. 119, 132, 140–143, have endeavored to establish two classes of canonical books, — the proto-canonical and the deutero-canonical, — attributing to the first a dogmatic, and to the second only an ethical authority; but this distinction evidently contravenes the decision of Trent, and has found little support.

4. *The Greek Church.* The synods of Constantinople (1638), Jassy (1642), and Jerusalem (1672), expressly reject the view of Cyril Lucar, Patriarch of Constantinople, and others, which distinguishes the canonical from the apocryphal. And the last, which is the most important in the modern history of the Eastern Church, defined its position in regard to the Apocrypha in the answer to the third question appended to the *Confession of Dositheus*, in which it expressly mentions Wisdom, Judith, Tobit, History of the Dragon, History of Susannah, the Maccabees (four books of), and Ecclesiasticus, as canonical. But the longer *Catechism of the Orthodox Catholic Eastern Church* (Moscow, 1839), the most authoritative doctrinal standard of the orthodox Græco-Russian Church, expressly leaves out the apocryphal books from its list on the ground that "they do not exist in the Hebrew." [See Schaff, *Creeds of Christendom*, vol. II. p. 451.]

5. *The Protestant Church.* — The Lutheran symbols do not give any express declaration against the Apocrypha. Nevertheless they are denied dogmatic value. Luther translated them, and recommended them for private reading. With this agrees the decisions of the other Reformed churches: the *Gallic Confessions*, 1559, §§ 3, 4; *Belgic Confession*, 1561, §§ 4–6; *Thirty-nine Articles of Religion of the Church of England*, 1562, § 6. [See Schaff, *Creeds of Christendom*, vol. III.] The *Book of Common Prayer* contains readings from the Apocrypha, and especial recommendation of portions of Wisdom and Sirach. — At the Synod of Dort (1618), Gomarus and others raised an animated discussion by demanding the exclusion of the apocryphal Esdras, Tobit, Judith, and Bel and the Dragon from the Bible. This the synod refused to do, although speaking strongly against the Apocrypha. Similarly opposed to them was the Westminster Assembly of Divines, 1647, *Confession of Faith*, c. I. § 3; the Arminians, *Confessio . . . Pastorum, qui . . . Remonstrantes vocantur*, I. 3, 6; the Socinians (Ostorodt, *Unterrichtung von den vornehmsten Hauptpunckten der christlichen Religion*, Rakau, 1604) and the Mennonites (Johann Ris, *Præcipuorum Christianæ Fidei Articulorum Brevis Confessio*, c. 29) agree with the other Protestants. For history of the relation of the Bible societies to the Apocrypha, see Bible Societies. For the Apocrypha in general, see Apocrypha.

Lit. — (No completeness is attempted in this list; only the more serviceable works are named.) J. H. Hottinger: *Thesaurus Philologicus seu Clavis Scripturæ*, Tiguri, 1649, ed. 2, 1659, 4to; Humphrey Hody: *De Bibliorum Textibus Origi-*

nalibus libri IV., Oxonii, 1705, fol. (the section *De Librorum Biblicorum Numero ac Ordine* shows in one hundred and thirty-five columns in what different ways the books have been arranged and numbered by Jews and Christians, both in manuscript and print. J. Chr. Wolf, in vol. II. of his *Bibliotheca Hebræa*, has republished the first fifty-one columns); J. H. Leidenfrost: *Dissertatio qua Nomina, Numerus, Divisio et Ordo Librorum Sacrorum V. T. sistuntur, præside Chr. B. Michaelis*, Halle, 1743; J. S. Semler: *Abhandlung von freier Untersuchung des Kanon*, Halle, 1771–1775, 4 parts; J. P. A. Müller: *Belehrung vom Kanon des A. T.*, Leipzig, 1774; C. F. Schmid: *Historia Antiq. et Vindicatio Canonis Sacri Veteris Novique Test.*, Leipzig, 1775, 2 vols. (shows great diligence in gathering materials, but too much partiality for Josephus); Heinrich Corrodi: *Versuch einer Beleuchtung der Geschichte des jüdischen u. christlichen Bibelkanons*, Halle, 1792, 2 vols.; F. C. Movers: *Loci quidam Historiæ V. T. illustrati*, Breslau, 1842; L. Herzfeld: *Geschichte des Volkes Israel von Zerstörung des ersten Tempels*, Nordhausen, 1857 (2d vol.); H. Ewald: *Geschichte des Volkes Israel* (3d ed.), vol. 7, Göttingen, 1868; L. Diestel: *Geschichte des A. T. in der christlichen Kirche*, Jena, 1869; Abraham Geiger: *Nachgelassene Schriften*, in 4th vol., *Einleitung in die biblischen Schriften*, Berlin, 1876. [W. Robertson Smith: *The Old Testament in the Jewish Church*, New York, 1881; E. Reuss: *Die Geschichte d. heil. Schrift. A. T.*, Braunschweig, 1881; also *Introductions* by Bleek and Horne, 14th edition]. H. L. STRACK.

CANON OF THE NEW TESTAMENT.[1]—Christ and the apostles, and, following their example, the early Church, used the Old Testament as the word of God; but the formation of the New Testament was relatively late in its origin, and slow in its progress. Decades passed before the Christian Church thought of collecting the apostolic writings, and yet longer time before they gave them canonical authority. The Church had the Old Testament, and could trust to verbal testimony for its knowledge of Christ. But very early in its history a literature which is now preserved in our New Testament did obtain currency. The explanation lies in the authority of the writers, the pains they took to guard against forgery (2 Thess. ii. 2, iii. 17), the requested reading of the letters in the church (1 Thess. v. 27), the circulation of these letters from church to church (Col. iv. 16); and, finally, the character of the writings themselves which demanded currency; e.g., the Synoptic Gospels were designed for the Jews; that of John, for believers generally (John xx. 31); and the Catholic Epistles, for the whole Church. It is evident their end would not be attained without a wide circulation. One trace of the use by one writer of another is 2 Pet. iii. 16. It was not, however, to be expected that a *collection* of these apostolic writings would be made in their day. Since the fall of Jerusalem, there was no favorable place for depositing such a collection, if made; nor was there any demand for one. It is probable that the wide-spread expectancy of the end of the world, joined to the fact that the apostles were yet with them, drove all such ideas out of their minds.

The Apostolic Fathers will naturally be turned to first in proof of the existence of a canon; but while very many of their expressions can be paralleled in the New Testament, and sentences of Jesus are quoted, yet the impression left on the mind is rather that they drew from the fountain-head of tradition, and possessed written Gospels now perished, and other sources of knowledge closed to us, than that they regarded any number of writings as of paramount canonical authority. It is indeed true that it is easier to quote this early patristic support for the Epistles than for the Gospels; for Clemens Romanus, writing to the *Corinthians* (c. 47, cf. 1 Cor. i. 10 sqq.), Ignatius to the *Ephesians* (c. 12, cf. Eph. vi. 18), and Polycarp to the *Philippians* (c. 3, cf. Phil. iii. 1), mention the Epistles of Paul to those churches respectively. The quotations from the New Testament are fewer than from the Old Testament; and, while the quotations from the Old Testament are generally introduced by "The Scripture saith," "The Holy Spirit saith," or "The Holy Word speaks," those from the New have, for the most part, no such introduction. We conclude, therefore, that, to the Apostolic Fathers, the New Testament had not attained canonical authority. To this conclusion the testimony of Papias leads us. See *Eusebius*, H. E., III. 39.[2] Papias wrote five books entitled *Interpretations of our Lord's Declarations*. In them he recorded not only the oral tradition, but also what he had read. How far his acquaintance with the written Gospels extended is not clearly expressed; but there is explicit information given regarding Matthew and Mark, and his acquaintance with Luke is fairly conjectured from the similarity of his preface (not given below) to that of Luke's. His silence about John proves neither his ignorance of that Gospel nor his disbelief in it. Eusebius also says that Papias "made use of testimonies from the First Epistle of John, and likewise from that of Peter." What Papias says of Mark puts the latter in silent yet evident contrast to the other evangelists, who were both eye and ear witnesses to Christ. We have a right to assert that Papias was acquainted with our four evangelists, and drew from them, and not from apocryphal sources, joined to oral tradition, his knowledge of the gospel.

The next witness is Justin Martyr, whose *First Apology* (before 160) was quickly followed by the *Second*, in both of which, as in his *Dialogue with Trypho*, he frequently speaks of and quotes from the *Memoirs* of the apostles; thus, *Apology* I. 66, "The apostles, in the memoirs composed by them, which are called *Gospels;*" *Dialogue* 103, "The memoirs which were drawn

[1] [The writings of the Ante-Nicene Fathers, constantly referred to in this article, will be found translated in the *Ante-Nicene Christian Library*, Edin., 1867–71, 24 vols.]

[2] ["And John the Presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord; but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses. Wherefore, Mark has not erred in any thing by writing some things as he has recorded them; for he was carefully attentive to one thing,—not to pass by any thing that he heard, or to state any thing falsely in these accounts." "Matthew composed his history in the Hebrew dialect, and every one translated it as he was able."

up by his apostles and those who followed them." These "memoirs" are doubtless our present Gospels. The references to Matthew and Luke are easiest recognized. Mark is called the "memoir of Peter" (*Dial.* 106). The influence of John's Gospel is seen, not so much in quotation as in the style of argumentation and expression. See Luthardt, *Der joh. Ursprung*, pp. 63 sqq. [Eng. trans., *St. John, the Author of the Fourth Gospel*, Edin., 1875. See ABBOT: *The Authorship of the Fourth Gospel*, Boston, 1880.] Justin refers to the Apocalypse (*Dial.* 81) and to the Pauline Epistles as the authoritative writings of Christians (*Apol.* I. 28), and further, that the "memoirs of the apostles" were read in their weekly meetings with the same frequency and solemnity as the writings of the prophets (I. 67). Thus Justin gives us certain knowledge of a veritable canon of the New Testament. Some of our present canon must have been already collected and recognized as authoritative Christian literature. TATIAN, the scholar of Justin, made a *Diatessaron*, "a gospel by the four" (Eus., *H. E.* IV. 29), and therefore must have used John's Gospel. It seems to have been in the interests of Gnosticism, and is therefore really all the higher testimony to the position of these writings. We are hence justified in saying that by the end of the second century the canonical Gospels were in common use as sources of the life of Jesus. The apostolic Epistles were not, however, as yet collected. Paul's were probably gathered first. ATHENAGORAS (d. about 200) grounds his argument for the resurrection of the dead upon words of the Epistles to the Corinthians (*De Resurr.*, 16, cf. 1 Cor. xv. 53, 2 Cor. v. 10); and THEOPHILUS (d. about 188) quotes Rom. xiii. 7 sq., 1 Tim. ii. 2, Tit. iii. 1, with the formulas, "the holy word exhorts us," or "teaches us;" and to do this was to put the apostolic upon the level of the Old Testament writings.

The rise and spread of heresy, especially Gnosticism, was largely instrumental in deepening the authority of the New Testament in the Church; for she found in it the dam to check the flood of error. The heretics in their own interest corrupted the New Testament, or gave it false interpretations, and even forged books in the name of apostles. MARCION of Sinope, the Gnostic (fl. about 140), made a collection of apostolic writings, in which he included one Gospel, and ten Pauline Epistles, in this order: Galatians, First and Second Corinthians, Romans, First and Second Thessalonians, Colossians, Philemon, Philippians, *Laodiceans*, (Epiph., *Hær.* XLII. 9). This Gospel did not *exactly* harmonize with any one of ours, but approached nearest to Luke. But outside of Marcion's circle, BASILIDES (about 130) made use of some Gospel; but we are not sufficiently informed to pronounce decisively that it was one of our four. Similarly the Ophite references [to Matthew, Luke, John, Romans, First and Second Corinthians, Galatians, Ephesians, and Hebrews] cannot be adduced in proof of their use of the New Testament, because we do not know the primitive shape of their teaching. The position of the New Testament in another Gnostic set, the Valentinians, is much clearer; for, of the pupils of Valentinus, Heracleon wrote a commentary upon John (about 160), of which fragments have been preserved by Clement of Alexandria and Origen; and Ptolemy cites the fourth Gospel as from John the apostle. Valentinus himself seems to have made a gospel-harmony: at all events, he and his followers were well acquainted with the Gospel of John (Irenæus, *Adv. Hær.* III. 11, 7). See Heinrici: *Die valentinianische Gnosis u. die heilige Schrift*, Berlin, 1871.

IRENÆUS, Bishop of Lyons (177–202), is the next witness, exhibiting the Gallic view of the canon at the close of the second century. He quotes all the books of the New Testament save *Philemon, Second Peter, and Jude.* He shows special knowledge of the history of our Gospels, and emphasizes their unity and unshakable position; denies ecclesiastical authority to *Hebrews*, but looks upon the New Testament as the pillar and ground of the faith (*Adv. Hær.* III. 11); says that both the Old and New Testaments proceed from the same Spirit (III. 21); but, it should be added, he puts equal stress upon tradition (III. 4, 2), and expressly cites the *Pastor* of Hermas as "scripture" (IV. 20, 2). CLEMENT OF ALEXANDRIA (d. about 220), a little later, is witness to the use of the Alexandrian Church. He uses all the canon of Irenæus, and, besides, the two omitted Catholic Epistles; considers Paul to have been the author of *Hebrews*, and Luke its translator (Euseb., *H. E.* VI. 14); assigns to the "Gospels," as he calls our New Testament, an equal position with the Law and the Prophets (Clem. Alex., *Strom.* IV. 1, § 2), but nevertheless does not seem to have fixed ideas in regard to a canon; for he lays great emphasis upon an unwritten saying of Jesus, and the *Epistle of Barnabas* (*Strom.* 6). TERTULLIAN is the contemporary witness for Proconsular Africa (See Rönsch, *Das Neue Testament Tertullians*, Leipzig, 1871). He shows no acquaintance with *Second Peter, Second* and *Third John*, ascribes *Hebrews* to Barnabas (*De Pudic.* c. 20), and, along with *First Peter* and *Jude*, considers it an appendix to the apostolic writings, and, before his conversion to Montanism, quoted as Scripture the *Pastor* of Hermas (*Ib.* c. 10). With these six exceptions, he makes copious use of the New Testament.

The *Peshito*, the Syrian Bible version (see BIBLE VERSIONS), surely not later than the beginning of the third century, contains the four Gospels, the Acts, Epistles of James, First Peter, First John, and *fourteen* Pauline Epistles (i.e., it includes *Hebrews*, whose apostolicity and full canonicity were afterwards denied), but leaves out *Second Peter, Second* and *Third John, Jude*, and *Revelation.* This, then, was at that time the canon of that part of the Church.

The MURATORIAN FRAGMENT, so called because discovered by Muratori (published 1740) in the Ambrosian Library at Milan, in a manuscript of the eighth or ninth century, originally belonged to Columban's great monastery at Bobbio, repeatedly published and investigated [see MURATORIAN FRAGMENT, Tregelles, *Canon Muratorianus*, London, 1868, and Westcott, *Canon of the New Testament*, London, 1881]; and was probably originally written in Latin, is surely of Occidental origin, dates from the last quarter of the second century, but of unknown authorship. The fragmentist draws a sharp line between the

fully and the only partially received writings. The list includes the four Gospels, Acts, thirteen Epistles of Paul, First John, Second John, Jude (although, in the judgment of the compiler, the last two Epistles had as little right to their names as *Wisdom* to that of Solomon), and Revelation of John and that of Peter (not for public reading); excludes *Hebrews*, *James*, *First* and *Second Peter*, *Third John*. The compiler also declares that the *Pastor of Hermas* was for private reading only.

From the preceding statements it follows, that, at the close of the second century, our present New Testament was completed, and in parts had received the unanimous indorsement of the Church; but, as there was no agreement as to certain books, there was no canon in a universal sense. Passing over to the third century, the first, and unquestionably the most learned, scholar to be examined is ORIGEN (185–254). See Eusebius, *H. E.* VI. 25. This testimony is important; for he had the best information, derived from men, books, and travel. At the same time he was, according to his own confession, determined to follow the Church's tradition, and hence his list is really that of the Church as he knew it. He puts first "the four Gospels, which, as I have understood from tradition, are the only undisputed ones in the whole Church of God throughout the world." He knows of those of the Hebrews, of the Egyptians, and of Peter; but he rejects them. To the Gospels he adds the Acts (whose author he asserts was surely Luke), and the Epistles of Paul (fourteen, although he considers *Hebrews* only Paul's in doctrine), Peter, and John. *James* and *Jude* are omitted purposely; but elsewhere he calls *James* a "holy Epistle." *Jude* he cites, although he acknowledges that its genuineness was questioned. The Apocalypse he accepts as canonical. But Origen apparently places on a level with these writings the *Pastor of Hermas* and the *Epistle of Barnabas* and the *First Epistle of Clement*.

The memorable canon of EUSEBIUS, the church-historian (265–340), given in *H. E.* III. 25, is as follows: 1. Ὁμολογούμενα (*confessedly genuine*), the four Gospels, Acts, Epistles of Paul (number not stated), First John, First Peter, and εἴγε φανείη ("if it seems right"), the Revelation of John; 2. Ἀντιλεγόμενα (*spoken against*), "although they are well known, and approved by many," Epistle of *James* and *Jude*, *Second Peter*, *Second* and *Third John*; 3. Νόθα (*spurious*), the *Acts of Paul*, *Pastor of Hermas*, the *Revelation of Peter*, *Epistle of Barnabas*, *Institutions of the Apostles*, and, "if the opinion appears correct, the *Revelation of John*, which some reject, but others rank among the genuine."[1] In this section Eusebius hesitatingly pronounces judgment in favor of *Hebrews*, which he reckons among Paul's Epistles (cf. *H. E.* III. 3) and *Revelation*.

By the close of the fourth century the doubts which had rested upon certain books of the New Testament have vanished. ATHANASIUS of Alexandria, who first uses "canon" in our sense (d. 373), CYRIL of Jerusalem (d. 386), GREGORY of Nazianzum (d. 389), and EPIPHANIUS, Bishop of Salamis (d. 403), have left catalogues of the New Testament, which agree in granting to the disputed *Catholic Epistles* an equal place with the undisputed; noticeable is also the unquestioning reception of *Hebrews*. The sixtieth canon of the Council of Laodicea (360) gives the list of the present New Testament (but no apocryphal books), with the exception of *Revelation*, and thus voices the decision of the Eastern Church of the fourth century in regard to the New Testament canon.

The Western Church also at this time had settled upon a canon. There is little difference between the lists; and what one omits another restores. Thus HILARY of Poitiers (d. 368) leaves out the five *Catholic Epistles*, but PHILASTRIUS (d. 387) and RUFINUS (d. 410) insert them. So AMBROSE (d. 379) numbers Hebrews among Paul's Epistles, and the Apocalypse is universally accepted as apostolic and canonical. The decisive judgment came from JEROME (d. 420) and AUGUSTINE (d. 430). Yet Jerome, while, out of respect to tradition, including in his canon the disputed Epistles, acknowledged that they had been often put aside. Augustine was much more influenced by the voice of tradition. The synods were also in substantial agreement upon the canon. Thus that of *Hippo Regius* in Numidia (393), while Augustine was a presbyter there, in its thirty-sixth canon gives the list as now received: so *Carthage* (397 and 419), and so Bishop GELASIUS in the decree prepared by a Roman synod (495), which decree fixed the *order* in which the books of the New Testament at present stand.

By 397 the canon of the New Testament was established; but the canonicity of certain books was still occasionally questioned, nor is there wanting individual cases of their rejection. Thus CHRYSOSTOM (d. 407) ignores the Epistles of *Jude*, *Second Peter*, *Second* and *Third John*, and the *Apocalypse*. But these dissenting voices were few and uninfluential. The middle age came on, and the Catholic Church left off thinking and questioning on the subject. Not until the Council of Trent was the Western Church (not now Catholic, but Roman) called upon to express her mind upon the canon; and, when she did, she re-affirmed the canon of the fourth century, and anathematized all dissent. See *Conc. Trid.*, Sess. IV., April 8, 1546.

The Reformation awoke new interest in the canon. The Reformers expressed themselves very freely upon it. First comes CARLSTADT:

[1] [As the remarks of Eusebius which follow the above are very important, we give them in full: "But there are also some who number among these the 'Gospel according to the Hebrews,' with which those of the Hebrews that have received Christ are particularly delighted. These may be said to be all concerning which there is any dispute. We have, however, necessarily subjoined here a catalogue of these also, in order to distinguish those that are true, genuine, and well authenticated writings, from those others which are not only not embodied in the canon, but likewise disputed, notwithstanding that they are recognized by most ecclesiastical writers. Thus we may have it in our power to know both these, and those that are adduced by the heretics under the name of the apostles; such, viz., as compose the 'Gospels' of Peter, Thomas, and Matthew, and others beside them; or such as contain the 'Acts of the Apostles,' by Andrew and John and others, of which no one of those writers in the ecclesiastical succession has condescended to make any mention in his works. And, indeed, the character of the style itself is very different from that of the apostles; and the sentiments, and the purport of those things that are advanced in them, deviating as far as possible from sound orthodoxy, evidently proves they are the fictions of heretical men, whence they are to be ranked not only among the spurious writings, but are to be rejected as altogether absurd and impious."]

De Canonis Scripturis; and the same year and place, in German, in condensed form, *Welche Bücher biblisch sind*, Wittemberg, 1520. He divides the entire Bible into three classes: I. The *Law*, the *Gospels*, and *Acts;* II. (of secondary dignity) The *Prophets*, thirteen *Epistles of Paul*, *First John*, and *First Peter;* III. (of lowest dignity) The remainder of the canon. But this purely subjective arrangement, which showed neither dogmatic nor critical principles, was of no influence. Its historical cause was the fear lest LUTHER should actually destroy the traditional canon by his free handling and criticism, especially in regard to *Hebrews*, *James*, *Jude*, and the *Apocalypse*. Luther attributed *Hebrews* to Apollos; said that *James* was quite beneath apostolic dignity in its style, and legal in its spirit, "an epistle of straw;" pronounced *Jude* "an unnecessary epistle;" while as for the Apocalypse, he considered it neither apostolic, nor prophetic, nor inspired, of no more value than Second Esdras, particularly because it presented pictures and guiding words. He did not ignore the historical attestation of a book; but his standard for the canonicity of a book was its power to teach Christ; and so, because these four books failed to present Christ according to his notions, he puts them at the end of his New Testament. As was to be expected, Luther had followers in this path, such as Brenz, Flacius, and the "Magdeburg centuriators," and Chemnitz; and while the Gallic (§ 3) and Belgic (§ 4) Confessions, and the Westminster Confession of Faith (§ 1) commit these churches to a canon, the Lutheran does not, nor do the Thirty-nine Articles of the Church of England (§ 6); for the latter says, after the list of the Old-Testament Apocrypha, "All the books of the New Testament as they are commonly received we do receive, and account canonical." The Reformed churches were, however, agreed upon the canon; and as for the Reformers, ŒCOLAMPADIUS (d. 1531) might object to putting the antilegomena on a level with the homologoumena, and ZWINGLI (d. 1531) might reject the Apocalypse; but none of them went so far as to make a canon of his own. Two names in the modern German-Protestant Church represent the sceptical opinions of their day. JOHANN SALOMO SEMLER (d. 1791), in his *Abhandlung von freier Untersuchung des Kanons*, Halle, 1771–75, 4 vols., set forth the idea that the early Church did not regard the canon as normal for all time, but rather as a list of books which were read in public service. No book was truly canonical except it was universally usable; and therefore a later age was not bound to respect the limits of the original collection. See SEMLER, ACCOMODATION. He anticipated the Tübingen school in the assertion that the Catholic epistles were reconciliatory documents. The founder of this school was FERDINAND CHRISTIAN BAUR (d. 1860). They almost give up the *idea* of a canon; nor does the question of canonicity enter into discussion in their later New-Testament criticism. See TÜBINGEN SCHOOL. Their opponents seem likewise to have abandoned the discussion, although, as Schleiermacher has said, "The Protestant Church must strive after a more definite determination of the canon; and this is the highest exegetico-theological task for the higher criticism."

LIT. — Selection of modern works. In German. — REUSS: *Die Geschichte der heiligen Schriften Neuen Testaments*, Braunschweig, 1842, 5th ed., 1874, in 2 Parts; KIRCHHOFER: *Quellensammlung zur Geschichte des neutestam. Kanons bis auf Hieronymus*, Zürich, 1844 [A. H. CHARTERIS: *Canonicity: a Collection of Early Testimonies to the Canonical Books of the New Testament, based on Kirchhofer's Quellensammlung*, Edinburgh and London, 1881]; THIERSCH: *Versuch zur Herstellung des historischen Standpunctes für die Kritik der neutestam. Schriften*, Erlangen, 1845; the same: *Die Kirche im apostol. Zeitalter u. die Entstehung des neutestam. Bücher*, 1857, 3d ed., Frankfurt, 1879; CREDNER: *Zur Geschichte des Kanons*, Halle, 1847; the same: *Geschichte des neutestam. Kanons* (ed. by Volkmar), Berlin, 1860; HILGENFELD: *Der Kanon u. die Kritik des Neuen Testament*, Halle, 1863; SCHOLTEN: *Die ältesten Zeugnisse betr. die Schriften des N. T.*, Bremen, 1867; [OBERBECK: *Zur Geschichte des Kanons*, Chemnitz, 1880; REUSS: *History of the Canon*, Eng. trans., Edinburgh, 1884; ZAHN: *Forschungen*, Erlangen, 1881 sqq. WOLDEMAR SCHMIDT.

[In English. — WESTCOTT: *History of the Canon of the New Testament*, Cambridge, 1855, 5th ed., London, 1881; the same: art. *Canon*, in Smith's *Dictionary of the Bible*, Am. ed., vol. I. pp. 368–376; GAUSSEN: *Le canon des saintes Ecritures*, Lausanne, 1860, translated and abridged by Rev. Dr. Kirk, *The Canon of Holy Scripture*, Boston, 1862; SANDAY: *The Gospels in the Second Century*, London, 1876; SAMUEL DAVIDSON: *Canon of the Bible*, London, 1878, 3d ed., 1880: MITCHELL: *Authenticity, Canon, and Text of the Greek New Testament*, Andover, 1880; J. J. GIVEN: *The Truth of Scripture in Connection with Revelation, Inspiration, and the Canon*, Edin., 1881; CHARTERIS: *Canonicity* (see above).]

CANON LAW. *Collections of Canons and Decretals. Corpus Juris Canonici.* In the first three centuries the word "canon" simply denoted such rules of conduct and discipline as had descended immediately from the founders of the Christian Church, and were generally accepted by it. But by degrees, as the synods took the lead in the life of the Church, and their decrees were recognized as authoritative by the Church, these decrees, too, were called *canones;* and in the same manner, when the primacy of the Bishop of Rome became firmly established, both the name and the authority of *canones* were transferred to his decretals, until at last, in the language of the middle ages, the word "canon" came to denote any ecclesiastical prescription in contradistinction to the regulations of the civil law.

During the first centuries the Christian Church felt no necessity of having a systematic collection of its canons. Its relations were as yet so simple, that the intermediate prescriptions of Christ and the apostles were sufficient for its constitution and discipline. That the so-called Apostolical Constitutions and Canons do not reach back to the time of the apostles is certain. A *Codex Canonum* is first mentioned in the acts of the Council of Chalcedon (451). Here the canons 6, 83, 84, 95, and 96 of a certain collection, were read aloud; and a closer examination shows that those canons are the canon 6 of the synod of Nicæa (325), and the canons 4, 5, 16, and 17 of the synod

of Antiochia (332). Thus it seems quite probable that this Greek collection contained the canons of several councils numbered in continuous succession, beginning with the Council of Nicæa, and ending with that of Antiochia. There were other Greek collections of canons. See Petr. et Hieron. Ballerinii, *De Antiquis, tum editis tum ineditis, Collectionibus et Collectoribus Canonum*, in *Oper. Leonis Magni*, Venice, 1757, Tom. III. But it is a mistake to ascribe an official character recognized by the whole Church, either to that *Codex Canonum* used at the Council of Chalcedon or to any other collection; and the so-called *Codex Canonum Ecclesiæ Universæ*, which Christoph Justeau published in Paris, 1610, is nothing but a miscarried attempt at fabrication: both the title and the arrangement are the editor's own work.

Of the decrees of the Greek councils, only those of the Council of Nicæa were immediately accepted by the Western Church (*Innoc. I. Epp. ad Theophil. Alex.* and *ad Cler. et Popul. Const.*, in Schönemann: *Pontif. Roman. Epistolæ Genuinæ*, Göttingen, 1796, pp. 539, 549), and also those of the Council of Sardica in the original Latin text. But already in the fifth century there existed Latin translations of the Greek collections of canons; and of these translations three are specially noticeable; namely, the Spanish or Isidorian translation, the *Translatio Prisca*, and the Dionysian translation. The Spanish or Isidorian translation received its name from the circumstance that it afterwards came to form the basis for the great Spanish collection of canons and decretals, which for a long time was ascribed to Isidore of Seville; but its birthplace was, no doubt, Italy, and with respect to its date the translation of the decrees of the Council of Nicæa was known in Gaul in 439 (*Concil. Regense*); and that of the decrees of the Council of Ancyra (*Canones Ancyritani*), in 517 (*Concil. Epaonens.*). This translation forms part of a collection of canons made in Gaul towards the close of the fifth century, and was first published by Paschasius Quesnell, in *Opera S. Leonis*, Paris, 1675, Tom. II., under the title, *Codex Ecclesiæ Romanæ*. The title is a misnomer, however, as the collection was never authorized by the Roman Church. Different from this translation is the *Versio* or *Translatio Prisca*, made in Italy in the second half of the fifth century, containing the decrees of the Councils of Ancyra (*Ancyrenses*), Neo-Cæsarea, Nicæa, Antiochia, Gangra, Constantinople, and Chalcedon, and published first by Justeau, in *Biblioth. Jur. Canon.* Tom. I. p. 275, but after an incomplete codex, and then complete and more correct, by the Ballerinii in *Opera Leonis Magni*. Tom. III. p. 473. Of still greater importance is the translation made in Rome by Dionysius Exiguus, on the instance of Bishop Stephan of Salona, at the end of the fifth century. It contains fifty *Canones Apostolorum*, a hundred and sixty-five canons from the Councils of Nicæa, Ancyra (*Ancyrani*), Neo-Cæsarea, Gangra, Antiochia, Laodicea, and Constantinople from one Greek collection, twenty-seven canons from the Council of Chalcedon from another, and finally, in the original Latin text, twenty-one canons from the Council of Sardica and the acts of the synod of Carthage (419). Besides this work, Dionysius also made a collection of the decretals of Siricius, Innocent I., Zosimus, Boniface I., Cælestinus I., Leo I., Gelasius I., and Anastasius II., on the instance of the presbyter Julian, and during the reign of Symmachus (498–514). These two works of Dionysius were afterwards united into one collection, which soon gained the precedence of all other collections, was frequently quoted by the popes, and was, according to the testimony of Cassiodorus (*De Instit. Divin.* c. 23), in general use throughout the Western Church in the middle of the sixth century. In the time of Charlemagne it even obtained the rank of an official *Codex Canonum*. Augmented with the decretals of Hilarius, Simplicius, Felix, Symmachus, Hormisda, and Gregory II., it was presented in 774 by Pope Adrian to Charlemagne, and at the diet of Aix-la-Chapelle (802), it was formally recognized by the Frankish Church as *Codex Canonum*. This *Codex Dionysio-Hadrianeus* was first edited by Wendelstein, Mayence, 1525, and then by Pithou, Paris, 1609; and it is found in *Biblioth. Jur. Canon.*, Tom. I., and in Migne, *Patrologia*, Tom. 67, p. 135.

The African Church based its discipline principally upon the decrees of its own councils. Especially the synod of Carthage (419) was in this respect of great importance, as it incorporated with its own decrees those of the synods held under Aurelius of Carthage since 393. This collection of African canons Dionysius merged into his compilation, though in an incomplete and abbreviated shape; and the Dionysian text was afterwards translated into Greek, and combined with various Greek collections. Justeau published in 1615, in Paris, both the Latin and the Greek texts, under the arbitrary title, *Codex Canonum Eccles. Africanæ*; and they have been reprinted in *Biblioth. Jur. Canon*, Tom. I. p. 305, and in *Biblioth. Ecclesiast.*, Berlin, 1839, vol. I. p. 155. The two most noticeable among the other African collections are the *Breviatio Canonum*, made in 546 by Fulgentius Ferrandus, deacon of the Church of Carthage, containing an extract of the Greek canon after the Isidorian translation, and the decrees of the African councils up to 523, and published, first by Pithou, Paris, 1588, and then in *Biblioth. Jur. Can.*, Tom. I. p. 448, and in Migne, *Patrologia*, Tom. 67, p. 949; and *Concordia Canonum*, probably made about 690 by an *African* bishop, Cresconius, and printed in *Biblioth. Jur. Canon*, Tom. I. App. p. 3.

Collections of decrees of councils and of papal decretals existed in Spain in the sixth century, as appears from the acts of the synod of Braga (563); and the overthrow of Arianism, and the restoration of the Catholic Church, made a complete and systematic arrangement of all canonical matter very desirable. Shortly after the fourth council of Toledo (633), such a collection was actually made. In the form in which we now know this collection, as published in Madrid (1808), it belongs to the eighth century; but it is quite possible to form an idea of the original collection. As the text contains much more than is mentioned by the *indices*, it seems legitimate to infer that the *indices* were made to the original collection, and retained unchanged; no notice being taken of the later additions to the text. The collection consists of two parts. Part first contains the decrees of the councils: *Concilia*

Græcorum, after the above-mentioned so-called Spanish or Isidorian translation; *Africæ Concilia; Concilia Galliæ* (16); and *Concilia Hispaniæ* (36). Part second contains the papal decretals from Damasus to Gregory I. (604). The author of this collection is unknown. None of the existing manuscripts contain any thing to put the collection in connection with Isidore of Seville. He is first mentioned as its author by the author of the Pseudo-Isidorian decretals; which article see.

The old British, the Scotch, and the Irish churches developed their constitution and discipline independently through their own synods; but very few of the canons of those synods have come down to us. Some canonical collections from the fifth and sixth centuries are simply penitentials. In the Anglo-Saxon Church, too, the discipline depended for a long time upon native synods, though the Dionysian collection was known there already in the seventh century, as appears from the acts of the synod of Herford (673). With the exception, however, of the penitence-ordinances of Theodore, Bede, and Egbert, nothing exists of an Anglo-Saxon collection of canons. The *De Jure Sacerdotali* and *Excerptiones* are of Frankish origin. See Wasserschleben: *Bussordnungen der abendländischen Kirche*, Halle, 1851. But there exists an Irish collection of canons, published at Giessen, 1874, by Wasserschleben, which treats the whole field of church-discipline. The collection is interesting, not only on account of the rich patristical materials it contains, but also on account of the great number of decrees of Irish synods it presents, and which give a vivid picture of the peculiar constitution of the national church of Ireland.

Long before the *Codex Dionysio-Hadrianeus* was recognized as the *Codex Canonum*, or *Liber Canonum*, there circulated in the Frankish Empire a great number of collections of canons and decretals. One published by Paschasius Quesnell, under the title *Codex Ecclesiæ Romanæ*, is mentioned above. New materials were added, when, towards the close of the eighth century, the great Spanish collection became known in Gaul; but, as the materials grew richer, they became more difficult to handle. Systematical arrangement was necessary, and such systematically arranged collections soon became very frequent. One belonging to the latter part of the eighth century, and containing three hundred and eighty-one *capitula*, has been published by Richter, Marburg, 1844; another, dating probably from the beginning of the ninth century, by d'Achery in *Specileg.* I. p. 510; a third, the so-called *Pœnitentialis* of Bishop Halitger of Cambrai, 810–837, by Canisius, in *Lection. Antiq.*, edited by Basnage, T. II. P. II. p. 87. These three collections pay special regard to the question of penitence, and so do the various collections by Hrabanus Maurus: *Liber Pœnitentium ad Otgarium*, 841, and *Epistola ad Heribaldum*, 853. The so-called *Capitula Episcoporum* also evince a somewhat similar character. They are minor collections, generally made by some bishop, and consisting partly of extracts from larger works, partly of local decrees and prescriptions. To this kind of collections belong *Statuta Bonifacii Mogunt.*, 797 (Mansi: *Concil.*, XIII. p. 383), *Capitula Theodulphi Aurel.*, 797 (Mansi, XIII. p. 993), *Capitula Ahytonis Basil.*, 820 (Mansi, XIV. p. 393), *Capitula Herardi Turonensis*, 858 (Baluze: *Capit. Reg. Francor*, I. p. 1283), *Capitula Hincmari Remens*, 852–877 (Mansi, XV. p. 505), etc. The great influence which during the Carolingian period the secular power exercised on the Church, even on its discipline, added still more new materials to the body of the canonical law; and systematical compilations also of these new elements, the capitularies of the Frankish kings, were made, for instance, by Ansegis, Benedictus Levita, etc.

After the ninth century this labor of systematization became of still greater importance; and attempts were made, on a steadily-increasing scale, almost in every country, until, in the middle of the twelfth century, the whole development reached its consummation in the *Decretum Gratiani*. Among the principal works of the kind may be mentioned *Libri Duo de Causis Synodalibus et Disciplinis Ecclesiasticis* by Abbot Regino of Prüm (d. 915), written on the instance of Archbishop Rathbod of Treves as a manual for bishops, and published at Leipsic, 1840, by Wasserschleben; *Decretum*, or *Liber Decretorum Burchardi*, written by Bishop Burchard of Worms, between 1012 and 1023, and published in Migne, *Patrologia*, Tom. 140, p. 537 sqq.; a collection of canons by Cardinal Deusdedit, dedicated to Victor III. (1086–87), and published by Martinucci, Venice, 1869; the *Decretum* in seventeen books, and the *Pannormia* in eight books, by Bishop Ivo of Chartres (d. 1117), both found among his works in Migne, *Patrologia* Tom. 161; besides a number not yet printed. But all these attempts were completely superseded by the *Discordantium Canonum Concordia*, or *Liber Decretorum*, or simply *Decretum Gratiani*, consisting of three parts, of which the first is divided into one hundred and one *distinctiones*, each *distinctio* comprising a number of *canones;* the second into thirty-six *causæ*, each *causa* comprising a number of questions and answers; and the third into five *distinctiones*. The division of the first and third parts into *distinctiones* is the work of Paucopalea; while that of the second part into *causæ* proceeded from Gratian himself. The work, however, is not simply a systematical arrangement of the materials, but also, to a certain extent, a treatment of the subject. Besides the text of the *canones*, it also contains short explanations, *Dicta Gratiani*, in which the author endeavors to explain away the contradictions between the *canones*. To this feature the work owed a great deal of its success. Written at Bologna, and written at a time when Bologna was the centre of all juridical study, it was planned and executed in accordance with the method then prevailing in the juridical lecture-room, rather than with a view to special practical purposes. It was immediately made the subject of study. Gratian himself lectured upon it in the same manner as the *glossatores* on the *Corpus Juris Justiani;* and through the school it conquered and ruled the world, though it was never formally confirmed by the popes, or accepted by the Church as authoritative.

The *Decretum Gratiani* appeared in the period when the papal power stood at its highest, and developed its greatest legislative activity. Hence the natural consequence, that, though the work at

its first appearance was justly considered as the *Corpus Juris Canonici*, only a few years elapsed before it became incomplete, or even antiquated. Supplements were necessary; and no less than five new collections were made before the development again reached a halting-point with the *Decretalium Gregorii IX. Compilatio* (1234). The first of these supplementary collections was the *Breviarium Extravagantium;* that is, a collection of decretals, *extra decretum vagantes*, by Bernardus, provost of Pavia. It was finished in 1190, and consists of five books, subdivided into *tituli* and *capitula*. The influence of the *Codex Justiniani*, and even of the Pandects, is still more apparent here than in the *decretum* itself. The arrangement of the material in the five books is indicated by the verse: *Judex, Judicium, Clerus, Connubia, Crimen.* The second collection, the so-called *Compilatio Tertia*, was made by the papal notary Petrus Collivacinus, from Benevent, on the instance of Innocent III., and contains the decretals issued by that Pope during the first eleven years of his reign. The Pope sent it himself to the University of Bologna in 1210. The *Compilatio Secunda* is later in time than the preceding, but contains the decretals issued by the popes from Alexander III. to Innocent III.: hence its name, *Secunda*. It was made by Johannes Galensis. After the fourth council of the Lateran (1215), a new collection was made by an unknown author, and recognized by the University of Bologna as *Compilatio Quarta*. These four collections were first published by Ant. Augustinus, Ilerdæ, 1567, and then by Labbé, Paris, 1609. The *Compilatio Quinta*, containing the decretals of Honorius III. and the constitution of the Emperor Frederic II., was sent to the University of Bologna in 1220, and published first by Cironius, Tolosæ, 1645, and then by I. A. Riegger, Vienna, 1761. In 1230 Gregory IX. charged his chaplain, Raymund of Pennaforte, with the compilation of a new collection, in which the preceding five collections, together with his own decretals, should be merged into one body; and this new collection, *Decretalium Gregorii IX. Compilatio*, was in 1234 sent to the University of Bologna with a papal bull. From this time it was, both in the schools and in practical life, considered and used as the law-book of the Church; but, as it had taken the place of the *Extravagantes*, it was in quotations marked like those; namely, by the word *Extra*.

The *Compilatio Gregorii* also very soon needed supplements; and such were furnished by Innocent IV., Alexander IV., Urban IV., Clement IV., Gregory X., and Nicholas III. These supplements were, by Boniface VIII., united into one body together with his own decretals, after the plan which Gregory IX. had employed with respect to the *Extravagantes;* and this new collection was in 1298 sent to the universities of Bologna and Paris, under the name of *Liber Sextus*, and with a papal bull of authorization. The decretals which Boniface VIII. issued after 1298, and among which were the famous bull *Unam Sanctum*, as well as the decretals of Clemens V. (1305–14), were finally collected by John XXII., and in 1317 sent to the universities, where they were treated under the name of *Constitutiones Clementinæ;* but with the Clementines the official collections of papal decretals stopped. The battered authority of the Pope, and the steadily increasing discrepancy between the papal see on the one side, and the secular power and the national churches on the other side, gave the papal legislation an entirely new character, and made the success of such an undertaking as an official collection of decretals more than problematic. The law-collections already in existence, the *Decretum Gratiani*, the *Compilatio Gregorii*, the *Liber Sextus*, the Clementines, and two compilations of *Extravagantes* by Chappuis, were held together as the *Corpus Juris Canonici* (Vitalis de Thebes and Jean Chappuis, Paris, fifteenth century, most correct edition by A. L. Richter, Leipzig, 1839, 2 vols.); but any attempt at further development failed. The *Liber Septimus* published by Petrus Matthæus at Lyons, 1590, was never authorized; and the *Liber Septimus*, which resulted from the labors of a committee appointed by Gregory XIII., was withdrawn in 1598. Chronological collections of the papal bulls, the so-called *Bullaria*, took the place of the systematized compilations of papal decretals; and the authority of the *Corpus Juris Canonici* itself became a question of the Concordats.

Lit. — Richter: *Lehrbuch d. Kath. evang. K. R.*, Leipzig, 1842, 8th ed. [by Dove], 1884; Bickell: *Geschichte des Kirchenrechts*, Giessen, 1843; Maassen: *Geschichte der Quellen und der Literatur des canonischen Rechts im Abendlande*, Gratz, 1870; Schulte: *Die Geschichte der Quellen und Literatur des canonischen Rechts von Gregor bis auf die Gegenwart*, Stuttgart, 1875–80, 3 vols.; [J. H. Blunt: *Book of Church Law*, 4th ed., Phillimore, London, 1885.] WASSERSCHLEBEN.

CANONICAL HOURS, certain portions of time set apart for the performance of prayer and devotion. In their fully-developed arrangement they are seven: *prime*, about six A.M.; *terce*, about nine A.M.; *sext*, about noon; *nones*, about three P.M.; *vespers*, about sunset; *compline*, about bedtime; *nocturns, matins, or lauds*, at midnight. The book which contains the prayers, psalms, hymns, canticles, scripture-lessons, and patristric readings, used according to fixed rule on these occasions, is called a "Breviary" (see title), and the separate services themselves, "Hours." These services came up very early, but the exact time is uncertain. The apostolic church observed, very likely, the Jewish custom of praying three times daily, — at the third, sixth, and ninth hour (Ps. lv. 17; Dan. vi. 10; cf. Acts ii. 15, iii. 1, x. 30). Clement of Alexandria (second century), Tertullian (third century), and Jerome (fourth century), all speak of these three hours as the usual times of prayer. In the third century a morning (matins) and an evening (vespers) hour were added by some, making five hours; and the innovation was at last universally accepted. In the fourth century the zeal of the Psalmist, "seven times a day do I praise thee" (Ps. cxix. 164), was held up for Christian imitation by Ambrose, Augustine, and Hilary; but Cassian (424) claimed to have been the first to have instituted the rule.

Various grounds have been stated for observing these hours. Thus for *prime*, Cassian gives the practical reason that it prevents the comparative idleness and sloth which the long interval between matin lauds and terce entailed. "The third (*terce*), sixth (*sext*), and ninth (*nones*) hours

were thought to have been selected in honor of the Holy Trinity." Other reasons were given: thus Cyprian says, "The Holy Ghost descended on the disciples on the third hour" (*terce*); and, for sext, St. Peter, "at the sixth hour went up to the housetop; again, "The Lord was crucified at the sixth hour;" for *nones*, "At the ninth hour Christ washed away our sins with blood." For *vespers*, he says, "When at the departure of the sun . . . we pray . . . we are praying for the coming of Christ, who will give the grace of everlasting light." For *compline*, the manifest propriety of prayer before resigning one's self to the "elder brother of death" would be a sufficient reason. "*Nocturns* originated in the pious custom of prayer when one awoke in the night." *Matins*, or *lauds*, were later united with *nocturns*. The services used at the canonical hours are manifestly appropriate only to monasteries, although all Christians might with advantage observe these set times of prayer.

In England the hours from eight to twelve in the forenoon are also called "Canonical Hours," before or after which marriages cannot legally be solemnized in any parish church without a license. See the exhaustive article by Mr. Scudamore, "Hours of Prayer," in Smith and Cheetham's *Dict. Christ. Antiq.*, vol. i. pp. 792–799.

CANONIZATION is the ceremonial act by which one previously beatified is put down on the roll or *canon* of saints, as entitled to the worship of the Church. The most proper way in which to arrive at such an honor seems to be a papal verdict; and cases very early occur in which the Pope confirmed a beatification or canonization which had taken place independently of him. As an exclusive right, however, the papal see did not claim canonization until the time of Alexander III. (1181); and, as the bishops continued to beatify and canonize in their dioceses, Urban VIII. issued (1625 and 1634) new and more emphatic bulls, presenting in detail the whole manner of proceeding. When it could be proved with valid testimonies that a person had led a holy life, and worked miracles, a motion for his beatification could be made in the following manner: fifty years after his death, the bishop of the place should appoint a committee, which had to carry the case, first before the *Congregatio Rituum*, then before the cardinals, and finally before a consistory presided over by the Pope himself. The act of beatification always took place in the *Basilica Vaticana* (see the bull by Benedict XIV. of Nov. 23, 1741, in *Bullar. Magnum*, Tom. XVI.); and the *beatus* was entitled to be commemorated in the *canon missæ*, to have altars erected in his honor, to have his remains publicly exhibited, etc. If miracles continued to be wrought, a new and still more rigid investigation was instituted, and in due time the canonization followed. This act, too, took place in the *Basilica Vaticana;* and the *sanctus* was entitled to the invocation and adoration of the whole Church, — *beatorum cultus fidelibus permittitur, canonizatorum autem præcipitur.*

Lit. — Justus Fontanius: *Codex Constitutionum quas Summi Pontifices ediderunt in solenni canonisatione Sanctorum*, 993–1729, Rome, 1729; Ferraris: *Bib. Canon.* MEJER.

CANONS REGULAR, members of monastic orders, lived under some rule, but not with monastic strictness.

CANSTEIN, Karl Hildebrand, Baron Von, b. Aug. 4, 1667, at Lindenberg in Brandenburg; d. in Berlin, Aug. 19, 1719; studied law in Frankfurt-on-the-Oder; travelled, and served for a short time in the Prussian army, but retired then into private life, and devoted himself wholly to religious studies and philanthropical undertakings. He wrote a *Harmonie der vier Evangelisten*, 1718, and a Life of Spener, who was an intimate friend of his; and in 1712 he founded in Halle the *Cansteinsche Bibelanstalt*, which was able to sell the New Testament for two groschen, and the whole Bible for six, and which, up to 1876, had sold 4,383,285 Bibles and 1,337,058 New Testaments. His life was written by Lange, 1740, as a supplement to his Life of Spener, and by C. H. Chr. Plath, Halle, 1861. The history of the Bible institution was written by Oswald Bertram, Halle, 1863.

CANTERBURY, the Anglo-Saxon *Cantwarabyrig*, the Roman *Durovernum*, became the metropolitan see of the English Church, when Augustine and his fellow-missionaries were settled there in 596 by King Ethelbert, who gave them an old Roman church and his own palace. The church was entirely rebuilt by Lanfranc (1070), much enlarged by Anselm, and again enlarged by its restoration after the fire in 1172. The nave was rebuilt in the course of the fifteenth century, and the central tower was not finished until 1500. The building is five hundred and forty-five feet long, and a hundred and fifty-six feet broad at the eastern transept, and is one of the largest and most magnificent cathedrals in England. Its brightest days it saw in the century following after the murder of Thomas Becket (1170), whose shrine, placed in a special chapel, was immensely wealthy, and attracted thousands of pilgrims every year, not only from England, but also from the Continent, until the commissioners of Henry VIII. destroyed the shrine, and cleared the chapel (1538).

Our word "canter" is a contraction of "Canterbury gallop," and therefore a reminder of the Canterbury pilgrimages, and the easy pace at which they were performed; for they were quite as much excursions as religious exercises. Chaucer (1328–1400), in his *Canterbury Tales*, has given us an "admirable picture of such pilgrimages, with the manners and behavior of a party of pilgrims, leisurely enjoying the journey, and telling stories to each other on the road."

The Archbishop of Canterbury, who is the primate of all England and metropolitan, does not live in Canterbury, but in Lambeth Palace, London. The cathedral staff consists of a dean, six canons, twenty-four honorary canons, an auditor, six preachers, four minor canons, and subordinate officers. The crypt of the cathedral is a church founded by Queen Elizabeth for French Protestant refugees, and still used by a small French congregation. The ecclesiastical remains in the town are very interesting, including those of the first friary of the Dominicans in England, and of the church in which Ethelbert was baptized. See Stanley: *Memorials of Canterbury*, 6th ed., 1872.

CANTHARUS, a well, or cistern, or fountain, or simply a vessel for water, in the centre of the *atrium* just in front of the entrance of the ancient

basilica, used by the faithful for the ablution of hands and face before entering the church building.

CANTICLES, or **SONG OF SOLOMON,** called in Hebrew, שִׁיר הַשִּׁירִים, *Song of Songs;* i.e., the most beautiful of songs: so in Greek, ᾆσμα ᾀσμάτων, and Latin, *Canticum Canticorum.* The book is plainly a love-song; and the difficulty of its interpretation arises from its unique position in Hebrew literature: we have no other examples with which to compare it. But is the love immortalized merely carnal, or is it spiritual? Does the poem find its end in the earthly, or is it rather an allegory, setting forth the heavenly in the garb of the earthly? It is the task of the critic to explain first of all the peculiar phraseology, and then decide whether it compels or can bear a deeper meaning.

The poem is a unit. The persons throughout are King Solomon, his rustic Beloved, and the Daughters of Jerusalem. The same phrases repeatedly recur, cf. ii. 7, iii. 5, v. 8, viii. 4; iii. 6, vi. 10, viii. 5; ii. 17, iv. 6, viii. 14; ii. 6, viii. 3; i. 2, iv. 10; ii. 5, v. 8, etc. Many parts are manifest parallels; e.g., ii. 8 sqq., iii. 1 sqq., and v. 2 sqq. Canticles is a lyrical drama, yet not intended for presentation on a stage so much as for recitation: Ps. ii. and xxiv. are examples of similar use of dialogue in poetry. According to the traditional view, Solomon celebrates his marriage with the Shulamite; while, according to the modern and now prevalent view (the Shepherd Theory), he celebrates rather the constancy of the country maiden, who, unmoved by the blandishments of the great king, persists in her love for an humble shepherd, until the king gives his consent to the match, and retires from the field. These two interpretations of course lead to wholly different allotments of the speeches.

(1) The Shepherd Theory quotes weighty names in its defence. It is the theory of Ewald, who thus analyzes the Song: Solomon and his suite once found in a "garden of nuts" (vi. 11) near the village of Shulem (or Shunem) a most charming and modest girl, whom Solomon attempted to get for his harem, notwithstanding the rough treatment she had received, and her lowly station as keeper of a vineyard (i. 6). These two play together the first scene, wherein it appears that she is in love with a shepherd (i. 7), and will not yield to Solomon's wishes. So the dramatic poem goes on. When Solomon praises her, she responds by praising her beloved swain: she longs for him by day, she seeks him in her dreams at night. The culmination of the action is in Solomon's final efforts to win her favor. He offers to her his throne: as queen he leads her to his capital, but in vain. He tries upon her the magic of his speech (vi. 4 sqq.); but the simple-minded girl is overcome of homesickness, and the embraces of her lover are dearer to her than those of the king. Solomon, finding persuasion useless, magnanimously gives her up; and in the last act we see her walking with her lover upon their native hills. Joy has come to her at last. She has received her reward. The moral of the piece is expressed in viii. 6, 7. Love is inflexible, inextinguishable, unpurchasable; and to this free and faithful love is the victory.

It must be confessed that the above scheme is attractive and plausible; but a careful examination of the Song shows that it is without foundation. Against it decidedly is the passage iii. 6–v. 1 inclusive, — a description of a royal marriage which is happily terminated. Where, then, is the maiden's constancy? In order to carry out his scheme, Ewald was obliged to interpolate two lines between vers. 7 and 8 of chap. iv., — "Look, my love, look! There he comes! Listen while he speaks to me," — because there is no indication in the text of any change of speakers. It is also ridiculous to make Solomon step aside while the lovers meet. Again, viii. 11, 12, is plainly a speech of the Shulamite to Solomon. Besides, why may not Solomon be supposed to be the shepherd of the poem? Delitzsch has explained vi. 2 and elsewhere by saying, "The country-life of the maiden, and the delight of Solomon in nature, express themselves in these words, and prove by their spiritual beauty that the romantic girl saw in the lover a plain shepherd, not a king, and as such loved him, and pictured herself as sharing with him her accustomed simplicity; in which fancies the king humored her." It is noteworthy that the poem contains no word of complaint, but that Solomon's tender tones are echoed by the Shulamite — facts which are against the Shepherd Theory.

(2) The Traditional Theory. The poem consists of confessions of reciprocal love between Solomon and the Shulamite. We divide it into five acts: I. The first meeting of the lovers (i. 2–ii. 7); II. Their reciprocal longing and searching (ii. 8–iii. 5); III. The marriage in the capital (iii. 6–v. 1); IV. New seekings and findings of the lovers (v. 2–viii. 4); V. Sealing of the bond, and its meaning (viii. 5–14). The scene of the first act (i. 2–ii. 7) is a country-seat of the king's, near the home of the fair Shulamite. The pair meet; and the maiden is at sight so enamoured of Solomon, that she permits herself to be led to his garden-house, where she receives a garland from the court ladies. The king is also at once smitten, and the pair express their mutual regard. In the second act (ii. 8–iii. 5) the lover seeks his love, and finds her at home. She seeks him at night upon the streets of the city, and, finding him, expresses her delight with the same words used in the first act. The latter scene is manifestly not adapted to representation. In the third act (iii. 6–v. 1) the wedding march and songs are heard. The fourth act (v. 2–viii. 4) concerns incidents of the wedding festivities. In the closing scene one of the brothers of the bride appears, and invites her to go home with him. In the fifth act (viii. 5–14) this request is granted: Solomon and the Shulamite revisit the scene of their first meeting. Her brothers are suitably rewarded for their care of their sister. With Solomon's request of the bride to sing, and her counter-request that he should show his agility, the joyous, lively Song closes.

The book is a story of conjugal love, of its anxieties and rewards, and as such it deserved a place in the canon. Because of its purity and mystery, writers in other parts of the Bible use it as an image of the holiest desires. And the poem owed its canonical position likewise to the peculiar dignity of the king of whom it spoke;

for Solomon was for his time, as David had been for his, the anointed of the Lord, the Messiah, the vicegerent of the unseen King (Ps. ii. 7, xlv. 7 sq., cx. 1). When, therefore, the king, seeking a purer, holier love than he found in his harem, condescended to raise a simple maiden of the people to a place by his side, because she realized to him the very love he sought, what was this but a picture of the Messianic marriage of which Ps. xlv. sings,—a culmination-point of the visible kingdom of God, at that time thought to be on earth? According to this hypothesis, there is no difficulty about the Solomonic origin of the poem, nor about its representation of literal facts. Yet it may be of different authorship and occasion, as the peculiarity of a few words may indicate. (The Shepherd Theory renders a Solomonic origin improbable.) The majority of the recent critics assign it to a time shortly after the disruption (950–946 B.C.), and maintain it was a popular protest against the luxury of the court of the Northern Kingdom.

In later Hebrew literature there are numerous references to it (cf. Cant. iv. 12, 15, and Prov. v. 15 sqq.; v. 6, Prov. i. 28; vi. 9, Prov. xxxi. 28; vii. 10, Prov. xxiii. 31; vii. 7, Prov. vi. 30). Questionable is the use in Jeremiah (xxii. 24), in Haggai (ii. 23; cf. Cant. viii. 6), and the reference in Isaiah (v. 1); but Hosea appears to have known Canticles, and borrowed much from it. That references to it are not common in the prophetic writings is proof that it was not a people's book, but rather artistic and esoteric. It was, however, admitted into the canon, and declared by Rabbi Akiba to be so valuable, that the whole world was not worth as much as the day on which it was given to Israel. Yet a mystery was made of it: no one under thirty years old was allowed to read it (thus putting it in the same category with the history of creation and Ezekiel), on the ground that it could be licentiously interpreted (see Fürst, *Der Kanon des A. T. nach den Überlieferungen im Talmud und Midrasch*, Leipzig, 1868). It was interpreted as an allegory epitomizing the whole theocratic history of Israel. This is the view of it taken in the commentaries of Rashi and Aben Ezra. But Maimonides, in *Moreh Nevochim*, substitutes for this historico-allegorical theory an allegorico-mythical one, rejects the continuity of the Song's action, and wins from some of its parts instruction on the soul's relationship to God.

The Christian Church, under the lead of Origen, likewise regarded it as an allegory, in which the Bride was the Church, the lover was Christ; and Theodore of Mopsuestia was anathematized for interpreting it of earthly love. In the middle ages the allegory was supposed to relate to the intercourse between Christ and the individual soul. So Bernard of Clairvaux, in his famous eighty-six sermons on this book (down to iii. 1). The reformers adopted the allegorical interpretation. Coming down to later times, Grotius considered it a nuptial song for Solomon and the daughter of Pharaoh; so others, erotically. Herder was enamoured of its beauty, and distributed it into "separate voices, accordant only in the breath of love." So the Protestant interpreters differ: some are literalists, and others allegorists; some hold to the unity, others to the collective nature, of the Song. The author maintains that the theme is conjugal love, pure and sweet.

Lit. — German commentators (see Bibliography by *Zöckler*, in Lange, Amer. ed., pp. 25–43, for a careful distribution of the commentators upon Canticles into their respective schools). J. G. Herder: *Lieder der Liebe, die ältesten und schönsten aus dem Morgenlande*, 1778; F. W. C. Umbreit: *Lied der Liebe*, Göttingen, 1820; H. Ewald: *Das Hohelied Salomonis*, Göttingen, 1826, and in *Die Dichter des alten Bundes*, Göttingen, 2d ed., 1866; E. J. Magnus: *Kritische Bearbeitung des H. L. Sal.*, Halle, 1842; F. Böttcher: *Die ältesten Bühnendichtungen*, Leipzig, 1850; F. Delitzsch: *Das Hohelied*, Leipzig, 1851, and in his *Commentar*, 1875; E. W. Hengstenberg: *Das H. L. Salomonis*, Berlin, 1853 [Eng. trans. in Clark's Library]; Hitzig: *Das Hohelied*, Leipzig, 1855; Zöckler: *Das H. L. Sal.* (in Lange's *Bibelwerk*, 1868); H. Grätz: *Schir-ha-Schirim*, 1871; C. F. Godet: *Études bibliques*, vol. i., Paris, 1873 [Eng. trans., Oxford, 1875]; [S. J. Kämpf: *Das Hohelied*, Prag, 1877, 2d ed., 1879; B. W. Jóseffy: *Das Hohelied*, Basel, 1877; K. Kohler: *Das Hohe Lied*, Chicago, 1878].

[English commentators (see the valuable *Supplementary Bibliography* by Professor W. H. Green, in his translation of Zöckler's *Commentary on the Song of Solomon*, in the American edition of Lange's *Commentary*, pp. 43–47). Bishop Hall: *An Open and Plain Paraphrase upon the Song of Songs*, London, 1609; Henry Ainsworth: *Annotations upon . . . the Song of Songs, or Canticles*, London, 1639 (of much influence in shaping the current allegorical interpretation); J. Cotton: *A Brief Exposition*, etc., London, 1642 (in Nichol's series); W. Guild: *Love's Intercourse between the Lamb and the Bride*, London, 1658; James Durham: *Clavis Cantici*, London, 1668; John Mason Good: *Song of Songs*, London, 1803; J. Fry: *Canticles, a New Translation with Notes*, London, 1811; George Burrowes: *A Commentary on the Song of Solomon*, Philadelphia, 1853, 2d ed., revised, New York, 1867: Peter Macpherson: *The Song of Songs shown to be constructed on Architectural Principles*, Edinburgh, 1856 (he supposes the Song to consist of verses written along an archway); A. Moody Stuart: *An Exposition of the Song of Solomon*, London, 1857, repub. Philadelphia, 1869 (one of the best commentaries on the Song); Christian D. Ginsburg: *The Song of Songs translated from the Original Hebrew with a Commentary, Historical and Critical*, London, 1857; John Mason Neale: *Sermons on the Canticles, preached in a Religious House, by a Priest of the Church of England*, London, 1857; L. Withington: *Solomon's Song translated and explained*, Boston, 1861; J. F. Thrupp: *The Song of Songs, a Revised Translation, with Introduction and Commentary*, Cambridge, 1862; R. F. Littledale: *A Commentary on the Song of Songs, from Ancient and Mediæval Sources*, London, 1869; H. J. Matthews: *Abraham Ibn Ezra's Commentary on the Canticles, after the First Recension, edited from Two Hebrew MSS., with a Translation*, London, 1874.

There are very numerous metrical translations of the Song. Dr. Green, in *Lange*, gives a list of them. The latest is by James Pratt, London, 1881.]

ORELLI.

CANTOR (*singer*), an ecclesiastical order of the ancient church, instituted in the fourth century. It is mentioned in the Apostolical Constitutions; and the Council of Laodicea (365) forbids anybody to sing in the churches, but the cantors. The ordination could be performed by a presbyter, and imposition of hands was not a part of it.

CANUS, Melchoir, b. at Tarancon, Spain, 1523; d. at Toledo, 1560; entered the order of the Dominicans; studied at Salamanca; was professor of theology at Alcala and Salamanca, Bishop of the Canaries, and provincial of his order. His principal works are *De Pœnitentia, De Sacramentis,* and *Loci Theologici;* which last work occupies a prominent place in the history of Roman-Catholic dogmatics. His works appeared at Cologne, 1605, and at Lyon, 1704.

CAPER'NAUM (*the village of Nahum,* not to be connected with the prophet) is not mentioned outside of the Gospels, perhaps was not built till after the exile, but is called Christ's "own city" (Matt. ix. 1), and was the scene of many of his mighty acts. See Matt. viii. 5–14, ix. 2, xvii. 24; John vi. 17–59, iv. 46, etc. It is plain from the Gospels that it was, (1) in Galilee (Luke iv. 31); (2) on the lake (Matt. iv. 13; John vi. 17–24); (3) the seat of a collector and of a garrison (Matt. viii. 5), perhaps of a custom-house (Matt. xvii. 24; Mark ii. 1, 14; Luke v. 27, cf. Matt. ix. 1, 9); (4) noted for its synagogue built by a Roman centurion (Luke vii. 1, 5); (5) joined with Chorazin and Bethsaida in the denunciations of Jesus, and its destruction predicted (Matt. xi. 20–23; Luke x. 13–15). It has been inferred that it was in the land of Gennesaret; but this is not certain (cf. Matt. xiv. 34; John vi. 16, 17, 24, 25). The indications are, that the city was on the west side of the lake, and near its northern end. Constantine built there a church upon the site of Peter's house. We find references to the place in the thirteenth century, but to-day its very site is in dispute. The expression, "On the borders of Zebulun and Naphtali" (Matt. iv. 13), does not help us any, because it is uncertain where these borders were. Two places, only about three miles apart, lay claim to be Capernaum, — *Khan Minyeh,* on the northern end of the plain of Gennesaret; and *Tell Hum,* a ruin near the lake, about two miles south-west of where the River Jordan enters the lake, — and biblical geographers are much divided between them; the claims of other places, such as *'Ain Mudawarah,* meeting now with no support. The arguments for and against each place are as follows: 1. Tell Hum is well located for a custom-house and garrison, since it was on the border of Philip's tetrarchy. But Khan Minyeh was on the Roman highway to Damascus: whether it ran by Tell Hum in Christ's day is very doubtful. Khan Minyeh is surely much more accessible, and therefore more likely to get trade. To reach Tell Hum one must follow a narrow path (anciently a conduit) cut in the rock at some height above the lake. 2. When it is said (Mark vi. 32, 33; cf. Matt. xiv. 13; Luke ix. 10) that the people walked around the head of the lake while Jesus went across in a boat, but yet they arrived first, it does not *necessarily* follow that Capernaum was far to the north, because no mention is made of it as the point of departure. Nor is it proven that Capernaum belonged to Gennesaret, because Mark (vi. 53) says, that, on the return journey, Jesus came to Gennesaret; and John (vi. 24), that the people found him at Capernaum. 3. Josephus (*Life,* 72) relates, that when wounded, near the entrance of the Jordan into the lake, he was carried into a village named Capernaum, or Kepharnome, which apparently was the nearest; i.e., Tell Hum. But, as Josephus does not say that Capernaum was the *nearest* village, it might just as well have been a little farther off; and the passage is not conclusive. In the only other passage in which Josephus mentions Capernaum (*War,* III. 10, 8), it is not the name of a place, but of a "most fertile fountain" by which Gennesaret was watered. This is probably the *'Ain et Tabighah,* the fountain from which, by means of an aqueduct along the seashore, the water was carried to the northern part of the plain. It is only about two miles from Tell Hum, and a mile from Khan Minyeh: by the latter place itself flows *'Ain et Tin* ("the Fountain of the Fig-tree"), which, however, falls into the sea a few hundred steps off; southward is the Round Fountain, *'Ain Mudawarah,* in which, as in Josephus' Kapharnaum, the Nile fish coracinus, or catfish, is found. [Lieut. Kitchener remarks that 'Ain et Tabighah is too muddy, and too much overgrown with weeds, to allow the coracinus to be seen; for they always remain at the bottom of the water.] 4. The statement of Theodorus (c. 530), that Capernaum was twice as far from Magdala as the latter from Tiberias, and that of Arculfus (c. 670), that he had seen Capernaum lying from west to east, between the sea on the south, and the mountain on the north, agree best with Tell Hum, which lies upon a point of the shore projecting into the lake. But later tradition is of small account either way. 5. Robinson interprets Tell Hum "hill of the camel-herd," which is very questionable. But to compare *Hum* with *Nahum* [the mound or ruin of Nahum] is equally so. The Jewish tradition connects it with R. Tanchum. 6. Tell Hum is, at all events, one of the most important ruins in Palestine, a half-mile long, a quarter-mile broad, embracing that of a synagogue about seventy-five feet long by fifty-eight feet wide; its walls built of hard limestone, resting on basaltic rock.

FR. W. SCHULTZ.

[If Tell Hum be Capernaum, then this is probably the synagogue built by the pious centurion, and in which Jesus taught (Luke vii. 5; Mark i. 21). The walls of many private houses can be traced, and two tombs have been found. But there are ruins at Khan Minyeh also, according to Lieut. Kitchener, under the present surface of the ground. This review of the arguments shows that there is much to be said on both sides. The claims of *Khan Minyeh* are supported by Robinson (1852), Macgregor (1864), Sepp (1867), Porter (1875), Kiepert, and by Lieut. Kitchener and Selah Merrill (1877), representatives respectively of the British and American Exploration Societies; while those of *Tell Hum* are maintained by Dr. John Wilson (1847), Dr. W. M. Thomson (1859), Hepworth Dixon (1864), Dean Stanley (1871), Capt. (now Lieutenant-Colonel) Wilson (1871), Ritter, Delitzsch, Socin, in Bædeker's *Syria and Palestine,* Schaff, and

others. The strongest argument for Khan Minyeh, or the Khurbet Minyeh of Lieut. Kitchener, is the geographical: it is near the shore, in the land of Gennesaret (if Gennesaret be *el-Ghuweir*), and is well located for a custom-house, on the highway from Jerusalem to Damascus. For Tell Hum there is the similarity of name, and the extensive ruins. Dr. Robinson explains their absence from Khan Minyeh on the ground that Tiberias may have been built with them; but Tiberias was already built (A.D. 20) while Capernaum was flourishing; and, besides, so complete a demolition as the conjecture necessitates is not easily effected. If Tell Hum be Capernaum, then Kerazeh, two miles northward, is Chorazin. This is, upon the whole, the most probable view. But see CHORAZIN.

Besides the authors mentioned, see SCHAFF: *Bible Lands*, 350–354, and his *Bible Dict.* sub "Capernaum;" Lieut. KITCHENER, art. in the *Quart. Statement of* the Palestine Exploration Fund, July, 1879; S. MERRILL: *East of the Jordan*, New York, 1881, p. 457 (for Khan Minyeh); K. TH. RÜCKERT: *Reise durch. Palästina*, Mainz, 1881, pp. 381 sqq. (who favors decidedly Tell Hum)].

CAPH'TOR, the original home of the Caphtorim, or Philistines (Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7), either an island, as Jeremiah calls it, or a coast country. Various identifications have been proposed. 1. *Cappadocia*, favored by the old versions because of similarity of sound; but Cappadocia was originally Catpatuk, and so the similarity vanishes. 2. *Cyprus*, but in the Old Testament the island is called Chittim. 3. *Crete;* the generally received identification, supported by Amos ix. 7: the Philistines are said to have been brought from Caphtor as the Israelites from Egypt; but the Philistines are called Cherethites, cf. 1 Sam. xxx. 14, 16; Ezek. xxv. 16; Zeph. ii. 5; but the latter are Cretans, as the Septuagint calls them. The objection that Gen. x. 13, 14 (cf. 1 Chron. i. 12) makes the Caphtorim to come from the Egyptians is thus explained; the Caslu-him were the inhabitants of Cassiotis; colonists from Crete or Caphtorim settled there, were counted Egyptians, and then went to Palestine, where they were joined by their countrymen direct from Crete. 4. The Phœnician colony on the coasts of the *Nile delta*, because Egypt, Aiguptos = Aia guptos = Ai Kaphtor (Heb.) = coast-land of Phœnicia, for Caphtor = Kaftur = Great Phœnicia. But these etymologies are not undoubted. [It is improbable that at the earliest times a tribe moved from an island to the mainland: hence these "island" identifications are unlikely, while the last is likely]. See J. G. MÜLLER: *Die Semiten*, Gotha, 1872; STARK: *Gaza*. RÜETSCHI.

CAPISTRANUS (*Giovanni di Capistrano*), b. at Capistrano in the Abruzzi, June 23, 1385; d. at Villach, Carinthia, Oct. 23, 1456; studied law, and entered the service of the King of Sicily, but gave up this career in 1415, and became a monk of the Franciscan order. He was one of the greatest preachers of that time, and distinguished himself by the zeal and the success with which he worked against the Fraticelli. In 1450 he was sent to Germany to counteract the Hussites. In this mission he partially failed; but, after the fall of Constantinople, he succeeded in rousing once more the crusading enthusiasm of the people. He led personally an army of crusaders to the support of Johannes Corvinus, and he contributed much to the signal defeat of the Turks at Belgrade.

CAPITO, Wolfgang, b. at Hagenau, Alsace, 1478; d. at Strassburg, 1541; studied at Freiburg, first medicine, then law, and finally theology; became preacher at Bruchsal, 1511, and at Basel, 1513; removed in 1519 to Mayence, where he lived in great intimacy with the archbishop, Albrecht; but, carried away by the Reformation, he left Mayence in 1523, and settled at Strassburg, where he became one of the most prominent leaders of the reformatory movement. He is the real author of the *Confessio Tetrapolitana*. At the synod of Bern, 1532, he played a conspicuous part; and his moderating and conciliatory influence was also felt in the Peasant War and the Anabaptist disturbances. A list of his writings is found in BAUM: *Capito und Butzer*, Elberfeld, 1860.

CAPITULARIES. The various nations of which the Frankish Empire was composed had each its own law, according to which the people lived, also when it left its native territory. But, besides these national laws, there was also a general imperial law, valid not only for the individual, but also for the territory. In the Merovingian time the names of *decretam, decretio, constitutum, edictum, auctoritas, pactio*, were given to such general imperial prescriptions; but during the Carolingian time *capitularies* — from *capitula*, because the edict was divided into chapters — came into general use, and it has afterwards been extended also to laws of an earlier date. The language was Latin, but the text was accompanied with translations for the provinces. As the Frankish kings exercised a legislative authority also in the affairs of the Church, many capitularies have a direct ecclesiastical bearing; and special collections of ecclesiastical capitularies were made at an early date, for instance, by Ansegisus, 827. Of the original copies of the capitularies, only a few fragments are still extant; but from the archives of monasteries and chapters the text of a great number of capitularies is well ascertained. The best edition of them is found in vol. III. and IV. of PERTZ: *Mon. Hist. Germ.*, Hanover, 1835–37. See STOBBE: *Geschichte der deutschen Rechtsquellen*, Part I., p. 209, where older editions are noticed; A. BORETIUS: *Die Kapitularien im Longobardenreiche*, 1862, and *Beiträge zur Kapitularienkritik*, 1874; G. BESELER: *Über die Gesetzeskraft der Kapitularien* 1871. MEJER.

CAPPADO'CIA, the largest and most easterly province of Asia Minor. On the north was Pontus; on the east, the Euphrates, beyond which were Armenia and Mesopotamia; on the south, Syria and Cilicia; and on the west, Galatia. It was high table-land, intersected by ranges of mountains sparsely wooded, but fitted for grain or grazing. It was conquered by Cyrus, ruled by Alexander the Great. Made a tributary by the Seleucidæ, it became a Roman province A.D. 17. Some Cappadocian Jews were in Jerusalem on the Day of Pentecost (Acts ii. 9); and Christians of the province are specially addressed by Peter (1 Pet. i. 1).

CAPPEL, Jacques (*Jacobus Cappellus*), b. at Rennes, 1570; d. at Sedan, 1624; descended from a family which has given to France many excellent men, and was educated in the Reformed Church. In 1599 he became professor of Hebrew at Sedan, and in 1610 professor of theology. A list of his numerous works is given as an appendix to the sketch, *De Cappellorum Gente*, which is printed as an introductory to *Ludovici Cappelli Commentarii et Notæ Criticæ in Vetus Testamentum*, Amsterdam, 1689; and his *Observationes in Selecta Pentateuchi Loca, in Josuam, Judices*, etc., are contained in the same volume. His *Historia Sacra* appeared at Sedan, 1612. Many of his works are not printed.

CAPPEL, Louis (*Ludovicus Cappellus*), a younger brother of the preceding; b. at St. Élier, a village near Sedan, Oct. 15 or 16, 1585; d. at Saumur, June 18, 1658; studied theology at Sedan, and acted for some time as tutor to the daughters of the Duke of Bouillon; received a stipend from the Reformed Church of Bourdeaux, and travelled for four years in England, Holland, Germany, and Switzerland; was appointed professor of Hebrew in the Academy of Saumur in 1613, and professor of theology in 1633. He was a man of vast learning; but the subject on which he specially concentrated his energy was the history of the text of the Old Testament, on which he wrote *Arcanum Punctationis Revelatum*, Amsterdam, 1624; *Critica Sacra*, Paris, 1650; and *Diatriba de Veris et Antiquis Hebræorum Literis*, Amsterdam, 1645. By these works, advocating the comparatively recent introduction of the vowel-points in Hebrew writing, he seemed to shake the authority of the Scriptures as the inspired *regula et novum fidei*, and they met with great opposition in the Protestant world. The first was vehemently attacked by Buxtorf, which attack called forth the *Vindiciæ Arcani Punctationis;* but this answer was not published until 1689, by his son, in *Ludovici Cappelli Commentarii et Notæ Criticæ in V. Test.* The *Critica Sacra* was finished in 1634; but such strong objections were made to it by the author's friends, both in Geneva, Leyden, and Sedan, that its publication was postponed for sixteen years. It was severely criticised, and the author wrote thrice in defence of it, — *Justa Defensio adversus Injustum Censorem; De Critica*, 1651; and *De eadem illa Critica*, 1652. The opposition at last became so strong, that the first propositions of the *Formula Consensus Helvetica*, are pointed directly against Cappellus. But after the lapse of half a century, the results of his investigations were universally accepted. A complete list of his works, printed and unprinted, is given in the above-mentioned *Comment. et Nota in V. Test.*, Amsterdam, 1689. See also Georg Schnedermann: *Die Controverse des Ludovicus Capellus mit den Buxtorfen*, Leipzig, 1879. E. BERTHEAU.

CAPTIVE. See War.

CAPTIVITY OF THE JEWS. This term is used in a narrow sense to express the "seventy years" between the first invasion of Judæa by Nebuchadnezzar and the permission for the return, given by Cyrus B.C. 605–536. But in its widest sense it may be taken to include the different times when the Jews came under the power of their foes. Six such times of partial and transient captivity, however, are recorded in Judges: 1. By Chushan-rishathaim, King of Aram-naharaim, i.e., Mesopotamia, during eight years (iii. 8); 2. Eglon, King of Moab, during eighteen years (iii. 14); 3. Jabin, King of Hazor, during twenty years (iv. 3); 4. the Midianites during seven years (vi. 1); 5. the Ammonites during eighteen years (x. 8); 6. the Philistines during forty years (xiii. 1). The chronology of this period of the Judges being very uncertain, we cannot tell whether any two of these captivities were synchronous, or whether they followed each other in time, as they do in the record.

Captivity in the strict sense first fell upon the Northern Kingdom; for after Pul, B.C. 762 (2 Kings xv. 19), Tiglath-pileser, B.C. 740 (xv. 29), King of Assyria, made war upon Israel, and carried members of the tribes of Reuben, Gad, and Manasseh, with a few of other tribes, into his land. The residue remained under their own king, but paid tribute to the Assyrian Government. After the lapse of some twenty years, this tribute was refused: therefore Shalmanezer "went up to Samaria, and besieged it three years," or rather, two according to our reckoning. It was finally taken by the "King of Assyria," probably his successor, Sargon (B.C. 721), who carried away the mass of the population beyond the Euphrates (xvii. 6). — The kingdom of Judah, as was inevitable, fell next under the great world-power, Assyria. In the fourteenth year of Hezekiah (B.C. 713), Sennacherib took all the fenced cities of Judah, and was prevented from taking Jerusalem only by the large tribute sent him (xviii. 13–16). His next attempt upon the city occurred a few years later. He sent an army against Jerusalem, and semeed upon the very eve of success, when God slew one hundred and eighty thousand of his army, and thus prevented any attack (xviii. 17, xix. 35). One hundred years of comparative quiet passed; and then Nebuchadnezzar, King of Babylon, began his depredations (B.C. 605). At first he carried away only a few; but among them were Daniel and his companions (xxiv. 1; Dan. i. 1–4). In B.C. 598 he came again, and took away ten thousand (2 Kings xxiv. 10–16). The seventy-years' captivity, in the *ecclesiastical* sense, began in B.C. 588, when, for the fourth time, Nebuchadnezzar invaded Judæa, and took Jerusalem after a siege of eighteen months, whose horrors are graphically depicted in Jeremiah's Lamentations. The King, Zedekiah, and his people, were transported to Babylon, the city was burnt, and the walls broken down (xxv. 1–21). The "seventy-years' captivity," in the *civil* sense, came to an end when Cyrus allowed the Jews to return (B.C. 536); in an *ecclesiastical* sense, not until the temple was rebuilt (B.C. 517). The first company went under Zerubbabel (Ez. ii. 2); a second under Ezra (B.C. 458); and a third under Nehemiah (B.C. 445). Those who remained in Assyria, or who were afterwards scattered over the Roman Empire, were known as "The Dispersion" (John vii. 35; 1 Pet. i. 1; Jas. i. 1). They were the soil for the gospel seed. See Dispersed.

The Jews themselves commonly reckon four national captivities, — the Babylonian, the Median, the Grecian, and the Roman. The Babylonian has been already described; the Median

(Medo-Persian) was from Darius the Mede to Darius Codomanus (B.C. 536–332); the Grecian, from the entrance of Alexander the Great into Jerusalem to the insurrection of the Hebrews under the Maccabees (B.C. 332–167); and the Roman, from B.C. 63. From A.D. 7 to 68 there were thirteen Roman procurators in Judæa. In A.D. 70 the Jews lost every thing: their temple was destroyed, and they were driven from their land. In a sense they are still in their Roman captivity.

CAPUCHINS. A Minorite of the Observantine Convent of Montefalconi, Matteo di Basio, heard, of a brother-monk, that the capuchin (hood) which St. Francis had used was of quite a different shape from that which afterwards his followers, the Franciscan monks, adopted. He was much struck by this discovery, left his monastery immediately, appeared in Rome before Pope Clement VII., and obtained (in 1526) permission of him to put on a pyramidal capuche, to wear a long beard, to live as a hermit, and to preach wherever he liked, on the condition that he should report once every year at the provincial chapter of the Observants. But enthusiasm is contagious. Shortly after, another Observantine monk, Ludovico di Frossombone, became enamoured with the genuine capuche, the long beard, and the literal observation of the rules of St. Francis; and, together with his brother Raffaello, he repaired to Rome, where he received by a breve the same permission as Matteo had received orally. The three enthusiasts now joined fortunes, and found protection against the Observants with the Duke of Camerino. By a bull of July 18, 1528, Clement VII. confirmed them as a separate congregation (*Fratres Minores Capuzini*), entirely independent of the Observants, but under the authority of the Conventuals. They should have only a vicar-general, and he should be confirmed by the general of the Conventuals; they should be subject to visitations from the chapter of the Conventuals; when walking in a procession, they should walk under the cross of the Conventuals, and not under a cross of their own, etc. But they were free to display the large pyramidal capuche, and that was to them the great thing. Their first monastery was founded at Colmenzono by the Duchess of Camerino. In 1529 they had already four monasteries, and in the same year Ludovico could convene the first chapter of Capuchins at Alvacina. But in 1543 its vicar-general, Bernardino Ochino, embraced Protestantism. He had left the Observants, and joined the Capuchins in 1534. In 1538 he was made vicar-general of the congregation; and so successful was his administration, that he was re-elected in 1543. But now he left, not only the congregation, but the Church, fled to Geneva, and became an apostate. This was, of course, a fearful blow to the congregation. The Pope thought of dissolving it altogether; and only the most doleful supplications, the most absolute submission to the wish of the Pope, the most complete abnegation of all individual opinions, saved it from death. As soon, however, as it began to recuperate, it showed its sincerity and vigor by developing one of the most extreme types of Latin monasticism. The Reformation acted upon the monks of the Roman Church as a kind of magnetic polarization; and while the Jesuits developed to the highest degree of excellency the positive qualities of the Church, — the unscrupulous energy and cunning intrigue of a consummate casuistry, the Capuchins succeeded in giving perfect expression to its negative qualifications, — its ignorance, its credulity, and its coarse sympathy with the lower instincts of the masses. Originally the congregation was confined to Italy; but in 1573 it invaded France, in 1592 Germany, and in 1606 Spain. In 1619 it obtained its own general, and right to walk in a procession under its own cross. In the latter part of the eighteenth century it was abolished in Germany and in France; and, in the third and fourth decades of the present century, it suffered very much both in Spain and Portugal. In the last decade, however, it seems to be recuperating in all Roman-Catholic countries.

There was also an order of Capuchin nuns founded by Maria Laurentia Longa, who in 1534 took the veil at Naples with nineteen other women. They adopted the third rule of St. Francis, and were placed under the authority of the Theatines. But in 1538 they made a change, adopted the rules of St. Clara, assumed the pyramidal capuche, and came under the authority of the Capuchins. In 1575 they founded a monastery in Rome, and in 1606 one in Paris.

The *Annales Sacr. Hist. Ordinis Minorum S. Francisci qui Capucini nuncupantur*, by BAVERIUS, Lyons, 1632, is simply an impudent praising-up of the Capuchins at the expense of the Observants, and full of palpable lies. Reliable information is found in HELYOT: *Histoire des Ordres Monastiques*, Paris, 1714–19; WADDING: *Annales Ord. Min.*, Lyons, 1625. ALBRECHT VOGEL.

CAPUTIATI (*capuched*), thus called from the hood of their cowl; appeared first in Auvergne (1182), under the leadership of the carpenter Durand, who boasted to have received revelations from the Virgin for the purpose of establishing peace in the Church, and destroying all her enemies. According to other accounts, the ultimate object of these peacemakers was nothing so innocent as peace. At all events, Bishop Hugo of Auxerre marched against them with troops, took them all prisoners, and condemned them to go about a whole year bareheaded, in frost and heat, by cutting the capuche of their cowl.

CARACCIOLI, Galeazzo (*Marchese di Vico*), b. at Naples in 1517; d. at Geneva, May 7, 1586; descended from one of the wealthiest and most distinguished families of the kingdom of Naples, and entered early on a brilliant career at the Neapolitan court. The reformatory movement, which in this period sprang up almost everywhere in the Roman Church, and which in Naples, under the leadership of the Spaniard Juan de Valdés, early attracted his attention and sympathy, and his acquaintance with Pietro Martire Vermiglis, carried him still farther onward in the direction of Protestantism. But in Naples, as in so many other places, an ecclesiastical re-action followed immediately after the reformatory movement; and, though the attempt of introducing the Inquisition in the kingdom failed, the ultramontane re-action soon became so powerful that Caraccioli felt compelled to flee (1551). He settled at Geneva, and became a member of the

Protestant-Italian congregation which had existed there since 1542; and he remained there, an exile, and a stranger to his own family, in spite of the exertions which his relatives, and, among them, his uncle, Pope Paul IV., made to induce him to return. His life has been written by BALBINI, preacher to the Italian congregation at Geneva: *Historia della Vita di Galeazzo Caraccioli*, 1587; new edition, Florence, 1875.

CARAITES. See ISRAEL, POST-BIBLICAL HISTORY OF.

CARANZA. See CARRANZA.

CARAVANSERAI. See KHAN.

CARCASS. The Hebrews were not alone in thinking that the dead body of any animal, clean or unclean, was defiling. The Parsees, to mention another people, shared the concept; but the Hebrew law contained many regulations upon the subject; and statute gave justification and a religious meaning to the natural repugnance to the presence of death (see particularly Lev. xi.). It was defilement to eat, even of a clean animal which had either died naturally, or been killed by other animals, or to touch it, or to carry the carcass of an unclean animal (Lev. xi. 39, 40). If the touching was accidental, a trespass offering was demanded (Lev. v. 2, 5, 6). Of animals which died naturally, they were forbidden to use more than the fat, but were at liberty to give the carcass to dogs, to the stranger, and to sell it to aliens (Exod. xxii. 31; Deut. xiv. 21); but, if the stranger ate it, he was unclean (Lev. xvii. 15). To refrain from things strangled was one of the requirements laid upon the Gentile Christians by the Council of Jerusalem (Acts xv. 20 sq.) For Talmudical regulations see *Tr. Oheloth*, I. 5, 6; II. 1. FR. W. SCHULTZ.

CARCHE'MISH (*Fortress of Chemosh*), very probably identical with Circesium, at the juncture of the Khabur (Chebar) and the Euphrates, — one of the cities taken by Pharaoh-Necho shortly after the battle of Megiddo (about B.C. 608), and retaken by Nebuchadnezzar, B.C. 605 (Isa. x. 9; Jer. xlvi. 2–12; 2 Chron. xxxv. 20). The *Gargamis* upon the cuneiform inscriptions is not to be regarded as identical with Carchemish, but rather as describing a city much farther north. SCHRADER: *Keilinschriften u. Geschichtsforschung*, Giessen, 1878; MASPERO: *De Carchemis oppidi situ et hist. antiqu.*, Paris, 1872. RÜETSCHI.

CARDINAL is the title of the highest dignity in the Roman-Catholic hierarchy, next to that of the Pope. Its origin dates far back in the history of the Church of Rome, though its final definition was not fixed until the middle of the sixteenth century. Each of the dioceses into which that city was divided had its own cathedral, or baptismal church, *titulus;* and the occupant of such a church was called *intitulatus, incardinatus, cardinalis.* According to the pontifical of Damasus (384), Pope Marcellus (308) divided Rome into twenty-five *tituli.* In the same manner the city was divided into charity-wards (an institution which is ascribed to Clement I.), and at the head of each ward stood a *diaconus.* At the beginning, there were seven such wards; and the seven *diaconi* also belonged to the *presbyteri intitulati.* Pope Stephan IV. (771) added the bishops of the suburban dioceses, that is, the suffragans of the archiepiscopal see of Rome, to the class. The number of cardinals, however, was variable. In the twelfth century it seldom rose above thirty (HURTER: *Geschichte Papst Innocenz III.*, I. 73, *note* 419); in the thirteenth it once fell to seven. The Council of Basel fixed it at twenty-four (*sess.* 23, *c.* 4 *decr. de numero et qualitate card.*); but in 1516 there were only thirteen cardinals, while under Pius IV. (1559) there were once no less than seventy-six. Sixtus V. finally fixed the number, once for all, at seventy, corresponding to the seventy elders of Israel; so that there should be six cardinal-bishops (Ostia, Porto, Frascati, Sabina, Palæstrina, and Albano), fifty cardinal-priests, and fourteen cardinal-deacons. The number, however, was very seldom complete. By a bull of Feb. 15, 1567, Pope Pius V. finally confined the title, which formerly had been applied somewhat vaguely to all priests appointed at a cathedral church, to such among the clergy of the city of Rome as had been "incardinated" by the Pope himself (FERRARIS: *Bibliotheca Canonica s. v. Cardinales, Art. I. ser.* 6), referring to the old testimony about Rome as the *cardo ecclesiarum . . . unde Senatus Cardinalium a cardine novem accepit.*

The rights and duties of cardinals depend upon a number of older and more recent constitutions, but especially upon the *Ceremoniale Romanum* (the *Concil. Tridentinum, sess. XXIV. cap.* 1 *de reform*) and the bulls of Sixtus V. A cardinal is "created" by the Pope; and the qualities demanded in a candidate are generally the same as those demanded in a bishop, — the person must have been born in legal wedlock, be possessed of the lower degrees of ordination for at least one year before his elevation, have no progeny, have no relatives of second degrees (according to canonical computation) among the cardinals, etc. The creation takes place in a secret, but is announced in a public, consistory, when the installation with hat, ring, etc., is performed. Until all formalities are gone through, — and they are very multitudinous, and often completely unmeaning even to antiquaries, — the cardinal cannot exercise his rights; for instance, not vote in the conclave, though in this respect the constitution of Eugene IV. (Oct. 26, 1431) and the rescript of Pius V. (Jan. 26, 1571) contradict each other. By the appointment the Pope is obliged to pay some regard to all nations, but the majority of cardinals are always Italians. Of the sixty-seven cardinals in 1850, fifty-one were Italians. In former times the kings had a right of presentation; and cardinals who had been created in that manner were called crown-cardinals. The principal rights of the cardinals are: they alone are eligible to the papal see (Stephan III., 769), and they alone elect the Pope (Nicholas II., 1059); and, on account of this their close connection with the papal dignity, they were allowed by Innocent IV. (1245) to wear the red hat with the pendent tassels, and by Paul II. (1464) to wear a purple robe. Urban VIII. (1630) conferred the title of *Eminentissimi* upon them, the same as was applied to the prince-electors of the German Empire; and offences against them were considered as *crimen læsæ majestatis.* Among themselves the cardinal-bishops rank first, then the cardinal-presbyters, and finally the cardinal-deacons. The oldest cardinal-bishop residing

in Rome is the dean of the College of Cardinals. See articles on CONCLAVE, CONSISTORY, CURIA, and POPE, and the literature there given. Comp. also *History of the Cardinals, to Pope Clement IX.*, London, 1670, fol.; BUDDEUS: *De Orig. Card. Dignitatis*, Jena, 1695; BEZ: *De Orig. et Antiqu. Cardinalium*, Heidelberg, 1767. MEJER.

CAREY, William, a Baptist missionary and Orientalist; b. at Paulerspury, Northamptonshire, Eng., Aug. 17, 1761; d. at Serampore, India, June 9, 1834. By baptism a member of the Established Church, he was early in life convinced of the scriptural authority for the Baptist views, and joined this sect, in which he soon became a preacher. His congregations were very poor, and he supported himself and family by shoemaking. But his thirst for knowledge was strong; and he managed, notwithstanding the pressure of poverty, to acquire Latin, Greek, Hebrew, and a goodly amount of other useful learning, especially in natural history and botany. Thus, unknown to himself, he was being prepared for the great career God had planned for him. His attention was turned unto the heathen, and he saw plainly his duty go to them. On Oct. 2, 1792, largely through his exertions, the first Baptist missionary society was founded; and on June 13, 1793, he and his family sailed for India, accompanied by Mr. John Thomas, who had formerly lived in Bengal. On reaching Bengal, Carey and his companion lost all their property in the Hugli; but, having received the charge of an indigo-factory at Malda, he cut off his pecuniary connection with the missionary society, and began in earnest what, instead of regular missionary labor, was to be the work of his life, — the study and translation, both from and into the languages of India. In 1799 the factory was closed; and he went with Thomas to Kidderpore, where he had purchased a small indigo-plantation. Here, joined by Marshman and Ward, he started, under bright hopes, a mission, but soon encountered the opposition of the Indian Government, which forbade the mission's enlargement, and compelled its removal, at a great pecuniary loss, to Serampore, a Danish settlement (1800), where it took a fresh lease of life. For some time Carey and Thomas had been diligently at work upon a version of the New Testament in Bengalee. In 1801 it was published by the press Carey instituted. About the same time the Marquis of Wellesley appointed him professor of Oriental languages in the Fort William College, which the marquis had founded at Calcutta for the instruction of the younger members of the British Indian civil service. Carey held this position for thirty years, and taught Bengalee, Mahratta, and Sanscrit. He wrote articles upon the natural history and botany of India for the Asiatic Society, to which he was elected, 1805, and thus made practical application of tastes cultivated in former years; but this was only a part, and by far the less valuable part, of his work. That which has given him his undying fame was his translations of the Bible, in whole or in part, either alone or with others, into some twenty-four Indian languages. The Serampore press, under his direction, rendered the Bible accessible to more than three hundred million human beings. Besides, he prepared grammars and dictionaries of several tongues; e.g., *Mahratta Grammar*, 1805; *Sanscrit Grammar*, 1806; *Mahratta Dictionary*, 1810; *Bengalee Dictionary*, 1818; and a Sanscrit dictionary which unhappily was destroyed by a fire in the printing establishment. Later students have discovered errors and omissions in these works; but all honor is due to Carey for "breaking the way," and every inhabitant of India is his debtor. See J. C. MARSHMAN, *Life and Times of Carey, Marshman, and Ward*, London, 1859, 2 vols.

CARGILL, Donald, one of the leaders of the Scotch Covenanters; b. in the parish of Rattray, Perthshire, 1610; beheaded at Edinburgh, July 27, 1681. He was educated at Aberdeen; and about 1650 he became pastor of the Barony Church, Glasgow. In 1661, when Episcopacy was established in Scotland, he refused to accept his charge from the archbishop, and was banished beyond the Tay; but he did not go. In 1679 he joined Cameron, Douglas, Hamilton, and others in the rebellion against prelacy, which arose out of the "Rutherglen Declaration" of May 29 of that year, and with his fellow-Covenanters endured the defeat of Bothwell Bridge, June 22. He fled to Holland, but soon returned. The next year he and Cameron, with their adherents, drew up the "Sanquhar Declaration," June 22. The government set a price upon the leaders' heads. They were attacked at Ayrsmoss, July 22, and Cameron was slain; but Cargill succeeded to the leadership, and, as if to testify in the most signal manner his abhorrence of the tyrannical persecutors, he publicly excommunicated the king and several of the nobles at a field-preaching held at Torwood in Stirlingshire in September. When the Duke of York, one of the "excommunicated," came to Scotland, the persecution of the followers of Cargill increased. He himself was hunted from place to place; but on July 11, 1681, he was captured between Clydesdale and Lothian, and taken to Edinburgh for trial. He readily confessed that he had done what the council had called treason. The council were equally divided whether to imprison him for life, or to execute him; but the vote of the Duke of Argyle decided in favor of the latter, — a vote which cost Argyle, later on, the support of the Covenanters, to say nothing of deep remorse. Accordingly Cargill was put to death. See HETHERINGTON: *Hist. Ch. Scotland*, ch. vii. N.Y. (Carter).

CARLSTADT, Andreas Rudolphus Bodenstein, b. probably a couple of years before Luther, at Carlstadt in Franconia, whence his surname; d. of the plague, at Basel, 1541; made his first studies at some Italian university, and came in 1504 to Wittenberg, where in 1513 he was made professor of theology, and archdeacon at the collegiate church. He was well versed in the works of the schoolmen; and all he wrote himself at this period was scholastic in spirit and in form. But, having made a journey to Rome in 1515, he found, on his return, the whole theology of the university changed by Luther. The schoolmen had gone, and the Bible and Augustine had taken their place. His first instinct was haughty resistance; for he was used to consider himself the representative and the honor of the university. But the attempt of resistance failed; and, as failure always made him very meek and submissive, he immediately yielded to the change, and threw

himself into the opposite extreme. He became a mystic. Working together with Luther for some time in perfect unison, he even anticipated him in several points, as is shown by his hundred and fifty-two theses of April 26, 1517, *De Natura, Lege, et Gratia contra Scholasticos et Communem Naturam.* But this reformatory activity brought him in conflict with Dr. Eck; and at the Leipzig disputation, June 27, 1519, he had the great mortification, not only to see himself foiled by the skill and adroitness of his adversary, but also to see Luther step forward with commanding superiority, and usurp the whole attention. The next year (August, 1520) he made the first attack on Luther in his *De Canonicis Scripturis*, though without mentioning his name.

Carlstadt was, no doubt, sincerely devoted to the cause of the Reformation: but he was vain; he wanted to be the first, the leader, whenever he took a part in any thing, and that was just the very position which he was utterly unable to occupy. While Luther was away in Wartburg, Carlstadt found the field free; and by the impetuosity and rashness of his character he carried not only the populace, but also the council and the university, into a most dangerous revolution. Christmas Day, 1521, he celebrated the Lord's Supper in his church, leaving out all the most essential features of the Roman liturgy, — the confession, the consecration of the elements, the elevation of the host, the reservation of the cup for the clergy, etc. Jan. 20, 1522, he married in a most ostentatious way. The destruction of images, the abolition of monasteries, and other sweeping reforms, were in preparation. Meanwhile the students and the mob bombarded the house of the canons with stones, and interrupted the service when it was not in accordance with the latest frenzy; and the whole community was on the very verge of chaos and anarchy. Luther's re-appearance in the city (March 6, 1522) brought back order and quiet; and all the rash and premature reforms were set aside. Carlstadt himself was treated with leniency, even with regard, by Luther; but he felt sick and humiliated. In the spring of 1523 he left Wittenberg, settled on a farm in the neighborhood, put on a peasant's dress, called himself a "new layman," and began to cast about in an unruly and planless manner.

Once more, however, he got an opportunity to show himself as a practical reformer. Towards the end of 1523 he was made pastor of Orlamünde, and he immediately began to repeat his experiment from Wittenberg. But Carlstadt at Orlamünde, and Thomas Münzer at Allstädt, soon became the centres of a wild and uproarious fermentation, which rapidly spread throughout the whole of Thuringia; and in 1524 he was banished from Saxony. Through the interference of Luther he was allowed to return in 1526; but he was kept, under very strict control, apart from all public business, forbidden to write or publish any thing. He gained a poor pittance by selling gingerbread and beer. Such an humiliation the proud man could not, of course, bear. In 1528 he fled, and roved about in Holstein, Friesland, and the Rhine regions, until in 1530 he arrived at Strassburg. The controversy between Luther and Zwingli concerning the Lord's Supper he contemplated with unconcealed interest; and he took, of course, the side of Zwingli. He was consequently well received in Strassburg and Zürich; and everybody there was eager to do something for the unhappy man, though no one seemed willing to have him as a co-operator or neighbor. In 1531 he was appointed pastor of Altstätten in the Rhine Valley, and in 1534 professor of theology in Basel. His life has been written by MAYER: *Dissertatio de Karolstadio*, Greifswald, 1703; FÜSSLIN: *Lebensgeschichte des Andreas Bodenstein von Karlstadt*, Frankfurt, 1776; JÄGER: *Andreas Bodenstein von Karlstadt*, Stuttgart, 1856. A complete list of his works has been given by Rotermund in his *Erneuertes Andenken*, Bremen, 1818. ERBKAM.

CARLYLE, Thomas, historian, biographer, and essayist; b. at Ecclefechan, Scotland, Dec. 4, 1795; d. in London, Feb. 5, 1881; buried at Ecclefechan, Feb. 10, though a grave was offered in Westminster Abbey. He was early noted for his extraordinary memory, and for his love of reading. He entered the University of Edinburgh in 1810, and distinguished himself as a mathematician. Having abandoned the study of theology, he taught mathematics in the high school at Annan for two years. In 1816 he was appointed rector of the Burgh School at Kirkcaldy. Here he devoted himself to the study of German, and also translated Legendre's *Geometry*, adding an Introductory Essay on Proportion. He removed to Edinburgh in 1818, and from 1820 to 1823 contributed a number of articles to the *Edinburgh Encyclopædia* and the *Edinburgh Review*. In 1824 he introduced Goethe to English readers by the translation of *Wilhelm Meister's Lehrjahre*, and in 1825 published the *Life of Schiller*. He married Jane Welsh in 1826, and removed in 1828 to Craigenputtoch, where he wrote his *Critical and Miscellaneous Essays*.

Sartor Resartus, a philosophic romance in the form of a treatise on dress, containing his views on the problems of religion and life, was published during 1833–34, in *Fraser's Magazine*. In 1834 he removed to London, to the house in Cheyne Row, Chelsea, where he resided until his death. In 1837 appeared *The French Revolution*, the first of his works to which his name was formally attached. In the same year he began lecturing, and, during 1837–43, delivered courses on *German Literature*, *The Periods of European Culture*, *the Revolutions of Modern Europe*, and *Heroes and Hero-Worship*, besides publishing *Chartism*, a political treatise, and *Past and Present*.

One of his most important works, *Oliver Cromwell's Letters and Speeches*, was issued in 1845, and produced a great revolution of sentiment in favor of Cromwell. In 1840 he inaugurated the movement which resulted in the *London Library*, of which he was afterwards elected president. During 1848–50 he wrote a number of political and social treatises, notably *The Latter Day Pamphlets*, the ultimate and most violent expression of his political creed.

The *Life of John Sterling*, especially valuable as a partial expression of his own religious views, appeared in 1851. His *magnum opus*, *The History of Frederick the Great*, was begun in 1858, and finished in 1865. It is a monument of patient industry and minute research, and contains a complete political history of the eighteenth cen-

tury, but weakened his moral influence by its laudation of a despot, and its assertion and defence of the right of the strongest.

He espoused the Southern side in the American conflict. His unappreciative and contemptuous treatment of the question appeared in *The Nigger Question* (1850) and *The American Iliad in a Nutshell* (1863). In 1866 he was chosen rector of the University of Edinburgh, and delivered an inaugural on *The Choice of Books*. Mrs. Carlyle died during his absence on this occasion (April 21). A few newspaper articles, with *Historical Sketches of the Early Kings of Norway*, and *The Portraits of John Knox*, marked the next five years, and completed his literary labors.

Carlyle's life is marked by great unity of purpose and concentration of energy. He lived for literature. With his imaginative genius, his poetic insight, and his opulent diction, he was a poet by constitution; but his lack of the sense of form and proportion, and his impatience of measured expression, made him despise poetry. His few poetical experiments, *The Night Moth*, *The Adieu*, *To-day*, and *The Sower's Song*, are among the earliest of his literary efforts. He is a preacher and a prophet, rather than an artist. His keen sense of the grotesque, with the real depth of his nature, made him a humorist at once racy, subtle, and satirical; but this element developed itself disproportionately, and ran into cynicism as he grew older.

Notwitstanding the large admixture of ethics and philosophy in his writings, it is well-nigh impossible to define accurately his position as a philosopher, moralist, or religionist. Veracity is the basis of his ethical conceptions, by which he means the disposition to go behind appearances to facts, and the assertion of reality as against mere symbols and conventionalities. His hatred of shams is intense, and often leads him into needless roughness of speech. His ethical ideal is defective from its identification of physical and moral order, of might and right. It is too subjective, lodging the test of right in each man's moral consciousness. Hence his fundamental fallacy, expounded in *Hero-Worship*, and applied in *Frederick*, — the reverence for strength, regardless of moral quality. He is a dangerous guide, therefore, as an historian and political philosopher. His conception of history as only the record of the world's great men is radically false. He has no sense of the popular power in the solution of political problems. The moral teaching of his histories is unsound in blinding the reader to vice through the admiration of greatness. The logical outcome of his political philosophy is slavery and despotism. As an historian he is distinguished by exact and laborious attention to detail. He studies folios and pasquinades alike; and no detail of topography, feature, or costume, escapes him. His histories are a series of striking portraits or pictures. He stands committed to no philosophical system. With much talk about the real and practical, his philosophy is intuitional and sentimental, emphasizing feeling above reason.

Theologically he cannot be accurately placed. The Life of Sterling throws most light upon his religious views. He may fairly be regarded as a theist. He is mainly silent on the truth of creeds, always reverential towards Christ, and, while agreeing that Christianity is the supreme religion, denies that it embraces all truth. He seems to hold that responsibility to God is the essential truth foreshadowed in all religions, and that the essence of all religion is to keep conscience alive and shining. He believes in retribution as the natural outcome of wrong. He revered genuine piety, and his own moral life was singularly pure. As a critic he has great knowledge and keen discernment, but is too liable to be swayed by his personal prejudices.

His earlier style, as in the Essays on Burns and Scott, was natural, simple, dignified, and vigorous. His later style is figurative, abrupt, enigmatical, sometimes turgid and involved, inverted, declamatory, and at times coarse, yet withal often beautiful, rich, and powerful, and always picturesque.

LIT. — The best complete edition of Carlyle's works is the library edition of Messrs. Chapman & Hall, London, in 30 volumes. See *Reminiscences by Thomas Carlyle*, edited by J. A. Froude, Lond. and N.Y., 1881; W. H. WYLIE: *Thomas Carlyle, the Man and his Books*, Lond. and N.Y., 1881; MONCURE D. CONWAY: *Thomas Carlyle*, Lond. and N.Y., 1881; PETER BAYNE: *Lessons from my Masters*, N.Y., 1879; EDWIN D. MEAD: *The Philosophy of Carlyle*, Bost., 1881; MORLEY'S *Essay on Carlyle*; and FROUDE: *Life of Carlyle*, N.Y., 1882, 2 vols.

M. R. VINCENT.

CAR'MEL Mount, (*park*), once the southern boundary of Asher (Josh. xix. 26); later, part of Galilee. At the time of Josephus it belonged to Tyre (*War* iii. 3, 1). The range runs south-east to north-west, is about twelve miles long. Its highest elevation is 1,740 feet. It is to-day covered with trees and flowers. In its forests animals of all sorts are found. It is a magnificent sight; but the view from it is grander, inasmuch as the ridge divides the Plain of Sharon from the Plain of Jezreel, and projects itself into the Mediterranean Sea. No wonder that to the poets and prophets of the Old Testament it was a symbol of beauty (Song vii. 5; Isa. xxxv. 2, cf. xxxiii. 9; Jer. l. 19; Amos i. 2; Nah. i. 4). Hidden there during the stormy days of Ahab, lived Elijah; and his cave is yet shown. Somewhere upon its slopes the wondrous contest between Jehovah and Baal took place, and the answering fire proved who was the true God (1 Kings xviii. 20–42). The traditional site is at *El Mohraka*, i.e., "burnt place," upon the southern slope of the range, a long way from the coast. But this site is too far from the Kishon to meet the requirements of the narrative; and hence Dr. Robinson prefers the south-eastern extremity of the range. The range ends abruptly: a bluff over five hundred feet high juts out into the sea. Here stands the famous Monastery of the Carmelites. The monks show you behind the high altar the grotto of Elijah. But on the range Elijah also dwelt (2 Kings ii. 25, iv. 25); and, indeed, so numerous are the caves in its sides, that there could be no difficulty in finding shelter. When first mentioned, it was a holy mount, a place of concourse (2 Kings iv. 23); and altars of Baal were doubtless erected upon it, which was probably the reason why Elijah selected it as the site of his sacrifice. In later times Pythagoras visited the mountain, attracted by its sanctity. Here Vespasian came, and sacrificed to the divinity of

the same name with the mountain, without image or temple, but whose oracle had foretold his elevation to the imperatorship. In the early days of Christianity, there were many hermits in its many caves; and to-day one of the most hopeful facts for Palestine is the little German colony of Haifa, which is at the foot of Carmel, near the sea, and whose labor has made the wilderness to rejoice.

CARMELITES. A certain Berthold came, in the latter part of the twelfth century, to Palestine, on a pilgrimage or crusade, and formed an association of hermits at the Well of Elijah on Mount Carmel. In 1209 the association received its rule of sixteen articles from Albert, Patriarch of Jerusalem; and in 1224 this rule was confirmed by Pope Honorius III. As long as the crusading enthusiasm sent thousands and thousands of people from Europe every year to Palestine, the association of Mount Carmel prospered much; but when this whole movement came to a standstill by the armistice between Frederick II. and the Saracens, the hermits at the Well of Elijah began to feel very lonesome, and in 1238 they removed to more lively places in Cyprus and Sicily. In 1240 they came to England, in 1244 to Southern France, and in 1245 they held their first general chapter at Aylesford in England. In order not to be completely ousted by the Mendicant orders, which just at that period won their greatest triumphs, it was necessary for the Carmelites to follow fashion; and so they did. They changed their rule (1247), their organization, their dress, after the Dominicans and Franciscans. But they had one piece of good luck: they invented the scapulary (1287). The scapulary consists of two stripes of gray cloth, worn on the breast and on the back, and connecting with each other on the shoulders. This innocent piece of dress was brought expressly from heaven by the Virgin herself; and she promised to go on Saturday evenings to purgatory, and relieve all those who wore it. Of course, the scapulary immediately became the rage. Large associations or brotherhoods of the scapulary were formed among laymen, and brought in a more or less loose connection with the order, which earned both fame and influence from this circumstance. As was natural, the success stimulated their ambition. They began to dispute the claims of the Dominicans to the rosary. They brought out the Virgin's House at Loretto as a counterbalance to the Portiuncula Church of the Minorites. They claimed to be the oldest monastic order, the trunk from which other orders had sprung, since they could show an uninterrupted succession of generals from the days of Elijah, who had been one of their generals. They reckoned the Virgin Mary as one of their members, and called themselves *Fratres Beatæ Mariæ de Monte Carmelo*. They aspired to occupy a position above all other monastic orders, as the true representatives of Monasticism. But then the bubble burst. The Jesuits fell upon them with violence; and Papebroch, the Bollandist, laid bare in a most merciless manner the emptiness of their pretensions. The controversy became at once so bitter and so ridiculous, that the Pope had to interfere; and in 1698 Innocent XII. ordered both parties to drop the matter, and keep silent. But the great aspirations of the Carmelites were blasted forever. Other circumstances had also proved unfavorable to their success. An uncommonly great number of independent congregations were formed; and several of them — as, for instance, the congregation of Mantua, founded by Thomas Connecte, who in 1433 was burnt in Rome as a heretic; the Discalceati, or Barefooted Carmelites, founded in the sixteenth century in Spain by Theresia de Jesu; and others — had their own generals. There were at one time four independent Carmelite generals; and all attempts at consolidating the whole order into one body failed. There were also Carmelite nuns. The first monastery was founded in 1452 by Soreth, a general of the order, who was poisoned at Nantes in 1471 by the discontented monks. To this order of nuns belonged the daughters of Louis XV. But in modern times the Carmelites have played no conspicuous part, and the order is at present falling rapidly into decay, without any means of reconstruction. See HELYOT: *Hist. des Ordres Monastiques*, Paris, 1714–19; MANNING: *Life of St. Teresa*, London, 1865. ALBRECHT VOGEL.

CARNAHAN, James, D.D., LL.D., for thirty-one years president of Princeton College; b. near Carlisle, Penn., Nov. 15, 1775; d. in Newark, N.J., March 2, 1859. In May, 1823, he was chosen president of the College of New Jersey, resigned in 1853, and connection with the institution dissolved June, 1854.

CARNIVAL (a word of uncertain etymology: *carni-vale*, "farewell to flesh-meat;" *carn-avallare*, "swallow flesh-meat") denotes the period from the end of the festival of the Epiphany to the end of Shrove-Tuesday. This part of the year is in all Roman-Catholic countries considered a proper season for social enjoyments; and more especially the last seven or ten days are in many cities, particularly in Rome, given up to public merriment. The custom is of Pagan origin. It is the revelry and debauchery of the old *Saturnalia* and *Lupercalia*, which have been continued under this form in the Christian world, and nowhere in a more unrestrained manner than in the centre of Christendom, — in Rome. Several popes have tried, if not to repress the custom, at least to restrain its license. Clement XI. issued two apostolical briefs (1719 and 1721), Benedict XIV. an encyclical letter, for this purpose. But other popes, who had a clearer understanding of the economical and political import of the custom, did every thing they could to encourage it. Thus Paul II. issued a decree with very minute provisions with respect to the races of the Corso; and when the Italian people, during its struggle for national unity, instinctively withdrew from these frivolous dissipations, the papal government under Pius IX. was very desirous, and very active, to allure it back on the old track. The Roman Carnival of the present day is a comparatively tame affair.

CAROLINE BOOKS (*Libri Carolini*, or *Opus Caroli*). The work originated in the controversies of the eighth century concerning image-worship, the participation of Pope Adrian I. in the second synod of Nicæa (787), and the communication of the acts of this synod by Adrian to Charlemagne and the Frankish Church. Charlemagne, who just at that time felt very much displeased with the Byzantine court and the equivocal policy

of the Pope, had the whole matter — the authority of the synod, the orthodoxy of its decrees, etc. — discussed by the theologians of his court, and then forwarded the acts to England to King Offa, who likewise laid them before the bishops of his realm. Alcuin, who at that moment was staying in England, drew up a criticism of the decrees of the synod in the form of a letter, which he delivered personally to Charlemagne in the name of the English princes and bishops. The epistle is lost; but Charlemagne sent an elaborate answer, the so-called *Libri Carolini*. The work, which is divided into four books and a hundred and twenty chapters, contains a very sharp censure of the synod and its decrees, and establishes a principle, which, on the one side, gives the Christian art full freedom in the representation of Christian ideas, but on the other excludes all superstitious misuses of the merely artistic creation. The Pope received the book with submission and extreme flattery, but declined to recognize its principles. He died, however, shortly after (795); and the synods of Francfort (794) and of Paris (825) took the book as basis for their whole relation to the question of image-worship. The first edition of the Caroline Books was given by Jean du Tillet (Elias Philgra), Paris, 1549; the best by Heumann, *Augusti Concili Nicæni Secundi Censura*, Hanover, 1731. See H. I. Floss: *Commentatio de suspecta Librorum Caroli fide*, Bonn, 1860; Leist: *Die literar. Bewegung d. Bilderstreits.*, Magdeburg, 1871, and the literature on Charlemagne. WAGENMANN.

CARPENTER, Lant, LL.D., an English Unitarian divine and author, b. at Kidderminster, Sept. 2, 1780; drowned between Naples and Leghorn, April 5, 1840. He was intended for the nonconformist ministry; but he joined the Unitarians, and was minister to the church at Exeter, 1805–17, and minister at Bristol, 1817–39. He was made doctor of laws by Glasgow University, 1806. He published numerous works, of which the more important are: *Introduction to the Geography of the N. T.*, 1805; *Unitarianism the Doctrine of the Gospels*, 1809; *An Examination of the Charges made against Unitarians and the Improved Version, by Bishop Magee*, Bristol, 1820; *A Harmony of the Gospels*, 1835, 2d ed., London, 1838; *Sermons on Practical Subjects*, London, 1840. His son was Dr. W. B. Carpenter, the physiologist (d. 1885). His life was written by another son, Rev. Russell Lant Carpenter.

CARPENTER, Mary, philanthropist, b. at Exeter, Eng., 1807; d. at Bristol, June 14, 1877. She was the daughter of the Rev. Dr. Lant Carpenter, mentioned above, and was educated by him. Her life-work, the inspiration to which came in 1833 from the Hindoo reformer Rammohun Roy, was among the criminal class, whom she strove faithfully to raise. To this end she originated the system of reformatory schools for vicious girls. In the drawing-up of the bill which was passed by Parliament in 1854, she was greatly aided by the recorder of Bristol, Matthew Davenport Hill. She was also one of the chief promoters of the Industrial Schools Act, which passed in 1857. So great was her zeal, that she visited India four times between 1866 and 1876, in order to get personal knowledge of the educational and reformatory methods in that country. Her reports were laid before Parliament. In 1871 she established the National Indian Association, and edited its journal. Her noble, unselfish life had its roots in her fervent piety. She wrote much in behalf of her projects, and prepared elaborate reports for various bodies. Besides these she issued, *Morning and Evening Meditations*, 5th ed., 1868, and *Six Months in India*, 1867. See J. Estlin Carpenter: *The Life and Work of Mary Carpenter*, London, 1879, new ed. 1881.

CARPOCRATIANS, a Gnostic sect founded by Carpocrates, who, in the first decade of the second century, developed in Alexandria a monastic system, in which all positive religious and ethical ideas were lost in Pantheism. As the public identified the Carpocratians and the Christians, the wild vagaries and immoral life of the former were often laid at the door of the latter.

CARPZOV is the name of a family of scholars, several of whom were theologians, and occupied a prominent position in the Church. I. **Johann Benedikt Carpzov,** b. at Rochiltz, June 22, 1607; d. at Leipzig, Oct. 22, 1657; was professor of theology at Leipzig from 1643. His work *Isagoge in Libros Eccles. Luther. Symbolicos*, 1665, is the starting-point of that branch of theology called "symbolics." Also his *Hodegeticum*, 1656, played a prominent part in the field of homiletics. As the Lutheran minister is demanded to choose his text for a certain Sunday from a certain part of the Scriptures, he may be compelled, during a career of fifty years, to preach fifty times over the same text. In this emergency he may find great help with Carpzov, who, in his *Hodegeticum*, found no less than one hundred different manners in which to vary the theme. II. **Johann Gottlob Carpzov,** b. at Dresden, Sept. 26, 1679; d. at Lübeck, April 7, 1767; studied at Wittenberg and Altdorf, and was professor of Oriental languages at Leipzig from 1719 till 1730, when he became superintendent-general at Lübeck. His *Introductio in Libros V. Test.*, 1721, *Critica Sacra*, 1728, and *Apparatus Historico-criticus Antiquitatum V. Test.*, 1748, are works both of learning and talent, though his stand-point is still that of Buxtorf, and already somewhat antiquated: the authority of the text depends with him upon an almost materialistic conception of inspiration. He was a decided adversary of the whole pietistic movement, more especially of the Herrnhuters. III. **Johann Benedikt Carpzov,** b. at Leipzig, May 20, 1720; d. at Helmstädt, April 28, 1803; became professor of Greek in the University of Helmstädt in 1748, and earned his fame chiefly as a philologist, but vindicated the name of the family as representative of pure orthodoxy by his *Liber Doctrinalis Theologiæ Purioris*, 1768. He was one of the last professors of Germany who continued to use the Latin language in his lectures.

CARRANZA, Bartolomé de, b. at Miranda in Navarre, 1503; d. in Rome, May 22, 1576; entered the Dominican order in 1520, and gained a great reputation as a teacher of theology in the University of Valladolid; went to Rome in 1539 as a representative of his order to its chapter-general, and sat as one of the imperial theologians, 1546–48, in the Council of Trent, where he played a conspicuous part as leader of the party demanding disciplinary reform (*Controversia de Necessaria Residentia Personali Episcoporum*, Venice, 1547);

labored with great zeal for the restoration of the Roman Church in England under Philip and Mary, and was in 1557 made Archbishop of Toledo. But in 1559 he was seized by the Inquisition, and thrown into prison. He had been present at the death-bed of Charles V., and a rumor sprang up that the emperor had not died in the right faith. Testimonies of several prisoners of the Inquisition made him suspected; and his *Commentarios . . . sobre el Catechismo Christiano*, 1558, finally furnished the basis for an accusation. Though it is not true that the book contains a complete system of Protestantism, the author certainly belonged to the reform party within the Roman Church, and there was much in his book which was fit to give offence. He appealed to the Pope, but was, nevertheless, kept in prison till 1567. He was then removed to Rome, on the instance of Pius V.; but there, too, he was imprisoned; and no sentence was given in his case until Gregory XIII., a short time before his death, suspended him from his office, and compelled him to retract certain passages of his catechism. Among his other works are *Summa Conciliorum et Pontificum*, Venice, 1546, a compendium of church history, which has been often reprinted, and *Controversiæ Quatuor*, a treatise on the authority of the tradition, the Scriptures, the Pope, and the councils. See Florente: *History of the Inquisition in Spain* (Spanish and French), 1817–18; M'Crie: *History of the Reformation in Spain*, Edin., 1829; Heinrich Langwitz: *Bartholomæus Carranza*, Kempten, 1870. BENRATH.

CARRASCO, Antonio, one of the leaders of the new Reformation in Spain; b. in Malaga, Jan. 19, 1843; drowned in the *Ville du Havre* disaster in mid-ocean, Nov. 22, 1873. He was converted at sixteen, and joined Matamoros' band of Bible-readers at Malaga: in consequence, he was imprisoned two years, and then sent to the galleys. On the solicitation of the Evangelical Alliance deputation at Madrid, May, 1863, Queen Isabella changed his sentence to exile; and for five years he studied theology in Geneva. In September, 1868, on the downfall of Isabella, he returned to Spain, and entered with great zeal on the work of evangelization, and was, at his death, pastor of the Free Church in Madrid, which had a membership of seven hundred. He was the best educated and the most eloquent Protestant preacher in Spain. He was president of the Protestant Synod, and made frequent visits to the scattered congregations throughout the land. See the memorial sketch in the volume of the *Evangelical Alliance*, N. Y., 1874, pp. 764,765.

CARROLL, John, the first Roman-Catholic bishop of the United States; b. at Upper Marlborough, Md., Jan. 8, 1735; d. Dec. 3, 1815. He was a cousin of the famous Charles Carroll of Carrollton, one of the signers of the "Declaration of Indendence." He was ordained a priest at Liege, and entered the Society of Jesus, and later was a tutor in two English Roman-Catholic noble families. When the war for independence broke out, he returned to America; and at Dr. Franklin's instance he was in 1786 appointed vicar-general of the new established Roman-Catholic hierarchy; and in 1789 he was in England consecrated a bishop under the title of "Bishop of Baltimore," and in 1815 made archbishop.

CARSON, Alexander, LL.D., b. in County Tyrone, Ireland, 1776; d. at Belfast, Aug. 24, 1844. He sprang from Presbyterian stock; was educated at the University of Glasgow; became the Presbyterian minister in Tubbermore, Ireland, 1797, but in 1805 withdrew from that denomination because of the worldliness of many of its ministers in the synod of Ulster, and justified himself in his published *Reasons for Separating from the Synod of Ulster*. He was followed by a majority of his congregation. Unable to retain his former church edifice without litigation, he gave it up, and preached for many years in barns or fields, until at last a rude stone church was built for him at Tubbermore. In the early part of his independent career, while studying the New Testament in order to confute the Baptists, he was converted to Baptist principles; and henceforth he advocated these views, except close communion, with all the wealth of his scholarship, which was considerable, and all the power of his mind, which was great. The Baptist denomination value his writings highly. See *Baptism, in its Mode and Subjects, with a Sketch of the Life of Dr. Carson*, 5th ed., Phila., 1857; also the sketch of Dr. Carson, by Rev. Dr. Thomas Armitage, in Johnson's *Cyclopædia*.

CARSTARES, William (or *Carstairs*), a Scotch clergyman and political leader; b. Feb. 11, 1649, at Cathcart, near Glasgow; d. Dec. 28, 1715. His father, the Rev. John Carstares, belonged to the extreme Covenanting party of Protesters. After studying at Edinburgh, he went to the University of Utrecht, and there his friendship with William III. began. This intimacy, together with his participation in the composition of the severe tractate, *An Account of Scotland's Grievances by Reason of the D. of Lauderdale's Ministrie, humbly tendered to his Sacred Majesty*, generally attributed to the learned James Steuart, and his being the bearer of despatches from those in Holland who sympathized with the disaffected in Scotland, made Charles II's. government suspicious of him. Accordingly, when, at the close of 1674, he landed in England, he was arrested, lodged in the Tower, the next year transferred to Edinburgh, and kept in prison until August, 1679. He went to Ireland, and became a nonconformist pastor. But in 1682 he was again in Holland, and the next year in London. He entered into the Rye-house Plot for an insurrection in favor of the Duke of Monmouth and to assassinate Charles II. The plot was discovered in the middle of July, 1683. He was examined before the Scottish council, tortured by the thumbscrew, but firmly refused to make any disclosures, "until he was assured that his admissions would not be used as evidence; and in the disclosures he then made he displayed great discretion." The King pardoned him. Prince William of Orange welcomed him warmly on his return to Holland, and appointed him court chaplain. When the Revolution of 1688 had put William on the throne of England, he became royal chaplain for Scotland; and by his broad catholic views, his tact and learning, he rendered the King invaluable service, especially in thoroughly reconciling the Scotch Presbyterians to the new *régime*. He held the same position under Queen Anne and George I., with that of principal of the University of Edinburgh

(1704), and minister of St. Giles. He was four times elected moderator of the General Assembly. See *State Papers and Letters addressed to William Carstares*, with Life by M'Cormick, Edinburgh, 1774; Story: *Character and Career of William Carstares*, 1874.

CARTHAGE, a famous city of the ancient world, situated near the modern town of Tunis, North Africa; was the seat of numerous church councils, of which two were very important. In 411 a conference was there held, on command of the emperor, with the Donatists, in order to refute their errors, and reconcile them with the Church. Augustine and Petilian were the principal opposing speakers; and Marcellinus, the Emperor Honorius' tribune, decided that the Donatists had been completely answered, nor from this sentence was there any appeal allowed. From this conference dates the decided decline of Donatism; for more stringent measures were adopted towards such determined heretics as they were adjudged. See Donatists. In 412 Paulinus of Milan appeared at the council held under Aurelius, Bishop of Carthage, as the accuser of Cœlestius; and thus the Pelagian heresy received there its first condemnation, and at the same time its first ecclesiastical recognition. See Schaff: *Church History*, vol. ii. pp. 365 sq., vol. iii. p. 793; and Hefele: *Conciliengeschichte*.

CARTHUSIANS, an order of monks founded by St. Bruno in the latter part of the eleventh century. Bruno was born at Cologne, studied at various schools in France, became chancellor of the chapter of Rheims, and enjoyed great reputation as a teacher. Despairing both of the Church and of the theological science as ways of salvation, he determined to retire from the world, and live as a hermit, and settled, together with a few companions, at Saisse Fontaine, in the diocese of Langres. In 1086 the company removed to La Chartreuse, in the neighborhood of Grenoble; and here, at one of the wildest spots of the whole region, they built their huts around an oratory, making a vow of silence, abstinence, the observation of the canonical hours, etc. When Urban II., who had been a pupil of Bruno, ascended the papal throne, Bruno was called to Rome; and, as his brother-hermits would not leave him, they all went together. Bruno, however, exercised no influence on the policy of Urban II. The archbishopric of Rheggio, which was offered to him, he declined; and when Urban II. went to France, preparing for the first crusade, Bruno retired to La Torre, near Squillace, in Calabria. Here he died Oct. 6, 1101, and was buried in the Church of St. Stephan. He was canonized in 1514. The order grew slowly. In 1137 it numbered only four establishments; in 1151, fourteen; but fifty-six in 1258. It was formally recognized and confirmed as an independent order by Alexander III. in 1170. Its rules, the *Consuetudines Cartusiæ*, were first put down in writing by Guigo, the fifth prior of La Chartreuse. In 1259 Bernard de la Tour made a collection of all the decisions of the chapter-general since 1141, — *Statuta Antiqua*. A second collection, *Statuta Nova*, was made in 1367; a third, *Tertia Compilatio Statutorum*, in 1509; and a fourth, *Nova Collectio Statuorum Ordinis Cartusiensis*, in 1581. In the beginning of the eighteenth century, there were a hundred and seventy Carthusian monasteries, of which seventy-five were in France; but all the latter disappeared during the Revolution, and only a few of them have since been re-established. There are also Carthusian nuns. The order is said to have originated in the twelfth century; but the five Carthusian nunneries which existed in the eighteenth century dated all from the thirteenth or fourteenth century. For the life of Bruno, see *Histoire Littéraire de France*, IX. p. 233; for the history of the order, Helyot: *Histoire des Ordres Monastiques*, Paris, 1714–19. ALBRECHT VOGEL.

CARTWRIGHT, Thomas, b. about 1535, in Hertfordshire; d. Dec. 27, 1603. He was matriculated as a sizar of Claire Hall, November, 1547, and as a scholar to St. John's College, Cambridge, Nov. 5, 1550. In 1560 he became a minor fellow of Trinity College, and on the 6th of April of the same year a fellow of St. John's College; in April, 1562, a major fellow of Trinity College. In 1567 he took his bachelor's degree, and in 1569 was chosen Lady Margaret professor of divinity, and began to lecture on the Acts of the Apostles. His lectures were exceedingly popular, and made a profound impression in favor of his distinctively Puritan views, but created a storm of opposition from the Prelatical party, headed by Dr. Whitgift. This conflict, under these two great champions, continued to grow more and more severe, and was continued by their successors in two great parties in the Church of England, — the Presbyterian and the Prelatical. The Puritan platform is well stated in the six propositions which Cartwright delivered under his own hand to the vice-chancellor, the grounds of his persecution by the Prelatists: "(1) That the names and functions of archbishops and archdeacons ought to be abolished. (2) That the offices of the lawful ministers of the Church, viz., bishops and deacons, ought to be reduced to their apostolical institution: bishops to preach the word of God, and pray, and deacons to be employed in taking care of the poor. (3) That the government of the Church ought not to be intrusted to bishop's chancellors, or the officials of archdeacons; but every church ought to be governed by its own ministers and presbyters. (4) That ministers ought not to be at large, but every one should have the charge of a particular congregation. (5) That no man ought to solicit, or to stand as a candidate for the ministry. (6) That ministers ought not to be created by the sole authority of the bishop, but to be openly and fairly chosen by the people."

Having been deprived of his professorship Dec. 11, 1570, of his fellowship at Trinity College in September, 1571, he went to the Continent, and especially to Geneva, and conferred with Beza and other chiefs of the Reformed Churches. He was prevailed upon to return by his friends in November, 1572. *An Admonition to Parliament for the Reformation of Church Discipline* had been issued by his friends, John Field and Thomas Wilcocks, for which they had been cast into prison. Cartwright espoused their cause, and issued *The Second Admonition, with an Humble Petition to both Houses of Parliament for Relief against Subscription*, 1572. Whitgift replied in *An Answere to a Certen Libell, intituled An Admonition to the Parliament*, 1572. Cartwright rejoined in *A Replye to an Answere*

made of M. Doctor Whitegifte againste the Admonition to the Parliament, 1573. This was a renewal of the old discussion on a larger scale, going to the roots of difference; Cartwright and the Puritans contending that the church government and the discipline, as well as the doctrine, must be reformed according to the Scriptures.

The discussion took a wide range, — as to the standard of church government, the choice of ministers, the offices of the Christian Church, clerical habits, bishops, archbishops, the authority of princes in matters ecclesiastical, confirmation, etc. Whitgift replied in *A Defense of the Ecclesiasticall Regiment in Englande defaced by T. C. in his Replie againste D. Whitgifte*, 1574, and also *The Defense of the Answere to the Admonition, against the Replye of T. C.*, 1574, pp. 812, folio. An order for Cartwright's apprehension was issued Dec. 11, 1574; and he fled to the Continent, and became minister of the English congregation of merchants at Antwerp and Middleburgh.

In 1576 he also went to the Isles of Jersey and Guernsey, and aided the Puritans there in settling the discipline of their churches, and then returned to Antwerp, and preached for several years. Whilst abroad, he wrote the *Second Replie of Thomas Cartwright agaynst Maister Doctor Whitgiftes Second answer touching the Churche Discipline*, 1575, and also *The Rest of the Second Replie*, 1577.

He also, in 1574, prepared a preface to the Latin work of William Travers, and translated it under the title *A Full and Plaine Declaration of Ecclesiasticall Discipline owt off the Word off God and off the Declininge off the Churche off England from the same*, 1574, which still more imbittered his foes. In 1582 he was invited to the divinity chair in St. Andrews, Scotland, but declined. In 1583, at the solicitation of the Earl of Leicester, and Lord Treasurer Burleigh, and a large number of Puritan friends, he undertook to write a confutation of the Rhemish version of the Scriptures, which took him many years; but he was prevented by the ecclesiastical authorities of England from publishing his work. The year before his death, however, his *Answere to the Preface of the Rhemish Testament*, 1602, was issued; but the work itself, not until 1618, under the title *A Confutation of the Rhemists Translation, Glosses, and Annotations on the New Testament, so farre as they containe Manifest Impieties, Heresies, Idolatries, etc.*, fol. pp. lviii. 761, xviii., Leyden.

In 1585 he returned to England under the protection of the Earl of Leicester and Lord Treasurer Burleigh, but was apprehended by Bishop Aylmer, and cast into prison, where he remained from April until June, when he was released through the influence of his powerful friends, and the Earl of Leicester appointed him master of a hospital which he had founded at Warwick. His preaching was opposed by his enemies, but without success, until 1590. During this time he went over a great part of Proverbs and Ecclesiastes. The latter was published in 1604 under the title *Metaphrasis et Homiliæ in Librum Solomonis, qui inscribitur Ecclesiastes*, 4to; the former in 1617, *Commentarii Succincti et Delucidi in Proverbia Solomonis*, 4to. He is said to have been the first preacher in England who practised extempore prayer before sermon, although he usually employed forms of prayer. During this period the ecclesiastical conflicts waxed hotter and hotter. The Puritans had been making rapid progress. The first presbytery was organized at Wandsworth within the Church of England in 1572. Classes were rapidly organized in all parts of England, but secretly. In 1583 a rough draft of a book of Discipline was drawn up by Thos. Cartwright and Walter Travers, and at an assembly held either at London or Cambridge it was resolved to put it in practice. It was revised at a national synod in London (1584), and referred to Mr. Travers, "to be corrected and ordered by him." It was then passed around the various classes. It was adopted and subscribed by an assembly of all the classes of Warwickshire in 1588, and then by a provincial synod in Cambridge; and by 1590 the Directory had spread all over England, and was subscribed to by as many as five hundred ministers. The episcopal party were greatly alarmed, and determined to arrest Cartwright and the other leaders, and destroy as large a number of copies of the *Holy Discipline* as possible. A few copies were, however, preserved, and subsequently issued in English in 1644 by authority of the Long Parliament, entitled *A Directory of Church Government anciently contended for, and as farre as the Times would suffer, practised by the first Non-Conformists in the Daies of Queen Elizabeth. Found in the study of the most accomplished Divine, Mr. Thomas Cartwright, after his decease; and reserved to be published for such a time as this.*

The discussion between the Presbyterians and the Prelatists was complicated by the Brownist party and the Martin mar-prelate tracts, which bitterly satirized the bishops. Cartwright took strong ground against the Brownists and their doctrine of *separation*, and opposed the Martin mar-prelate method of controversy; but it was the policy of the Prelatists to make the Puritans bear all the odium of the weaker and more obnoxious party. Manuscripts of Cartwright against the Brownists are preserved, but no printed books. In May, 1590, he was summoned before the High Commission, and committed to the Fleet. He and his associates were confronted with thirty-one articles of charges, afterwards increased to thirty-four, besides articles of inquiry. He was willing to reply to the charges, but refused to give testimony against his brethren. He was then summoned before the Star Chamber with Edmund Snape and others; but the case never reached an issue. Powerful friends worked on his behalf, and he was finally released from prison in 1592, on the promise of quiet and peaceable behavior, in broken health. The remainder of his life he passed quietly on the Island of Guernsey, and at his beloved hospital, save that he had to meet one bitter attack, to which he wrote *A Brief Apologie of Thomas Cartwright against all such slaunderous Accusations as it pleaseth Mr. Sutcliffe in his Severall pamphlets most injuriously to load him with, etc.*, 4to, pp. 28, 1596.

Thomas Cartwright is the hero of Presbyterianism in England, laying the foundations of Puritanism broad and deep, upon which a great structure was subsequently erected, which has continued till the present time. Some of his positions have subsequently proved untenable; but, in the main, the Presbyterian churches of Great

Britain and America still stand by his principles.

Other works besides those mentioned in their historical connections were published after his death by his disciples: *A Catechisme*, 1611; *A Commentary on the Epistle to the Colossians*, 1612; *A Treatise of the Christian Religion*, 2d edit. 4to, 1616, edited by William Bradshaw; *Harmonia Evangelica*, Amsterdam, 4to, 1627; *Commentaria Practica in totam Historiam Evangelicam*, 1630, 3 vols. 4to. For fuller information reference may be made to COOPER: *Athenæ Cantabrigienses*, 1861, II. p. 360, f; BROOK: *Lives of the Puritans*, 1813, II. p. 136, f.; SAMUEL CLARKE: *Lives of Thirty-two English Divines*, 3d edit., 1677, p. 16, where a portrait is given; BROOK: *Memoir of Thomas Cartwright*, 1845. C. A. BRIGGS.

CARTWRIGHT, Peter, an American Methodist clergyman, b. in Amherst County, Virginia, Sept. 1, 1785; d. near Pleasant Plains, Sangamon County, Illinois, Sept. 25, 1872. His parents removed while he was a child to Kentucky; there in 1801 he was converted, and in 1806 made a deacon, 1808 an elder, in the Methodist Church. In 1812 he was made presiding elder, and spent eight years in the old Wesleyan Conference, four in the Kentucky, eight in the Tennessee, and over forty-five in the Illinois Conference. He is said to have received more than ten thousand members into the church, baptized more than twelve thousand persons, and preached more than fifteen thousand sermons. He was familiarly known as the "Backwoods Preacher;" but no one questioned his devotion, and probably his homely preaching secured him the better attention: he has been known, however, to knock down the inattentive. See his *Fifty Years a Presiding Elder*, and the *Autobiography of Peter Cartwright, the Backwoods Preacher*, edited by Rev. W. P. Strickland, New York, 1856.

CARY, Henry Francis, b. at Gibraltar, Dec. 6, 1772; d. in London, Aug. 14, 1844. After graduation at Christ's Church, Oxford, in 1796, he took orders in the Established Church, and was appointed vicar of Bromley Abbots, Staffordshire. Was an assistant librarian of the British Museum from 1826 to 1837. Though he had distinguished himself by an original ode on the misfortunes of Poland when at Oxford, and published a number of sonnets and odes, his fame rests upon his work as an editor and translator. He had devoted much attention to the ancient and modern languages, and thus had fitted himself to edit *The Early French Poets; a Series of Notices and Translations* (published after his death by his son, Rev. Henry Cary, in 1847), and the *Birds* of Aristophanes, and the *Odes* of Pindar. His great work is his translation of the *Divina Commedia* of Dante. The *Inferno* appeared in 1805 and 1806, and the completed work in 1814. This work received little attention until it was commended by Coleridge in his lectures in 1818; but Southey afterwards pronounced it "one of the most masterly productions of modern times;" and *The Edinburgh Review* said that it was "executed with a fidelity almost without example." It has not been excelled. It is in blank verse. Cary also edited carefully revised editions of Pope, Milton, Cowper, Thomson, and Young. His Life was published in 1847 by his son. He was buried in the "Poets' Corner" of Westminster Abbey. ARTHUR GILMAN.

CARYL, Joseph, b. in London, 1602; d. there Feb. 7, 1673. He was for some time a commoner at Exeter College, and a preacher at Lincoln's Inn. He was one of the Triers for the approbation of ministers in 1653, ejected in 1662, and afterwards minister to a congregation gathered near London Bridge. His title to fame was his *Exposition, with Practical Observations, on the Booke of Job*, London, 1648–66, 12 vols. quarto, 2d ed., 2 vols. folio, 1676–77, abridged by Berrie, Edinburgh, 1836, 8vo. Spurgeon (*Commenting and Commentaries*, London, 1876, p. 6) says of the work, "Caryl must have inherited the patience of Job, to have completed his stupendous task. It would be a mistake to suppose that he is at all prolix or redundant: he is only full."

CASAS, Bartolemeo de las, b. at Seville, 1474; d. in Madrid, 1566; entered the Dominican order; went in 1535 to St. Domingo as a missionary among the Indians; became Bishop of Chiapa, Mexico, in 1544, and spent his life in preaching the gospel to the American aborigines, and in defending them against the cruelty of their conquerors. Nine times he travelled between America and Spain in order to induce Charles V. to put an end to the horrible miseries which the Spaniards inflicted on the Indians. But he succeeded only partially. Of his works, written about or in behalf of the Indians, there is a collected edition in 2 vols. by Llorente, Paris, 1822, containing a detailed sketch of his life.

CASAUBON, Isaac, b. at Geneva, Feb. 18, 1559; d. in London, July 1, 1614; was professor of Greek, first at Geneva (1582–96), then at Montpellier (1596–1600); removed in the latter year to Paris as librarian to Henry IV., but left France after the assassination of the king (1610), and settled in London, where he was well received by King James and the bishops of the Anglican Church. He was acknowledged to be the greatest scholar of the age, next to Scaliger; and though he was a philologist and a critic, rather than a theologian or historian, he was frequently drawn into the theological controversies of his time. Besides some minor pamphlets, he edited a *Novum Testamentum Græcum*, Geneva, 1587; but his *Exercitationes in Baronium* remained unfinished. His letters, accompanied with a carefully written life, were published by D'Almeloveen, Rotterdam, 1709; but for his biography his *Ephemerides*, published in 1850 by *The Clarendon Press*, are of paramount interest. See MARK PATTISON: *Isaac Casaubon*, Oxford, 1875.

CASELIUS, Johann, b. at Göttingen, 1533; d. at Helmstädt, April 9, 1613; studied at Wittenberg under Melanchthon, and at Leipzig under Cameronius; visited Italy twice (1560–63 and 1566); was appointed professor at Rostock in 1563, and removed to Helmstädt in 1599. He belonged to the Melanchtonian school, and was one of the most brilliant representatives of humanism in Germany; but he was vehemently attacked, especially in the latter part of his life, by the rigid Lutherans, who wanted to have philosophy and classical learning ejected from the universities. Of his numerous writings many still remain in manuscript. See E. HENKE: *G. Calixtus und seine Zeit*, I. p. 48; JAKOB BURCK

HARD: *Epistola de J. Caselio*, Wolfenbüttel, 1707.

CASSANDER, Georg, b. on the Island of Cazdand, in the Scheldt, 1515; d. at Cologne, 1566; taught classical literature, canon law, and theology at Bruges and Ghent, but retired to Cologne, and devoted himself exclusively to studying. His great object was a reconciliation between the Roman Church and the Reformers. On the instance of the Duke of Cleve, he wrote against the Anabaptists, and still nearer he approached his great idea by his work *De Officio Pii*, 1561. Summoned afterwards to Vienna by Ferdinand I., expressly for the purpose of such a reconciliation, he wrote his *Consultatio de Articulis Fidei inter Papistas et Protestantes Controversis;* but he achieved nothing but to offend the one party without gaining the confidence of the other. In some respects he is a precursor of that spiritualizing Romanism of a later date, which manages to retain even the worst misuses by representing them as mere symbolization of some fanciful but pure idea. The collected edition of his works was published in Paris, 1616. See CALKOEN; *Vita Cassandri*, Amsterdam, 1859; BIRCK: *Cassanders Ideen*, Cologne, 1876 (from a Roman point of view). C. WEIZSÄCKER.

CASSEL, The Conference of, 1661, was, to a certain extent, the result of the great influence which Georg Calixtus of Helmstädt had exercised in this part of Germany, and engaged the personal support of Wilhelm VI. of Hesse, with whom it was a serious wish to see a union brought about between his Lutheran and Reformed subjects. The disputation lasted from the 1st to the 9th of June. On the Lutheran side, spoke Peter Musæus and Johann Hennichen, both from Rinteln, and pupils of Georg Calixtus; on the Reformed side, spoke Sebastian Curtius and Johannes Hein, both from Marburg. The subjects of discussion were the doctrines of the Lord's Supper, predestination, the two natures in Christ, and baptism; and the whole character of the proceedings was moderate and conciliatory. A basis of union was also established, and Wilhelm VI. was requested to take measures for the further consolidation and extension of the result arrived at. But he died in 1663, and the cause was lost by the stubbornness of the Lutherans, especially in Saxony. See HENKE: *Das Unionscolloquium zu Cassel*, Marburg, 1862; HEPPE: *Kirchengeschichte beider Hessen*, Marburg, 1876, II. 160–165. HEPPE.

CASSIANUS, Johannes, b. between 350 and 360; d. between 440 and 450; was educated in a monastery at Bethlehem, under the tutelage of abbot Germanus. In 390 the master and his pupil, now two friends, made a pilgrimage to the Egyptian hermits; and this oasis of stillness and quiet, situated on the very confines of the confusion and restlessness of the ancient world, made so deep an impression on the two wanderers, that they remained there for seven years. Leaving Egypt, they repaired to Constantinople, where Cassianus was consecrated a deacon by Chrysostom; but after the overthrow of Chrysostom (404) Cassianus went to Rome alone. Of Germanus nothing more is heard. The sack of Rome by Alaric, made upon Cassianus, as upon so many others, the impression that peace and safety could not be attained except by leaving society and the stir of the multitude, and settling down in solitude. He went to Massilia, founded two monasteries (one for men and one for women), and wrote, for the instruction of his pupils, *De Cœnobiorum Institutis Libri XII.*, and *Collationes Patrum XXIV.* In the former of these works he gives first the external rules after which a hermit's life is led, and then he describes the internal labor by which the final goal is reached. In the latter he gives his experiences from the Egyptian hermits. By these books, and by his two foundations, he introduced monasticism in the Western Church.

Also from another side the Western Church was deeply moved at that moment, namely, by the genius of Augustine. But the discrepancy between the ideas of Augustine and the theological system of the Eastern Church, in which Cassianus was educated, was so great, that he never felt able to adopt such doctrines as those of predestination, the irresistibility of grace, etc. He did not separate himself, however, so far from the views of Augustine as to embrace those of Pelagius. On the contrary, on the instance of Leo the Great, he wrote his *De Incarnatione Libri VII.*, directly against Nestorianism, but indirectly against Pelagianism; and thus he became the founder and first representative of semi-Pelagianism. The best collected edition of his works is that by GAZÆUS, Douai, 1616, which has been often reprinted, latest at Leipzig, 1733. An accurate analysis of his stand-point has been given by G. FR. WIGGERS: *Darstellung des Augustinismus und Pelagianismus*, 1833, II. pp. 6–183. [There is an Italian translation of Cassianus's work, Venice, 1663, and a French, Paris, 1667.] THIERSCH.

CASSIANUS, Julius, a heretical teacher from the latter part of the second century, is known to us only through Clement Alexandrinus, who twice (*Stromata*, I. 21; III. 13) refers to his writings. According to Clement he was the originator of docetism; and his denial of the reality of Christ's body seems to be a natural sequence of his absolute condemnation of generation even under the form of matrimony; for, if it is an evil to be born, the birth of Christ must be an evil too, and there is no other means to place Christ outside of the evils of generation than denying the reality of his human nature.

CASSIODORUS, Magnus Aurelius, b. at Scyllacium in Bruttium, about 477; d. in the Monastery of Viviers about a century later; descended from a noble and wealthy family, and entered early on a brilliant political career; became senator and consul, and carried great weight in the council of the Ostro-Gothic kings from Theodoric to Vitegis, but retired in 540 from public life, founded the Monastery of Viviers, and devoted himself exclusively to literary pursuits. As he induced his brother-monks to follow in the same track, he set an example, which, during the dark ages, made the monasteries asylums for science and the liberal arts. In the earlier period of his life his literary activity was chiefly directed to history; but the works which he wrote after his retirement are religious or theological: *Institutiones Divinarum et Stecularium Litterarum*, a kind of theological encyclopædia; *De Orthographia*, a continuation of the preceding; *Complexiones in Epis-*

tolas et Acta Apostolorum et Apocalypsin; Historia Ecclesiastica Tripartita, etc. Collected editions of his works were given by J. GARET, Rouen, 1679, and in MIGNE: *Patrologia Lat. LXIX.–LXX.* See DENIS DE STE. MARTHE: *Vie de Cassiodore*, Paris, 1694; OLLERIS: *Cassiodore Conservateur des Livres de l'Antiquité latine*, Paris, 1841; A. FRANZ: *M. A. Cassiodorius Senator*, Breslau, 1872. EBERT.

CASTELL, Edmund, Orientalist; b. at Hatley, Cambridgeshire, 1606; d. in Bedfordshire, 1685. He was educated at Emanuel and St. John's College, Cambridge. While at the university, he compiled his immortal work, *Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum, conjunctim, et Persicum separatim*, London, 1669, 2 vols. folio. He spent eighteen years, and twelve thousand pounds, upon the work. Thus he ruined his fortune and his health. In 1666 he was appointed King's chaplain, Arabic professor, and later a prebend of Canterbury: at his death he was rector of Higham Gobion in Bedfordshire. He assisted Walton upon his Polyglot (1657), not only by labor, but by money to the amount of a thousand pounds, and for it his Lexicon was specially prepared.

CASTELLIO or **CASTALIO, Sebastian,** b. at St. Martin-du-Fresne, a village of Savoy, 1515; d. at Basel, Dec. 29, 1563; made his studies under very difficult circumstances, and was in 1540 appointed tutor to three young noblemen at Lyons, where he published the first part of his Latin *Dialogues*, a work which was often reprinted, and used as a text-book up to 1731, and which has been translated into English under the title *Youth's Scripture Remembrancer*, London, 1743. Having made the acquaintance of Calvin at Strassburg, he was called to Geneva as rector of its high-school. But disagreement soon arose between him and the great reformer; and in 1544 he left Geneva, and settled at Basel. After living there for several years in great poverty, he published, in 1551, his Latin translation of the Bible, dedicated to Edward VI. of England; and in the following year he was made professor of Greek. In 1555 appeared his French translation of the Bible, dedicated to Henry II. of France. The Latin Bible of Castellio, the last edition of which appeared at Leipzig, 1756, may be characterized as the Bible of the Humanists. The powerful realism of the original text is often weakened by the elegant forms of the translation. But the violent attacks of Calvin and Beza find their explanation, not so much in the faults of the work as in the connection in which Castellio stood to certain anonymous treatises against Calvin's doctrine of predestination, and to Martinus Bellius's *De non Puniendis Gladio Hæreticis*. See his Life by J. MÄHLY, Basel, 1862, founded upon careful study of the sources. BERNHARD RIGGENBACH.

CASUISTRY is a theological discipline which developed, generally in connection with ethics, but sometimes independently, and for a long period even succeeded in completely superseding this science. Its first germs may be found in the very text of the New Testament. Christ answers casuistical questions (Matt. xxii. 17; Luke xiv. 3). Paul does the same (1 Cor. vii., viii. 10). As the institution of confession and penance developed in the old church, manifold opportunities occurred to decide upon the moral worth of some special action. The ethical writings of Tertullian and Augustine, among the Latin fathers, are rich in such decisions. In the penitentials, or books of penance, the movement began to take shape, and show direction. They contained long lists of sins observed in common life, or imagined as possible, minutely described, and accurately classified; and to each sin was added the penance or ecclesiastical punishment set upon it. New materials flowed from the canon law, which, in consequence of its own inborn principle, always considered morality in its relation to actual circumstances; and the method which the proper treatment of such materials demanded was brought to its very perfection by the schoolmen. Thus the penitentials of the ancient church gradually grew into the mediæval science of casuistry; and when auricular confession, in 1215, was made a formal law, this science became of so great practical importance, that the casuist appeared in the universities by the side of the canonist.

Raimund de Pennaforte, from the thirteenth century, is generally mentioned as the earliest representative of this science of casuistry. His *Summa de Casibus Pœnitentialibus* consists of four books, and is alphabetically arranged: it was edited by Hon. Vinc. Laget, Lyons, 1719. A great number of similar books followed in the fourteenth and fifteenth centuries, generally called *Summæ*, and often named after the author or his birthplace: thus the *Astesana*, ed. Nuremberg, 1482, after Asti in Piedmont; the *Pisana* or *Pisanella*, ed. Paris, 1470, after Pisa; the *Angelica*, ed. Nuremberg, 1492, after Angelus, the Genoese; the *Pacifica*, ed. Venice, 1574, after Pacificus from Novara, etc. But by degrees, as the science developed, its inner confusion increased. Every trace of a ruling principle disappeared, and the whole field was covered with a loose conglomerate of details. The cases became more and more intricate, the solutions more and more subtle; the power of conscience to give a clear and ready verdict was blunted and confounded; and the blight of scepticism, with its indifference and frivolity, fell upon the whole moral field of Christian education.

At this point, as at so many others, the Reformation laid the axe at the root of the evil. Luther burnt the *Angelica*, together with the papal bull, and declared openly that the true Christian needs no special moral instruction, as the spirit of his faith will surely lead him to that which is sanctioned by the will of God, and demanded by brotherly love. Even Zwingli, though representing a more specifically moral side of the Reformation, never ceased to assert that the individual spirit, when fully imbued with the word of God, is the true source from which to draw the moral rule, entirely independent of any external prescription. Although a number of difficult moral cases presented themselves in which the Reformers had to give a decision, as, for instance, with respect to marriage, usury, obedience to established authority, etc., nevertheless, no casuistry, properly speaking, developed during the first decades of the Reformation; and when it, later on, grew up both within the Reformed and within the Lutheran Church, it proved of a merely tran-

sient nature, and was speedily absorbed by ethics.

In the Reformed Church, W. Perkins (1558–1602) was the first who attempted to revive casuistry, though he completely abandoned the old scholastic method. He wrote in English, *The Whole Treatise of Cases of Conscience*, London, 1602, which was edited in Latin, by MAGER, Hanover, 1603, and DRAKUS, Geneva, 1624, and in German, by SPRÜNGLI, Basel, 1640, and Leipzig, 1690. His pupil, WILLIAM AMES, followed the same track: *De Conscientia et ejus Jure vel Casibus*, Amsterdam, 1630, translated into German, Nuremberg, 1654; also others; HALL: *Resolutions and Decisions of Divers Practical Cases of Conscience*, London, 1649; SANDERSON: *Nine Cases of Conscience*, London, 1678; I. H. ALSTED: *Theologia Casuum*, Hanover, 1621, which he in his theological encyclopædia placed independently beside the *Theologia Moralis*. In the Lutheran Church the attempt was made a little later by Fr. Balduin (1575–1627), whose *Tractatus de Casibus Conscientiæ*, first published (1628) in Wittenberg, was meant to form an opposition to the corrupted casuistry of the Roman-Catholic Church. It contains all the casuistic materials scattered throughout the works of the Reformers, arranged after a very superficial plan; and the great regard which is paid to such subjects as ghosts, evil spirits, sorcerers, witches, etc., shows how tightly the Orthodox Lutheran Church was held in the mazes of superstition and pedantry. The same character re-appears with the other Lutheran casuists of the seventeenth century, — Fink, 1631; Dunte, 1636; König, 1654; Kessler, 1658; Dannhauer, 1679; Osiander, 1680; Olearius, 1694, etc. Nevertheless, the influence of Spener soon became apparent; and the clear and convincing exposition, by his pupil Buddeus, of the superfluity of casuistry as an independent branch of evangelical theology, finally made it disappear.

Quite otherwise in the Roman-Catholic Church. There, among the Jesuits, casuistry attained a new and most luxuriant growth. To re-establish the tottering dominion of the hierarchy over the souls was the avowed object of the order; and what more suitable means could be found for such an aim than the dissolution of all morality in casuistry? Consequently, instead of a deeper conception of the universal ideas of morality, instead of a stronger assertion of conscience in its office as the organ of the spirit of faith, the Jesuits invented the doctrines of probabilism, of the aim justifying the means, of a difference between philosophical and theological sins, of mental reservation, etc.; and the result was an inner confusion which actually made the penitent the slave of the confessor. The most prominent among the Jesuit casuists are Mariana, Mendoza, Suarez, Sanchez, Molina, and Escobar in Spain; Filliucci and Francolini in Italy; Less and Lobkowitz in Holland; Busenbaum and Laymann in Germany. The laxity, however, and frivolity of the Jesuit morality, caused scandal, even within the Roman-Catholic Church itself. In the first half of the seventeenth century, Arnauld began the opposition; then followed Pascal. The Sorbonne condemned the doctrine of probabilism in its *Corpus Doctrinæ*, ed. by Pfaff, Tübingen, 1718. Scholars, like Mabillon and Du Pin, kept aloof from the pestiferous atmosphere; and serious men, like Heinrich a St. Ignatio, attempted to rear a new moral system on another basis (*Theologia*, 1707; *Ethica Amoris*, 1709). But all this was done with very little effect. There is in the doctrinal system of the Roman Church a tendency which necessarily leads to casuistry in morals, and which cannot be eradicated except together with the Church itself. Even Sobiech's *Compendium Theologiæ Moralis*, Breslau, 1814, bears witness to this truth.

LIT. — G. TH. MEIER: *Introductio in Theologiæ Moralis Studium*, Helmstädt, 1671; J. F. MAYER, in his edition of STRAUCH: *Theologia Moralis*, 1705; BUDDEUS: *Isagoge Historica*, etc., 1727; STÄUDLIN: *Geschichte d. Sittenlehre*, Göttingen, 1799 and 1802; DE WETTE: *Christliche Sittenlehre*, Berlin, 1821, Part II.; HEINRICH MERZ: *Das System d. christl. Sittenlehre nach den Grundsätzen des Protestantismus und Katholicismus*, Tübingen, 1841. E. SCHWARZ.

CASUS RESERVATI are cases of sin in which the Pope or the bishop reserves the right of absolution to himself, or to a priest authorized by him. The Roman-Catholic Church justifies such reservation in the following manner: as Christ, properly speaking, conferred the power of absolution only on the apostles and their successors (John xx. 21–23), the Pope and the bishops, by further conferring the power on their substitutes, the lower ranks of the priests, have a right to make such reservations as they deem necessary for the weal of the Church; which conception has been confirmed by the Council of Trent, *sess. XIV., cap. 7, de pœnitentia.* The cases which the Pope has reserved for himself may be found enumerated in FERRARIS: *Bibliotheca Canonica*, Madrid, 1795, 10 tom. in 5 vols. fol. The cases which the bishops have reserved for themselves differ in the different dioceses. With respect to Germany see HARTZHEIM: *Concilia Germaniæ*, Tom. XI.

CATACOMBS is the name of certain subterranean galleries and halls in which the ancient Church, up to the fifth century, buried her dead; though instances of burial in the manner now common occur even in the first days of the Church. The Pagans called their burial-places κοιμητήρια (*dormitoria*, "sleeping-rooms"); and the Christians adopted the name, which among them, from their hope of resurrection, received a new and deeper meaning. Christian cemeteries of the above description are found in Syria, Alexandria, Melos, Malta, Sicily, Spain, and throughout the whole of Italy, especially in Naples and Rome. The most extensive, and, both in artistic and in ecclesiastical respect, the most important, of these cemeteries, are those built under the hills just outside the gates of Rome. They are fifty-four in number; and their labyrinthine galleries and corridors, excavated in the tufa, would, if stretched out in one continuous line, reach from one end of the Italian Peninsula to the other. They are computed to house about six millions of dead. In the surroundings of Rome, there are found twenty-four more subterranean cemeteries, and thirty in the rest of Italy.

It was formerly believed that the Roman catacombs were merely quarries, which had been

abandoned, and then taken into use by the Christians, in lack of something better. But it has now been ascertained beyond doubt that such was the case only with a few of them; and there is a marked difference between those which originated as independent structures, and those which were reared in the quarries. The latter have broader but also more irregular galleries, built up with masonry and props of all kinds; while in the former the galleries are narrower but higher, more regular, and always hewn out in the granular tufa, which at once is firm, easy to work, and well suited to preserve the corpses, because it is porous, and easily lets off the water. It has also been ascertained that originally the catacombs were not built secretly, nor were they fitted up in a poor and dismal style. Among the privileges which Julius Cæsar gave the Jews of Rome was also legal protection of their burial associations and graves. As the first Christian congregation in the city consisted mostly of converted Jews, it naturally enjoyed the same privilege. The first Christian cemetery, like that of the Jews, was built on a hillside, near the public highway, and with a conspicuous entrance. It was a *locus religiosus*, though not, in the Roman sense of the words, a *locus sacer*. Even the remains of the martyrs could be buried without any trouble. But it is true, that, when the times of persecution came, the original entrances had to be covered up, and new entrances to be made in some forgotten corner of an adjacent quarry, where they were not easily detected. Regular service was not held in the catacombs until the second or third century, and then only exceptionally, but more frequently during the third and fourth centuries. Even the death-days of the martyrs were celebrated in the chapels, or small basilicas, above the catacombs, up to the middle of the third century; and it was not until an edict of 257 had forbidden the Christian assemblies, that Pope Felix I., in 269, ordered those *natalitia* to be celebrated at the very graves. According to tradition, five or six of these subterranean burial-places date back to the times of the apostles, as, for instance, those of Priscilla, Lucina, and Flavia Domitilla; and, indeed, inscriptions, wall-paintings, and ornaments belong to the times of the Flavians and Trajan. The orchards or vineyards under which the cemeteries were excavated were given to the congregation by some wealthy member, for this purpose. Thus the first common burial-place which the Christian congregation of Rome possessed was, no doubt, founded by a noble lady at her villa, *ad catacumbas*, where afterwards Constantine built a church over the grave of St. Sebastian. The place was probably called *κατά κύμβας*, from some natural or artificial cave; or, as *κύμβα* also means a cup, there may have stood an inn, *κατά κύμβας*, *catacumbas*, analogous to *ad enses*, *ad aquilas*, etc., at a spot on the much-frequented *Via Appia*, and in the vicinity of *Vicus Sulpicius*, and from this inn the whole neighborhood may have received its name.

In the third century, there were in Rome twenty-five large cemeteries, and about twenty minor martyr or family tombs. Pope Zephyrinus placed the deacon Kallistus, *propositus* of the Roman clergy, over the above-mentioned *Cœmeterium ad Catacumbas;* and, of the eighteen popes between Zephyrinus and Sylvester, thirteen were buried there. During the period of peace from Caracalla to Decius, Pope Fabianus (238) erected also, in other cemeteries, a number of small oratories for service: such a one was discovered in 1874 in the Cemetery of Domitilla. In 257 Valerian forbade the Christians to visit their cemeteries, declared their *loca religiosa* state property, and had Pope Sixtus and his deacon Laurentius beheaded in the Cemetery of Prætextatus. Gallienus, however, again allowed the Christians to use their burial-places (260); but from that time it became customary to conceal the entrances. Under Numerian, a great number of the faithful, who, with the *vasa sacra*, had sought refuge in a catacomb on *Via Salaria*, were buried alive; the entrance having been choked up. Shortly before his death, Aurelian issued an edict against the Christians, and in 303 the grounds under which the cemeteries were built were taken from them. Instead of that named after Kallistus, Marcellinus now founded another large common cemetery, built very deep under the ground; and the entrances to the graves of the martyrs were covered up. Under Maxentius, the persecutions ceased. In 311 the church property was restored, and with the edict of Milan (312) a new era began for the Church.

The victorious Church did not like to bury her dead in the catacombs, and consequently the catacombs were less and less used. Melchiades was the last pope interred at St. Kallistus. Sylvester lies in the basilica built by him over the *Cœmeterium Priscillæ;* and Marcus, in the *cella memoriæ* at the entrance of the *Cœmeterium Balbinæ*. The example once set, graves in or near the basilicas soon came to be preferred to graves in the catacombs. The extraordinary increase, however, of the martyr-worship after the time of Constantine, contributed to give the catacombs a new interest. Costly basilicas were erected above the graves of the martyrs; and the whole side of the hill where was the mouth of the gallery leading to those graves was, so to speak, carved off in order to lay bare the graves themselves. Under Damasus this arrangement was completed. Walls were propped up, corridors and passages were formed, flights of steps were built, the chambers themselves were adorned with marble, and the calligrapher, Furius Dionysius Philokalus, was busy everywhere making inscriptions. Prudentius, in his hymns on the martyrs (*Περὶ στεφανῶν* XI., 153–218), gives a description of the tomb of Hippolytus, such as it had been restored by Damasus. The walls of the little chapel were inlaid with slabs of Parian marble, and leaves of glittering silver; and on the birthday of the martyr such a multitude of devotees thronged to the grave, that the narrow passages proved altogether incapable of holding them. Indeed, the catacombs became a much frequented place. Jerome, in his commentary on Ezek. xl. 5, 6, gives a graphic description of the visits he made while a schoolboy, and, together with his comrades, on Sundays, to this dreary yet awful spot. "On both sides the walls rise, filled with corpses; and the whole place is so dark, that the prophet's words, 'And they shall go alive to hell' (Ps. lv. 16), seem directed to us. Now and then a little light breaks down from above, through a wall-eye, — just enough

to soften the horror of the night for a moment. But by the next step we are again in the densest darkness; and the words of the poet, '*Horror ubique animos, simul ipsa silentia terrent*' (VIRGIL, *Æneas II.*, 755), come home to our heart."

According to records still extant, two-thirds of the Christians who died in Rome between 338 and 364 were buried in the catacombs; but, between 373 and 400, not more than one-third; after 410 only a few; and none after 454. In Naples, however, and in Sicily, interment in catacombs continued as late as the ninth and tenth centuries. After the conquest by Alaric, the Christians in Rome could not afford to adorn their graves any more; and from 410 the catacombs actually began to fall into oblivion and decay. After 426 no *fossores*, "grave-diggers," are mentioned any more. The Ostrogoths under Vitiges (537), and again under Totila, did not hesitate to outrage the graves of the martyrs, and throw out their bones; and though the Popes Vigilius and John III. (568), and Sergius and Gregory III. (735) did much for the restoration of the catacombs, and the revival of the devotion at the martyrs' graves, when the "godless" Longobards, under Aistulf, broke open the tombs, and carried away the bones of the saints, the awe and even the respect of the people for the catacombs sank so low, that sheep-pens were built in the consecrated graves. In 761 Paul I. transferred a hundred holy corpses to the new church he had erected, and dedicated to St. Sebastian and St. Sylvester. July 20, 817, Paschal I. transferred twenty-three hundred holy corpses to St. Prassede; and Sergius II. and Leo IV. carried them by the cartload into the Pantheon. Thus the ruin of the catacombs was completed. In the fourteenth century, however, three of these old cemeteries were still visited by pilgrims; but in the fifteenth the *Cœmeterium in Catacumbas*, or, as it was also called, the *Cœmeterium Catacumbas ad Sebastianum*, was the only one open to visitors; and thus it came to pass that its name, *Catacumbas*, became the common appellation applied to all subterraneum burial-places.

In 1578 another catacomb was incidentally discovered, and immediately made a mine from which the altars of those churches, which during the counter-reformation had been taken from the Protestants, were refurnished with relics. St. Borromeo, the chief of the counter-reformation, prayed whole nights in the catacombs; and, some years before him, Filippo Neri spent every night there. Water from the wells of the catacombs, or the mere use of cups found there, began to work miraculous cures. Pope Sixtus did his best to push the movement, discovering, investigating, and restoring catacombs. Bosio, an official of the order of Maltha, spent his fortune, and often risked his life, in examining the catacombs. Gems, utensils, sarcophagi, were found in great multitude; but most of them were lost again by bad management. What remained was gathered into the Christian Museum in the Vatican, in the eighteenth century, by Benedict XIV. The description of Bosio's discoveries appeared at Rome (1632) shortly after his death, under the title, *Roma Sotterranea;* but both the description and the illustrations are very inaccurate. A Latin translation by *Aringhi*, much enlarged, appeared in 1651; and a pocket edition, somewhat abbreviated, in 1671. The literature of the subject now began to flourish. See Cardinal BOTTARI: *Sculture e pitture sagre estratte dai cemetari di Roma*, Rome, 1737–54, 3 vols. fol.; MARCHI: *Monumenti delle Antiche Arti Cristiane nella Metropoli del Cristianismo*, Turin, 1841; PERRET: *Catacombes de Rome*, Paris, 1851. But all these works were completely superseded by G. B. DE ROSSI: *La Roma Sotterranea*, I.–III., 1864–77. See also J. SPENCER NORTHCOTE and W. R. BROWNLOW: *Roma Sotterranea*, London, 1869 [2d ed., 2 vols., 1879, entirely rewritten, and much enlarged]; V. SCHULTZE: *Die Katakomben von S. Gennaro dei Poveri in Neapel*, 1877; J. H. PARKER: *The Archæology of Rome*, 1874–77, 9 vols.; and F. BECKER: *Die Wand- und Decken- Gemälde der römischen Katakomben; Roms altchristliche Cömeterien;* and *Die Inschriften der römischen Cömeterien*, 1878; [R. ARMELLINI: *Le catacombe romans descritte*, Roma, 1880; L. LEFORT: *Chronologie des peintures des catacombes romains*, Paris, 1881 (60 pp.); T. ROLLER: *Les catacombes de Rome*, Paris, 1881, 2 vols.; V. SCHULTZE: *Die Katakomben*, Leipzig, 1882]. HEINRICH MERZ.

CATAFALCO, or **CATAFALQUE**, from the Italian *balco*, a "scaffold," is a representation of a tomb, made of plain carpentry, but often magnificently decorated. It came into use in Italy, when it became customary not to bring the corpses into the church while the singing of the Vigil, Requiem, and Libera, took place; and its object was, as a visible memorial of the dead, to strengthen the devotion.

CATALDUS, ST., a saint of the Roman-Catholic Church, but a person of a very fabulous record. It seems, however, that he lived in the sixth century, came from Ireland, made a pilgrimage to Jerusalem, settled at Tarent, and became bishop there. In 1071 his bones were discovered; and, as they made the customary miracles, he was canonized. His festival is celebrated on May 10. The *Acta Sanct., May*, gives his life, and the literature belonging to it.

CATECHETICS, CATECHISMS, and **CATECHUMENS.** Catechetics, from κατηχίζειν, "to teach," "to instruct," is a part of practical theology, and corresponds to catechesis, as theory to practice. The practical art of catechisation originated together with the Church, and in the fourth and fifth centuries it began to develop its scientific theory. Some instruction in the truths of Christianity, more or less comprehensive, more or less profound, was, no doubt, from the very first days of the Church, considered an indispensable condition for admission into membership, that is, for baptism and very early the catechist appeared as an officer, the catechumenate as an institution, in the Church. The *Constitutiones Apostolicæ*, from the latter part of the third century, show the institution, its functions, and its proceedings, in a fair state of development; and a century later on, in the writings of Cyril of Jerusalem, Gregory of Nyssa, Chrysostom, and Augustine, it presents itself as a missionary apparatus of great completeness and vigor. After a simple application to the deacon, or presbyter, or bishop, and a preliminary investigation by him of the moral standing of the applicant, any person, Jew, pagan, or heretic, was admitted into the state of a catechumen by the sign of the cross and the

imposition of hands; that is, he was recognized as a Christian, though not as one of the *fideles*, and enjoined to attend the catechisation in the church. As a catechumen he passed through several stages. Some distinguish between two, others between three, and others again between four; though a first class, not allowed to enter the church-building, but receiving instruction outside the wall, is a very doubtful supposition. The first class comprised the *Audientes*, who attended the sermon, but left the church before the strictly liturgical part of the service began; the second, the *Genuflectentes*, or *Prostrati*, who were allowed to attend, kneeling, the prayer which was offered up for them; the third, the *Competentes*, or candidates for baptism, to whom the *arcani disciplina* was unveiled, — the creed and the Lord's Prayer. The whole course through the catechumenate took between two and three years; and in this, its great missionary function, the Church appears to have employed as much caution as energy. In the third and fourth centuries, questions of the what and the how of this instruction were mooted; and in the fourth and fifth centuries the settled practice began to develop its theory. See CYRIL: *Catecheses;* GREGORY OF NYSSA: *Oratio Catechetica;* CHRYSOSTOM: *Catecheses ad Illuminandos;* AUGUSTINE: *De Catechizandis Rudibus.* Comp. I. MAYER: *Geschichte des Katechumenats und der Katechese in den ersten sechs Jahrhunderten*, Kempten, 1868.

In the period from the sixth to the sixteenth century very little was done for catechetics and catechesis. The missionary activity of the Church assumed an entirely new character. On the one side, the society in which Christianity was born, and in which it was now growing into supreme power, had been thoroughly christianized; infant baptism had become the rule; the catechumenate disappeared; the instruction in Christianity was left to the family, and the clergy gradually dropped those functions which characterize the catechist, developing only those which characterize the priest. On the other side, the Church carried on its mission among the barbarians in a peculiar wholesale style, which plainly shows that the kingdom of heaven had become a kingdom on earth, and meant to vindicate itself as such. Whole nations were converted by the sword, or as a natural consequence of the conversion of their ruler; and the great object of the Church was to subdue the masses under an external organization, which did next to nothing for the internal training of the individual. The grave shortcomings of the Roman-Catholic Church in this respect were felt; but very little was done to make up for the deficiency. The *capitularies* of Charlemagne and Louis the Pious, the councils of Lambeth (1281), Bezier (1346), and Tortosa (1429), ardently inculcated the duty of the priest to instruct his flock in the Christian faith. In the ninth century Ottfried wrote the so-called Weissenburg Catechism; in the eleventh, Bruno of Würtzburg, a catechism in the form of questions and answers; in the fifteenth, John Gerson, his *De Parvulis ad Christum Trahendis.* But it was only among the heretical sects of the period, — the Cathari, Waldenses, Wiclifites, Bohemian Brethren, etc., — that catechesis and catechetics still lived on, and bore fruit. Among them no child was allowed to grow up without being able to give an account of its faith; and in Bohemia there are traces of gradated catechumenate similar to that of the ancient Church. It is apparent, however, as we approach the outbreak of the Reformation, that a feeling of the necessity of giving more and better religious instruction becomes more and more vivid in the Church; and not only have the Brethren of the Common Life done much good in this field, but all the reformers before the Reformation found here one of their principal practical issues.

How powerful the impulse was which catechesis (and, soon after, also catechetics) received in the beginning of the sixteenth century may be inferred from the sudden and almost contemporaneous appearance in all churches of the catechism; that is, a summary of the contents of the faith, drawn up under the authority of the Church, and destined to form the basis for oral instruction. [See PHILIP SCHAFF: *Creeds of Christendom*, New York, 1877, 3 vols.] In the Lutheran Church several attempts had been made, both by Luther and others, to write a catechism; but they were all superseded in 1529, when Luther published his Larger and Smaller Catechism, — the former destined for the minister and the schoolmaster, the latter for the people and the children; which two books soon became, and still are, the standard text-books in the Lutheran churches in Germany and Scandinavia. In the Reformed Church the *Catechismus San-Gallensis* appeared in 1527; the catechism of Œcolampadius and Leo Juda in 1534; that of Calvin, in 1536; and in 1563 that of Ursinus and Olevianus, the so-called Heidelberg Catechism, which became one of the symbolical books of the Dutch and German Reformed Churches in Europe and America. In the French Reformed Church various catechisms were used, — by Capell, 1619, Drelincourt, 1642, etc., — until in 1806 the *Catéchisme à l'Usage de toutes les Églises de l'Empire Francais* was introduced. Even the Roman-Catholic Church felt the influence of this impulse. The catechism of Canisius appeared in 1554; that of Bellarmin, in 1603; that of Bossuet, in 1687, etc. The standard work, however, is the *Catechismus Romanus ex Decreto Conc. Trident.*, published under the authority of Pius V., in 1566 [and translated into English by Donovan, Dublin, 1829].

The two great catechisms which the Reformation produced in England are that of the Episcopal Church and that of the Presbyterian Church. The former was prepared, after the Hampton Court Conference of 1604, by John Overall, or at least in part by him, and at the instance of James I., and it is still the standard text-book of the Church of England. The latter was prepared by the assembly of divines at Westminster, and appeared in a double form, — a smaller, 1646, and a larger, 1647. It is the standard text-book for all evangelical Nonconformists in England, and Presbyterians in America. Other but less successful attempts in the same field are, *Cranmer's Catechisme*, 1548; *Allen's Catechisme*, that is to say, *A Christen Instruccion of the Principall Pointes of Christes Religion*, 1551; *King Edward VIth's Catechisme*, 1553; ALEXANDER NOEL: *Catechismus sive prima Institutio Disciplinaque Pietatis*

Christianæ, 1570; DANIEL ROGERS: *Practical Catechisme*, 1640; EZEKIEL ROGERS: *Grounds of the Christian Religion by way of Catechisme*, 1648; BUNYAN: *Instruction for the Ignorant*, 1672; ISAAC WATTS: *Catechisms for Children and Youth*, 1730, etc. Valuable contributions to catechetics were given by ISAAC WATTS: *Discourse on Instruction by Catechism*, 1728; GILLY: *Horæ Catecheticæ*, 1828; GREEN: *Lectures on the Shorter Catechism*, Philadelphia, 1841; ARDEN: *Manual of Catechetical Instruction*, London, 1851. But a systematic representation of catechetics has been produced only in Germany, where the practical application of very different principles and methods of catechisation by the orthodox Lutheran, the Pietists, and the Rationalists, naturally led to the creation of a scientific theory. See C. PALMER: *Evang. Katechetik*, Stuttgart, 4th ed., 1844; G. VON ZEZSCHWITZ: *System d. christ. kirchl. Katechetik*, Leipzig, 1864, 3 vols.; R. KÜBEL: *Katechetik*, Barmen, 1877; P. GÖBEL: *Geschichte der Katechese im Abendlande, vom Verfall d. Katechumenats bis zum Ende d. Mittelalters*, Kempten, 1880; J. CORBLET: *Du catéchuménat*, Paris, 1881 (36 pp.).

CATENA (*a chain*). From the very first days of the Christian Church her teachers were deeply engaged in the study and exposition of Holy Writ; and the books of the Old Testament attracted the same attention, and carried the same authority, as those of the New Testament. In Origen the Eastern Church produced a comprehensive and most fertile exegete; and in the middle of the fifth century her literary activity reached its acme. Ambrose, Augustine, and Jerome labored at the same time in the Western Church; and such a mass of exegetical materials was produced as to make sifting, arrangement, and epitomizing, after the manner of the old scholiasts, absolutely necessary. Thus originated exegetical collections, which the Greeks called ἐπιτομαὶ (συλλογαὶ, συναγωγαὶ) ἑρμηνειῶν, etc. while the Latins simply designated them as *glossæ*, *postillæ*, etc. The name *catenæ* is of a later date. Formerly it was generally believed that Thomas Aquinas was the first to use it; but the title *Catena Aurea*, of his work on the Gospels, does not belong to him: all the oldest editions have *Glossa Continua*, or *Continuum*.

According to general acceptation, the *catenæ* began in the West with Cassiodorus, from the end of the fifth century, and in the East with Procopius of Gaza, from the beginning of the sixth century. But this is hardly correct. The true *catena* consists merely of extracts from a greater or smaller number of exegetes, whose names are given after every quotation. The collector himself offers no opinion of his own. His business is simply to collect and arrange, and he makes changes only when he feels compelled to abbreviate or condense. The choice of authorities from whom to make extracts was individual and incidental; but prominent teachers — Origen, Chrysostom, Theodoret, and Cyrillus in the East, and Augustine in the West — were, of course, preferred. Also heretics were sometimes quoted, but generally for the purpose only of warning against their propositions. Somewhat different from this, the true *catena*, is another kind of exegetical collections, in which the collector uses only one authority, whom he epitomizes, condenses, transcribes, etc. To this latter kind belong the works of Procopius, Cassiodorus, Primasius, Florus Magister, Beda, and Rhabanus Maurus; and they are the nearest predecessors of the true *catena*.

Once invented, the *catena* flourished during the whole period of the middle ages, and up to the latter part of the sixteenth century. Rich materials exist, scattered about in the various libraries; but only a small portion of it has as yet been examined and utilized. See J. A. FABRICIUS: *Bibliotheca Græca*, Hamburg, 1718–28, VIII. p. 637 sqq.; J. A. NOESSELT: *De Catenis Patrum Græc.*, in his *Opusc. ad Hist. Eccl.*, Halle, 1817; J. MORELLIUS: *Biblioth. Marc. Venet. Manser. Græc. et Lat.*, Bassani, 1802, I.; and his *Cod. Græc. Muser. apud Nanios Patricios Venetos Asservati*, Bonn, 1784. On closer investigation, however, it appears that there were originally only a limited number of *catenæ*, which were copied over and over again, and abbreviated or enlarged in a rather arbitrary manner by the copyists. Among the most prominent *catena* writers were Nicetas, Bishop of Serrai in Macedonia, and afterwards metropolitan of Heraclea in Thracia (eleventh century), and Macarius Chrysocephalus, metropolitan of Philadelphia (fourteenth century). There occur also *catenæ* in the vernacular tongues, — one in Low German, on Jesu Sirach; another in High German, on the New Testament, etc. The exegetical value of these works is very small; but, besides having interest as literary monuments of the age in which they originated, they are of importance to the text-critic, especially in cases in which they quote from books which now are lost.

As the Latin *catenæ* mostly quote from works which still exist, they are only of subordinate consequence, and need no further mention here. The most important of the Greek *catenæ* are: I. To the Old Testament. — One to the Octateuch, very rich, edited by NICEPHORUS, Archbishop of Philadelphia, Leipzig, 1772, 2 vols. fol.; one to Jeremiah and Baruch, printed in the Commentary of MICH. GHISLERIUS, Lyons, 1633, 3 vols. fol.; one to Daniel, published in A. MAI: *Script. Vett. Nova Coll.*, I. 2, p. 161 sqq.; one by Bishop Nicetas to the Psalms, edited by BALTH. CORDERIUS, Antwerp, 1643–46, 3 vols. fol., very interesting. II. To the New Testament. — To Matthew, one edited by P. POSSINUS, Tolosæ, 1646, and another edited by BALTH. CORDERIUS, Antwerp, 1647; to Mark, one edited by P. POSSINUS, Rome, 1673, and another edited by C. F. MATTHÆI, Moscow, 1775; to Luke, one made by TITUS BOSTRENSIS, and published in FRONTO DUCÆUS, *Auctar. Biblioth. Patr.*, II. p. 762 sqq., and in *Bibl. Patr.*, Paris, XIII., and large parts of another, published in A. MAI, *Script. Vett. Nova Coll.* IX., p. 626; to John, one edited by BALTH. CORDERIUS, Antwerp, 1630; and to all the books of the New Testament, one edited by J. A. Cramer, Oxford, 1838–44, 8 vols. The commentaries of EUTHYMIUS ZIGADENUS to the Psalms and the Gospels, of THEOPHYLACTUS to the Gospels and Paul's Epistles, and of ANDREAS and ARETHAS to the Apocalypse, all dating from the tenth century, have the character of *catenæ*, though they are not altogether without independent productivity.

The powerful impulse which biblical exegesis received in the sixteenth century from the Reformation soon produced a great quantity of new exegetical materials; and in the seventeenth century exegetical collections were made which in all essential points show the character of the old *catenæ*. Such are the *Biblia Magna*, Paris, 1643, 5 vols. fol.; *Biblia Maxima*, Paris, 1660, 19 vols. fol.; *Annotations upon all the Books of the Old and New Testaments*, London, 1645, 2 vols. fol.; PEARSON'S *Critici Sacri*, London, 1660, 9 vols. fol.; ABR. CALOVIUS: *Biblia Illustrata*, Francfort, 1672, 4 vols. fol. And, indeed, the exegetes of the Roman-Catholic Church have retained many of the features of the ancient *catena* up to this very day. O. F. FRITZSCHE.

CATHARI (*καθαροί*, "the pure"), a dualistic sect which originated in Eastern Europe, independently of the Manichæans and Paulicians, but from the same source, — an intermingling of European and Asiatic ideas. Most probably they originated among the Slavs, and in some Bulgarian monastery; though Shaffarik, the great authority on Slav antiquities, while confirming their Slav origin, puts their birthplace in Dragowitza, in Southern Macedonia, where, at all events, they had a bishopric in the twelfth century. Thence they spread into Thrace, where they were known as the Bogomiles, into Dalmatia, Slavonia, Bulgaria, whence the crusaders brought back to France the name *Bulgari*, or *Bougres*, and Albania, where the great split took place between the absolute dualists, the Albanenses, and those adopting a milder form of dualism, the Concorezenses (from Coriza in Dalmatia, or, according to Schafforik, from Goriza in Albania). From the Slav countries in the Balkan peninsula, where they maintained themselves up to the latter part of the fifteenth century, when they were absorbed by Mohammedanism, they spread, during the middle ages, over all Europe, more especially over the southern part.

Travelling Slav merchants early brought the heresy to Italy. Though the first traces of the sect in the Western Church are found in France and Flanders, it is expressly affirmed that the new doctrines were brought thither from Italy. In Italy the first Cathari were discovered in the Castle of Monteforte, near Turin, about 1035; and their chief Girardus, together with several others, was burnt. A century later on they had spread widely in Upper Italy, especially in Lombardy; and in 1167 Nicetas, the Bishop of the Cathari in Constantinople, came to Italy, on account of the schism between the Albanenses and the Concorezenses, and for the purpose of securing the firm adherence of the Italian Cathari to the doctrine of absolute dualism. In Milan and Florence, in Calabria and Sicily, even in the Papal States, they had churches, and at last also dioceses. Political circumstances were favorable to them; many powerful nobles protected them; for centuries they withstood all the exertions of the popes and the Inquisition. But it is an exaggeration of a sickly criticism, when Aroax tries to make Dante a preacher among the Cathari, and the *Divina Commedia* an allegorical libel on the Roman Church (see his *Dante Hérétique, Revolutionaire et Socialiste*, Paris, 1854, and *Clef de la Comédie Anti-Catholique de Dante Alighieri*, Paris, 1856). It is true, though, that one of the most active members of the sect, Armanno Pangilovo, from Ferrara, was very near being canonized by the Pope in the last years of the thirteenth century. Even late in the fourteenth century the Inquisition in Italy was busy persecuting the Cathari; but after that time they are not heard of any more in that country. Their name in Italy was not Cathari, however, but Patareni, from Pataria, an obscure street in Milan, the headquarters of the rag-pickers, where they held their secret assemblies.

Their principal seat in Western Europe the Cathari had in Southern France, where they were known as the Albigenses; which article see. Thence they penetrated into the northern provinces of Spain, where they numbered many adherents in the thirteenth century. To Germany they came partly from the East, from the Slav countries, partly from Flanders and Champagne. In 1052 several Cathari were condemned to death at Goslar. In 1146 Evervin, provost of Steinfelden, held a disputation with them in Cologne; but the disputation was interrupted by a mob, and the Cathari were murdered. Still the sect lived on in the regions along the Rhine, especially in Cologne and Bonn. In 1163 several of them were burnt, after the canon Echbert had tried in vain to convert them; and in 1231 a severe persecution broke out, under the leadership of the fanatical Dominican monk, Konrad of Marburg, after which event the sect is not mentioned any more in Germany. The Waldenses, however, and the Brethren of the Free Spirit, seem to have found more easy access among the Germans, and maintained themselves in the country during the whole of the middle ages. In England the Cathari found very little sympathy. They came over in 1159 from Holland, and in 1210 some are said to have been discovered in London; but their influence was very insignificant.

The doctrinal system of the Cathari consists of some imperfect speculations concerning the nature and the origin of evil, physical as well as moral, mixed up with some curious mythological fancies about the creation of the world, of man, etc. This system they based upon the New Testament, of which they possessed a translation, probably derived from the Orient, and deviating considerably from the Vulgate. But the text of this translation they interpreted in a most arbitrary manner, — now literally, now allegorically, after the requirements of their doctrinal system. They also held certain apocryphical books in great esteem, especially the *Visio Jesaiæ*, and a Gospel according to John, entitled *Narratio de Interrogationibus S. Johannis et Responsionibus Christi Domini*. Of their own writings nothing is known but a short though very remarkable ritual, drawn up in the language of the Troubadours of the thirteenth century, and edited, after a manuscript in Lyons, by Cunitz, Jena, 1852. Unable to understand how evil ever could have originated from God, they were led to ascribe it to an independent principle. According to the oldest view, and that most widely adopted among them, the evil principle was absolute and eternal, like the good. But this coarse dualism was afterwards softened down by the assumption that the evil spirit had originally been a pure creature, who, by an act

of his own free will, had separated himself from the good. Both systems maintained themselves for a long time, as the difference between them concerned only the metaphysical part of the whole system, the theology proper, the cosmogony, and the anthropogony; while the morals, the rituals, and the ecclesiastical organization remained untouched by it, the same for both parties.

The moral system of the Cathari was thoroughly ascetic. Sin was defined as lust after that which is material; for matter was the work of Satan. The soul was created by God, and heaven was its home; but Satan had allured her down on earth, and locked her up in a material body to prevent her return to heaven. Natural life was consequently nothing but a term of penance. Any contact with matter was sin. Any act of the will which was not an abnegation of nature, a sacrifice of the material self, was a sin. To hold property, to keep intercourse with worldly men, to tell lies, to wage war, to kill animals (except those that creep), to eat flesh (except that of fishes), were deadly sins; and the greatest of all sins was generation, whether in or out of marriage. The extreme severity of this system was somewhat mitigated by a distinction between the *perfecti* and the *credentes*. Only the former were demanded to fulfil the rules in all their rigor: considerable allowances were granted to the latter. But only the *perfecti* formed the Church proper, outside of which there was no salvation; and all were enjoined to enter this class, if not earlier, at least in the moment of death, by receiving the spiritual baptism, which was administered by a single imposition of hands, and which was not a *sacramentum*, but only a *consolamentum*.

The ritual and ecclesiastical organization were exceedingly simple. There were no churches, but only oratories, without images, crosses, or bells. All the furniture and ornament which the building contained consisted of a plain table, covered with a white cloth, on which laid the Bible, opened at the Gospel of John. The service consisted of the reading and expounding of a chapter of the Bible, after which one of the *perfecti* blessed the kneeling assembly. There were no sacraments. The baptism with water was rejected as something insignificant. Instead of the Lord's Supper, a kind of *agape* was held, at which the *perfecti* broke and blessed the bread; but no reference was made by this act to the body of Christ. There were parishes and dioceses, with deacons and bishops: but the clergy had no power, spiritual or secular; and that which made the Cathari most odious, and most dangerous to the eyes of the Roman Church was, no doubt, their strongly pronounced anti-clerical tendency.

LIT. — MAITLAND: *Facts and Documents on the History of the Albigenses and Waldenses*, London, 1832; SCHMIDT: *Histoire et Doctrine de la Secte des Cathares*, Paris, 1849, 2 vols.; [BREEDE: *Gesch. d. Begriff. d. Kath.*, Riga, 1880 sqq.]. C. SCHMIDT.

CATHARINA (Αεικαθαρινά, "the always pure"), one of the most celebrated saints, worshipped both in the Greek and Roman Church. Since J. T. Assemani, she is generally identified with that noble and wealthy Alexandrian lady of whom Eusebius tells (*Hist. Eccl.*, VIII. 14–15) that she withstood all the adulterous attacks of the Emperor Maximinus, and for that reason was banished, and despoiled of all her property. But this does not agree either with the circumstance that Rufinus calls the Alexandrian lady Dorothea (*Hist. Eccl.*, VIII. 17), or with the principal feature of the old legend such as it is recorded in the *Martyrologium Romanum*, and by Simeon Metaphrastes (MIGNE: *Patrol. Græc.*, T. 116, pp. 275–302). According to the legend, St. Catharina was the daughter of King Konstos, eighteen years old, and as wise as beautiful. She converted the philosophers with whom she held a disputation on the command of the emperor. She converted also the empress, the general Porphyrius, two hundred soldiers, etc.; and, when she was placed on a torturing engine composed of wheels, she was miraculously rescued. Finally she was beheaded; and her remains were carried by angels to Mount Sinai, where afterwards the emperor, Justinian I., built a monastery in her honor. She is the patron saint of the philosophical faculty of the University of Paris; and she was a favorite subject with the painters of the middle ages, who represented her with a crown, a book, a wheel, etc. Her festival is celebrated in some places on Nov. 25, in others on March 5. See SURIUS: *Vit. Sanct.*, Nov. 25; *Act. Sanct. Boll.*, March 5; BUTLER: *Lives of Saints*, Nov. 25. ZÖCKLER.

CATHARINA OF BOLOGNA, b. 1413; d. March 9, 1463; entered the order of St. Clara in 1430, and became afterwards abbess of one of the convents of the order. She was canonized in 1724 by Benedict XIII. A book of *Revelations* is ascribed to her. It was first printed at Venice, 1511. See *Act. Sanct.*, March, T. II. pp. 34–88; BUTLER: *Lives of Saints*, March 9.

CATHARINA OF GENOA (*Catharina Flisca Adorna Vidua Genuensis*), b. 1447; d. Sept. 14, 1510; was a daughter of Robert Fieschi, viceregent of Naples; married the dissipated Giuliano Adorno, but became a widow in 1474, and devoted the rest of her life to the poor and the sick. She was canonized by Clement XII. in 1737. She wrote *Demonstratio Purgatorii*, *Dialogus Animam inter et Corpus*, and other mystico-prophetical works of the kind quite common during the middle ages. See *Act. Sanct.*, September, T. V. pp. 123–195; BUTLER: *Lives of Saints*, Sept. 14; UPHAM: *Life of Catharina Adorna*, New York, 1856.

CATHARINA OF SIENNA (*Catharina Benincasa*), b. 1347; d. April 29, 1380; assumed the habit of the Third Order of St. Dominic in 1365, and enjoyed, on account of the austerity of her asceticism and the ecstatic state of her mind, so great a fame that at several occasions she could play a conspicuous part in politics as mediator between Florence and Rome, between Urban VI. and Clement VII., between Rome and Naples, etc. She was canonized in 1461 by Pius II. Her festival is observed on April 30. She left three hundred and seventy-three letters addressed to popes, cardinals, princes, etc., six treatises under the common title *Libro della Divina Dottrina*, some prayers, prophecies, etc., which were published by Aldus Manutius, Venice, 1500, and again by Girolamo Gigli, Sienna, 1707–26. A separate edition of the letters, chronologically arranged, was

given by Nicolo Tommaseo, Florence, 1860. Her life was written by Raimund of Capua, her confessor (*Act. Sanct.*, April, T. III. pp. 852 sqq.); by Chavin de Malan, Paris, 1846; Alfonso Capacelatro, Florence, 1855; Hase, Leipsic, 1864; Olga von Leonrad, Cologne, 1880. The *Processus Contestationum super Sanctitate et Doctrina Beatæ Catharinæ de Senis* is given by Martene and Durand, in *Vet. Script. Collectio*, VI. See in English, J. E. Butler: *Catherine of Sienna*, 3d ed., London, 1881; Augusta Theodosia Drane: *Catharine of Sienna*, London, 1880, 2 vols., 2d ed., 1887.

CATHARINA OF SWEDEN (*Catharina Suecica Vastanensis*), b. 1331; d. March 24, 1381; was a daughter of St. Birgitta, whom she accompanied to the Holy Land, and succeeded as Abbess of Wadstena. When thirteen years old she was married to a young and pious nobleman; but immediately after the wedding they both made a solemn vow of perpetual chastity, and kept it. She wrote a book, *The Soul's Comforter*, which is lost. In 1474 she was canonized. Her festival falls on March 22. See *Act. Sanct.*, March, T. III. pp. 503–531; Butler: *Lives of Saints*, March 22.

CATHARINA RICCI, b. 1522; d. Feb. 2, 1589; entered the Dominican order at Prato in Tuscany, and became prioress of the nunnery. She was canonized in 1746 by Benedict IV. Her letters were edited by Cesare Quosti, Prato, 1848. Her life was written, first by Seraphin Razzi, a Dominican monk, and then by Philip Guidi, her confessor. See Butler: *Lives of Saints*, Feb. 13.

CATHARINUS, Ambrosius, the monastical name of Lancelot Politi, b. 1483; d. Nov. 8, 1553; studied, and taught jurisprudence for several years, but entered the Dominican order in 1515; became Bishop of Minori 1546, and Archbishop of Conza 1552. He was a prolific writer. His *Apologia pro Veritate Catholicæ et Apostolicæ Fidei ac Doctrinæ*, written against Luther, is his first work. He also wrote against Cajetan, Carranza, and Dominico Soto.

CATHEDRA and **CATHEDRAL.** Cathedra, in ecclesiastical usage, meant originally simply the episcopal throne or chair placed against the wall in the middle of the semicircular apsis, with a row of lower seats for the presbyters on each side, and so that the priest officiating at the altar faced the bishop. Afterwards the word was applied, first to the see itself, and then to the very building in which the bishop officiated, *ecclesia cathedralis*, in contradistinction to *ecclesiæ diocesanæ*. Thus the transition was made to the use, now so general, of the adjective "cathedral" in a substantive sense, — a usage which dates from the tenth century, and is confined to the Western Church.

CATHOLIC (*throughout-all, i.e., general, universal*). This word early came into use among Christians to distinguish their church from the Jewish, which was national: later on, it distinguished the orthodox church from the heretical sects. In modern times it has been arrogantly and absurdly claimed by the Church of Rome; and Protestants usually call her so, although it were nearer truth to say the Roman-Catholic Church. The phrase in the Apostles' Creed, "the Holy Catholic Church," is often ignorantly supposed to refer to the Roman Church; but the word "catholic" merely means "universal," and was not in the first form of the creed. The phrase is correctly explained by what follows, — "the communion of saints:" thus it simply expresses a belief that the Holy Church, the communion of saints, is not confined to one nation, but, by the appointment and help of Christ, shall be disseminated through all nations. Cf. Pearson, *On the Creed*, Art. IX.

CATHOLIC APOSTOLIC CHURCH, or **IRVINGITES.** The man to give the strongest, if not the first, impulse to this religious movement, was Edward Irving (1792–1834, see title), although he is little mentioned by the writers of this Church, who regard him merely as a forerunner, and not as the founder of their community. The historic occasion for the Apostolic Church was the manifestations which occurred in the spring of 1830, on the shores of the Clyde, among some pious Presbyterian men and women, who believed that their organs of speech were used by the Holy Spirit for the utterance of his thoughts and intentions. The fame of these phenomena spread: in April, 1831, the same took place in London. The "prophesyings" were addressed to the audience in intelligible English, and were like Quaker utterances; but the "tongues" were monologues or dialogues between the speaker and God, which no one could understand. Toward the end of 1832 a considerable number of persons had become believers in the supernatural character and divine origin of these spiritual phenomena, and, further, convinced that it was the will of God the apostolic office should be restored. God was believed to indicate who should be put in this office; and "by the middle of 1835 the full number (twelve) was completed, and they entered, as a twelvefold Apostolic College, on the work of caring for the whole Christian Church." From these apostles this church has received its doctrine, organization, and worship. In doctrine it is eclectic. Its advocates make a great deal out of the second coming of Christ, which they think is very near: they believe in baptismal regeneration, and the spiritual presence of Christ in the Supper, with the additions that the elements after consecration have a heavenly and spiritual as well as a material character, and that the eucharist is not only a sacrament, but a sacrifice, in the patristic sense of a thanksgiving. With them it is also connected with a commemoration of the departed. They lay stress upon the œcumenical creeds, and embody them in their worship. In organization this church is very elaborate — apostles, prophets, and evangelists, for the general care of the church, and angels (or bishops), presbyters (priests), and deacons, for the care of particular congregations. All officers are called by the Holy Ghost, through the prophets, except the deacons, who are elected by the respective congregations as their representatives. In worship, as in doctrine and organization, it is eclectic and elaborate. It is highly ritualistic, with a solemn liturgy, based upon the Anglican and ancient Greek, and with an elaborate symbolism, derived from a fanciful interpretation of the Jewish tabernacle as a type of the worship of the Christian Church in the wilderness. In its hierarchical constitution and ritualistic worship consists the chief peculiarity of this community. They are, upon the whole, the highest of High-Churchmen; and have, indeed, most sympathy with the Epis-

copal Church, from which they received the majority of their original members. Their main strength is in London, where they have seven churches, after the model of the seven churches of Asia; but they are also found throughout Great Britain and in North Germany; and they have one church in New-York City, but very few adherents in the country.

This church combines a high order of piety and humility of individual members with astonishing assumptions, which, if well founded, would require the submission of all Christendom to the authority of its inspired apostles. But, as these die, their vacancies are not filled: soon there will be none left, and then the church at large will be no better off than it was before the movement began.

Lit. — Edward Irving: *Works*, London, 1864–65, 5 vols.; Mrs. M. O. W. Oliphant: *Life of Edward Irving*, London and New York, 1862; *Liturgy and other Divine Offices of the Church*, London, 1842 (by the "Apostles," subject to enlargement); C. M. Carré: *The First and Last Days of the Church of Christ*, London, 1851; J. S. Davenport: *Edward Irving and the Catholic Apostolic Church*, New York, 1853; W. W. Andrews: *The True Constitution of the Church and its Restoration*, New York, 1854; the same: *The True Marks of the Church*, Hartford, 1867; J. S. Jacobi: *Die Lehre der Irvinigton*, Berlin, 1868; E. Miller: *History of Irvingism*, London, 1878, 2 vols.

CATHOLIC EMANCIPATION, the name given to the Act of Parliament, April 13, 1829, which removed from the Roman Catholics, particularly those of Ireland, the political disabilities which had lain upon them. The Act was one of simple justice; but the tardiness of its execution is a striking instance of the existence in Protestantism of that grasping, persecuting, intolerant spirit so commonly condemned by Protestants as a Roman-Catholic spirit. From their subjugation in 1691, down to the Act, Roman Catholics in Ireland were grievously oppressed. No Roman Catholic could act as guardian for any child; a son turning Protestant could dispossess his father, and take the estate; a Roman-Catholic heir to a landed property was to be set aside in event of the next Protestant heir; no office, military or civil, could be held by a Roman Catholic; he could not vote, or marry a Protestant wife; he could not practise law, or teach school; a priest marrying a Roman Catholic and a Protestant was to be hanged. Such was the law; but the practice was naturally much milder, and several of these wicked laws were repealed by the Irish Parliament of 1790. In 1806 came the Union. Mr. Pitt pledged himself to secure an act of emancipation, but failed; and not until the agitation of O'Connell and the Catholic Association awoke the usually slumbering conscience of Great Britain about all that relates to Ireland was any thing done. But when aroused, the British are always fair; and so the measure of relief was triumphantly passed. See sub Titulo Johnson's *Cyclopædie*.

CATHOLIC EPISTLES. Seven epistles — those of James, First and Second Peter, First, Second, and Third John, and Jude — are so denominated. Three explanations, none very satisfactory, have been given of the term: 1. Because these epistles are "general letters of instruction, the name being at first applied only to a part, but afterwards including even those addressed to private person;" 2. Because the different apostles were engaged in writing them; 3. Because of the *catholic* doctrine taught in them; 4. The First Epistle of Peter, and the First Epistle of John, having from the beginning been received as authentic, obtained the name of *catholic*, or universally acknowledged (and therefore canonical), epistles, in order to distinguish them from the Epistle of James, the second of Peter, the second and third of John, and the Epistle of Jude, concerning which doubts were at first entertained; and they were considered by many as not being a rule of faith. But, their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of catholic, or universally accepted, epistles, and were esteemed of equal authority with the rest. Horne: *Introduction* (14th ed., London, 1877, vol. iv. p. 589).

CATHOLIC or UNITED COPTS, that portion of the Coptic Church which acknowledges the supremacy of the Pope. They numbered (1876) about thirteen thousand.

CATHOLICUS was, in the time of Constantine, a civil officer established after the organization by law of dioceses; each diocese having its catholicus, or receiver-general. As an ecclesiastical officer occurring in several Eastern churches, the catholicus occupied a position between the metropolitan and the patriarch. The Armenian Church has still three catholici, — at Etchmiadzin, Ayhtamar, and Sis.

CATTLE-RAISING AMONG THE HEBREWS. From the Bible we know that the patriarchs led a pastoral life. Their descendants continued this life, in connection with agriculture, even after the taking of Canaan. From 1 Sam. xx. 2, 1 Kings v. 3, 8, 63, and other passages, we get an idea of the extent of cattle-breeding which existed at different times. We confine ourselves to speaking of those kinds which were generally used in the house and for sacrificial purposes; viz., —

(1.) *Neat-Cattle*, collectively designated by the Hebrew word *bakar*. Single animals of this kind are *alluph*, an "ox," or *shor*, a "bullock:" the calves are styled *e'gel*, a "heifer," also a young cow, even when broke to the yoke (Judg. xiv. 18; Hos. x. 11), and *para*, even when grown, but still in full youthful vigor. There was a great demand for neat-cattle: many hundreds were yearly slaughtered in sacrifice; others were employed for food, especially veal (e.g., Deut. xii. 21; 2 Sam. xii. 4; 1 Kings iv. 23), although, among some ancient nations, it was regarded as an act of wanton prodigality to slay useful agricultural beasts in order to enjoy their flesh. The milk was used either sweet or curdled, and was made also into cheese. Cattle were yoked to the plough (Deut. xxii. 10; 1 Kings xix. 19 sq.), likewise for draught (Num. vii. 3 sq.), but more especially for threshing. They were driven with a pointed stick. During summer, cattle ranged under the open sky. In the stalls their fodder was placed in a crib. Besides fresh grass and meadow-plants (Dan. iv. 29; Num. xxii. 4), meslin (Job vi. 5; Isa. xxx. 24, to which salt was also added, Isa. l.c.) is mentioned.

Concerning the cattle the following legal enactments were given: —

1. An ox and an ass must not be yoked together to the plough (Deut. xxii. 10); 2. The mouth of the threshing-oxen was not to be bound (Deut. xxv. 4); 3. A goring ox was to be stoned, and his flesh not to be eaten (Exod. xxi. 28 sq.); 4. Whoever stole, and then sold or slaughtered, an ox, must give five oxen in satisfaction (Exod. xxii. 1); but, if the animal was found alive in the possession of the thief, he was merely required to make double restitution (Exod. xxii. 4); 5. Whoever met an ox that had fallen or strayed was under obligation immediately to help it up, and bring it back to the owner (Exod. xxiii. 4; Deut. xxii. 1, 4); 6. The law of the sabbath had also reference to the cattle (Exod. xx. 10, xxiii. 12).

(2.) *Small Cattle*, collectively designated by the Hebrew word *tson*, "sheep," singly by *sch*, "lamb." Sheep-breeding formed the chief employment of a large part of the people, and even kings had their shepherds. The flesh of the sheep, especially that of wethers and lambs, was a highly esteemed food (1 Sam. xxv. 18; Isa. xxii. 13). The milk of sheep, as well as their wool, was also made use of; the former for culinary purposes, the latter for garments. Sheep-shearing was a rural festive occasion (1 Sam. xxv. 4; 2 Sam. xiii. 23); of the wool, tithes were to be paid (Deut. xviii. 4). The color of sheep is in the East generally white (Isa. i. 18), although black ones are also found (Gen. xxx. 32), as well as spotted and grizzled.

Along with the sheep are classed the *goats*. They were used not only for sacrifice, but also for food (Deut. xiv. 4). Their milk was also used (Prov. xxvii. 27), it being more wholesome than that of sheep. Their skins were employed as clothing by poor persons (Heb. xi. 37), whilst their hair was often the material of tent-cloth (Exod. xxvi. 7) as well as of mattresses and bedding (1 Sam. xix. 13, 16). On the Mosaic enactment respecting cooking a kid in its mother's milk (comp. Exod. xxiii. 19, xxxiv. 26; Deut. xiv. 21), comp. the art. *Viehzucht*, in Herzog's *Real-Encyklopädie* (1st ed.) by Leyrer. B. PICK.

CAUSSIN, Nicholas, b. at Troyes, 1583; d. in Paris, July 2, 1651; entered the Society of Jesus in 1607; became confessor to Louis XIII., and wrote *Cour Sainte*, translated into English, *The Holy Court*, by Thomas Hawkins, London, 1663. His *De Eloquentia Sacra et Humana* was also a much-used book, and often reprinted.

CAVALIER, Jean. See CAMISARDS.

CAVE, William, a learned patristic scholar and author; b. at Pickwell, Leicestershire, Dec. 30, 1637; d. at Windsor, Aug. 4, 1713. He was made M.A. of St. John's College, Cambridge, in 1660, and D.D. 1672, and by Oxford in 1681. In 1662 he was appointed vicar of Islington, and afterwards one of the King's chaplains; in 1679 rector of All Hallows the Great, London; and canon of Windsor in 1681; and in 1690 vicar of Isleworth. His repute rests upon his eminent attainments in patristics. In his different works he makes use of over two thousand fathers, and writers upon the fathers. His principal works are: (1) *Apostolici, or History of the Apostles and Fathers in the Three First Centuries of the Church*, London, 1677; *Ecclesiastica, or History of the Most Eminent Fathers of the Fourth Century*, London, 1683, folio. (2) *Scriptorum Ecclesiasticorum Historia Literaria* (from the birth of Christ to the fourteenth century), London, 1688, 2 vols. folio. The first two were republished by Rev. Henry Cary, Oxford, 1840, 3 vols. 8vo, under the title, *The Lives of the Most Eminent Fathers of the Church that Flourished in the First Four Centuries*. The latter work was brought down from 1698 to 1517, and finally appeared (best edition), Oxford, 1740–43, 2 vols. folio, reprinted Basel, 1741–45, 2 vols. folio. (3) *Primitive Christianity*, London, 1672; reprinted, Oxford, 1840, along with Cave's *Dissertation on the Government of the Ancient Church* (London, 1683). (4) *Tabulæ Ecclesiasticæ*, tables of ecclesiastical writers, London, 1674. (5) *Chartophylax Ecclesiasticus* (an improved edition of the preceding), London, 1685.

Cave was uncritical, but extremely industrious. He did not know how to use the collections he made; but others, such as Möhler, have drawn from his reservoir. So, although he was not a scientific patristic scholar, he yet greatly helped patristic learning.

CAWDRY, Daniel, a Nonconformist; d. October, 1664; educated at Peterhouse, Cambridge; became rector of Great Billing, Northamptonshire, 1625; ejected, 1662; a member of the Westminster Assembly of Divines, and author of numerous works of a controversial character, principally against the liturgy of the Church of England, against independency, and also of a work on the sabbath, which was his masterpiece.

CAYET, Pierre Victor Palma, b. at Montrichard in Touraine, 1525; d. in Paris, 1610; studied at Geneva; was ordained minister at Poitiers, and became chaplain to Catherine of Bourbon, but was deposed by the thirteenth general synod (1594) on account of two scandalous treatises he wrote on sins against the Sixth Commandment; embraced Romanism, and was made professor of Hebrew in the Sorbonne. The *Remonstrances* and *Admonitions* he addressed to his former co-religionists attracted no attention; and he is now known only on account of his historical works, — the *Chronologie Novenaire*, 1608, and the *Chronologie Septenaire*, 1608, and his translation of the German tale of Dr. Faustus.

CAZALLA, Augustin, b. 1506; d. May 21, 1559; studied at Valladolid and Alcala; became a pupil of Carranza, and was in 1545 appointed chaplain and almoner to Charles V. At the outbreak of the Smalcaldian war he accompanied the emperor to Germany, and returned in 1552 to Spain, — a Lutheran. He preached his new ideas in Valladolid and Salamanca with more and more openness, but was in 1558 arrested by the Inquisition, brought before the tribunal, and condemned to death, together with his mother, brethren, sisters, and a large circle of friends. At the *Auto da fé* some of the guilty were burnt alive; but others, among whom Augustin, were first strangled before they were burnt.

CECIL, Richard, an eminent evangelical, b. in London, Nov. 8, 1748; d. at Hampstead, Aug. 15, 1810. In his early life he professed infidelity, but about 1772 was converted, and the next year entered Queen's College, Oxford; was ordained priest 1777, and held several clerical appointments. He was distinguished as an eloquent

preacher of gospel truths, and for his skill in music and painting See Memoir in the *Works*, London, 1811, 4 vols., reprinted New York, 1845, 3 vols.; also his *Elementary Religious Truths from the Five Books of Moses*, London, 1881, 2 vols.

CEILLIER, Remi, b. 1688; d. 1761; entered the Congregation of Saint Vannes (Reformed Benedictine) in 1715, and published *Histoire Générale des Auteurs Sacrés et Ecclésiastiques*, 23 vols., Paris, 1729–63, new edition, 1858–65, 14 vols.

CELESTINE is the name of five popes. — **Celestine I.,** September, 422–July 26, 432; tried to assert his authority over the African Church by claiming the right to receive appeals, but was severely rebuked by an African synod. In the controversy between Nestorius and Cyrillus he was more successful. The latter addressed the Bishop of Rome as the supreme judge and arbiter of the Christian Church; and Celestine was not slow in condemning Nestorius, and intrusting the execution of the verdict to Cyrillus. — **Celestine II.,** Sept. 26, 1143–March 8, 1144. — **Celestine III.,** March 30, 1191–Jan. 8, 1198; began his pontificate by crowning Henry VI., and continued during his whole reign to be contemptuously dependent on the emperor. Even in the case of Richard I. of England, who on his return from the Holy Land was taken prisoner by Duke Leopold of Austria, he dared not interfere with the necessary energy, though the case was a breach of international law, and the Pope just based his claims to political supremacy on his office as the guardian of international law. — **Celestine IV.,** Oct. 26–Nov. 17, 1241. — **Celestine V.,** July 5–Dec. 13, 1294. After the death of Nicholas IV. there occurred a vacancy of two years and three months; until finally the cardinals, compelled by Charles of Anjou, King of Naples, agreed to raise Pietro di Murrone, a hermit, founder of the order of the Celestines, and eighty years old, to the papal throne. In moving from his cell at Murrone to the Vatican in Rome, the poor old man simply lost his head; but, feeling his own unfitness for the assumed task, he abdicated, and determined to return to his solitude. His successor, however, Boniface VIII., feared that somebody might use the former pope as a suitable material for a schism, had him seized, and kept him in prison till his death, May 19, 1296.

CELESTINES, The, a monastic order, founded in 1254 by Pietro di Murrone, afterwards Pope Celestine V., followed the rule of St. Benedict, and spread rapidly in Germany, France, and Italy; but at present there are only a few convents left. There is a Franciscan congregation which bears the same name.

CELIBACY, in the Roman Church, is the state of virginity to which a person pledges himself, either by a special vow, or by receiving the consecration of one of the higher ecclesiastical orders. The Jewish priests and high priests lived in marriage; but, on account of the holiness of their office, they were forbidden to marry a harlot, a profane or a divorced woman. The high priest was even forbidden to marry a widow (Lev. xxi. 7, 8, 13, 14; comp. SAALSCHÜTZ: *Das Mosaische Recht*, II. 786–788). When preparing for actual service they were furthermore demanded to abstain from their wives, as was the whole people at the time when the law was given them on Mount Sinai (Exod. xix. 15; comp. SPENCER: *De Legibus Hebræorum Ritualibus*, Tübingen, 1732, pp. 189 sqq.). The holy books of the new dispensation contain no prohibition of marriage. Several of the apostles were married (Matt. viii. 14; 1 Cor. ix. 5), and recommended even the chiefs of the congregation to marry (1 Tim. iii. 2), though without overlooking, that, under certain circumstances, it would be better not to marry (1 Cor. vii. 38). From this last notice and others of the same bearing, there arose very early in the Church an idea that the unmarried state ought to be preferred to the married (*Hermas, lib.* I. *vision* II. 3; *Ignatius ad Polycarp. c.* V.), and the idea soon developed into actual contempt of marriage (*Origenes in Num. Hom.* VI., ed. de la Rue, Tom. II. p. 288; *Hieronymus ad Jovinianum*, I. 4). Already, in the second century, instances occur of voluntary vows of virginity; and the demand of abstinence before officiating was generally acknowledged as just (comp. SCHWEGLER: *Der Montanismus*, Tübingen, 1841, p. 122). In the fourth century, laws were issued with the same tendency, such as *c.* 1, *Conc. Neocæsar. a.* 314 (*c.* 9, *dist.* XXVIII.); *c.* 10, *Conc. Ancyran. a.* 314 (*c.* 8, *eod.*). Unmarried men were preferred for ecclesiastical offices, though ecclesiastics were as yet not forbidden to marry: nay, it was even forbidden to dissolve a marriage for religious reasons (*c.* 5 *Apostolorum* in *c.* 14, *dist.* XXVIII.; comp. the account of the close of the Council of Nicæa by SOCRATES, *Hist. Eccl. lib.* I. *c.* 11, and SOZOMENUS, *Historia Tripartita, lib.* I. *c.* 23, in *c.* 12, *dist.* XXXI.). Siricius, Bishop of Rome in 385, declared (*Ad Himerium Tarraconensem, Ep.* I. *c.* 7, in *c.* 3, 4 *dist.* LXXXII.), that, under the old dispensation, the priest's marriage had been allowed because priests could be taken only from the tribe of Levi; but with the abrogation of this limit also the license was abrogated, as the *obscænæ cupiditates*, i.e., marrriage, greatly impeded the ecclesiastical duties. The next bishops of Rome followed in the same track (see the decretals of Innocent I. from 404 and 405 in *c.* 4–6, *dist.* XXXI. and of Leo I. from 446 and 458 in *c.* 1, *dist.* XXXII. and *c.* 10, *dist.* XXXI., etc.), and the whole Western Church soon joined issue with Rome (*Conc. Carthag.*, II. *a.* 390, *c.* 2 in *c.* 3, *dist.* XXXI., *c.* 3, *dist.* LXXXIV.; *Conc. Carthag.*, V. *a.* 401, *c.* 3 in *c.* 13, *dist.* XXXII., *c.* 4, *dist.* LXXXIV., etc.). The prohibition regarded at first only bishops, priests, and deacons, but from the fifth century also subdeacons, who were not allowed to enter into marriage after ordination (Leo I., *a.* 446 in *c.* 1, *dist.* XXXII.; Gregory I., *a.* 591 and 593 in *c.* 1, *dist.* XXXI., *c.* 2, *dist.* XXXII., etc.; and *Conc. Agath. a.* 506, *c.* 39 in *c.* 19, *dist.* XXXIV.). The clergy of the lower orders were allowed to marry, though not widows, or for a second time (*Conc. Carthag.*, V. *a.* 401, *c.* 3 in *c.* 13, *dist.* XXXII.; Gregory I. *a.* 601 in *c.* 3 *eod.*). The civil law confirmed these ordinances. Married persons, or such as had children, could not be elected bishops. The marriage of the clergy of the higher orders was declared null and void, and the children sprung from such a marriage illegitimate (*c.* 10, 14 *Cod. Theod. de Episcopis et Clericis* by Constantius and Constans, *a.* 353 and 357; Theodosius and Valentian, *a.* 434

in *c.* 20 *Cod. Just. cit.* I. 3–*c.* 42, § 1, *c.* 45 *C. J. de Episc. et Cler.*; Justinian, *a.* 528 and 530, *Nov.* V., *c.* 8, *a.* 535; *Nov.* VI., *c.* 1, 5, *a.* 535; *Nov.* XXII., *c.* 42, *a.* 536; *Nov.* CXXIII., *c.* 1, 14, 29, *a.* 546).

At this point the Greek Church halted; and its present arrangement of the matter rests upon the ancient canon law. But the Latin Church pushed onwards. Its conception of the duty of virginity grew more and more severe, though it met with great resistance from the side of the clergy. From the middle of the eleventh century, Hildebrand, afterwards Pope Gregory VII., exercised a decisive influence on the question, as is apparent from the decretals of Leo IX. (*c.* 14, *dist.* XXXII., *a.* 1054), Stephen IX. (*c.* 14, *dist.* XXXI., *a.* 1058), Nicholas II. (*c.* 5, *dist.* XXXII., *a.* 1059), and Alexander II. (*c.* 6, *dist.* XXXII., *c.* 16–18, *dist.* LXXXI., *a.* 1063). At a synod of 1074 he revived the decree of 1059 and 1063 according to which a married priest who administered the Lord's Supper, and a layman who received the sacrament from a married priest, should be excommunicated (*c.* 15, *dist.* LXXXI.). In 1089 Urban II. decreed that any ecclesiastic of the higher orders who married should lose his office and benefice (*c.* 10, *dist.* XXXII.), to which the councils of Rheims (1119) and of the Lateran (1123) added that such a marriage should immediately be dissolved, and the parties shut up in a place of penitence. When, in the beginning of the sixteenth century, the Reformers completely abandoned the Roman system, Charles V., who, by the Interim of 1548, had tried to abrogate it, caused the subject to be thoroughly ventilated by the Council of Trent (Pallavicini: *Hist. Conc. Trid.* XVII. 4, 8, XXII. 10, 15, XXIV. 12; Sarpi: *Hist. Conc. Trid.* VII. 20; Wessenberg: *Die grossen Kirchenversammlungen d.* 15 *und* 16 *Jahrhunderts*, IV. pp. 99 sqq.). The council, however, generally confined itself to confirming the existing state. The duty of remaining in the unmarried state is, for the higher orders, so absolutely binding, that it makes a marriage contracted after consecration null and void. If one belonging to the lower orders marries, the marriage is valid; but the person loses his ecclesiastical position. Married persons can obtain consecration to the lower orders after a vow of perpetual marital abstinence; but they cannot be promoted to any of the higher orders unless the wife declares herself willing to take the veil, and enter a convent. The Evangelical Church has never acknowledged the prohibition of marriage. The question is carefully discussed in the Confession of Augsburg (art. XXIII.), the Apology (art. VI.), *Confessio Helvetica*, I. (art. 37), II. (art. 29), *Confessio Anglicana* (art. 8, 24), etc.; and the various evangelical church organizations rest upon the same principle.

Lit. — Klitsche: *Geschichte des Cölibats*, Augsburg, 1830; *Der Cölibat*, Regensburg, 1841, 2 vols.; Roskovány: *Cœlibatus et Brevarium*, Pest, 1861, containing in its first three volumes a collection of all decrees concerning the subject, and in the fourth an index of the pertaining literature; [Henry C. Lea: *An Historical Sketch of Sacerdotal Celibacy in the Christian Church*, Phila., 1867]; Von Schulte: *Der Cölibatszwang*, Bonn, 1876; [F. Laurin: *Der Cœlibat der Geistlichen*, Vienna, 1880].

MEJER (JACOBSON).

CELLARIUS. See Chapter.

CELLARIUS, Martin, b. at Stuttgart, 1499; d. at Basel, Oct. 11, 1564; studied Oriental languages and theology under Reuchlin and Melanchthon, but joined in 1522 the Anabaptists, and was even arrested at Königsberg as a spiritual vagabond; recovered slowly from this error, by the aid of Capito and Œcolampadius; settled at Basel in 1536, and was in 1546 appointed professor of the Old Testament there. A list of his writings is found in the *Athenæ Rauricæ*, p. 24.

CELLITÆ. See Alexians, Beghards.

CELSIUS, Olaus, b. 1670; d. 1756; was professor of Oriental languages and theology in the University of Upsal, Sweden; undertook, with the support of King Charles XI., extensive botanical excursions, and published *Hierobotanicon seu de Plantis Sanctæ Scripturæ Dissertationes Breves*, Upsal, 1745–47.

CELSUS, a Greek philosopher who in the second century (about 178) wrote a book against the Christians, to which Origen replied with his *Contra Celsum*. Nothing is known either of the book or of the author, except what can be gathered from Origen's reply. Keim has attempted to reconstruct the book from these fragments: *Celsus wahres Wort . . . widerhergestellt*, Zürich, 1873. See Origen.

CELTIC CHURCH. See Keltic Church.

CEN'CHREÆ, the eastern harbor of Corinth, on the Saronic Gulf, about nine miles east of the city. A Christian Church was established there, of which Phœbe was deaconess (Rom. xvi. 1). Paul sailed from thence to Ephesus (Acts xviii. 18). The modern name among the educated is still κεγχρεαι (*Kenchreæ*), although the vulgar name is *Kikries*.

CENSER. It is certainly reasonable to suppose that the censer used by the Hebrews was similar to that of the Egyptians, which consisted of a box in which were the live coals, a straight or slightly curved handle by which to carry it, and, at a convenient place on the handle, a little cup, in which were the small round pellets of the incense. The priest projected these pellets into the coals by means of his thumb and finger. The fact that the Jewish incense was a paste lends additional likelihood to the supposition.

CENSER, In Roman-Catholic Worship. See Thurible.

CENSORSHIP OF BOOKS is an institution which examines all literary works destined to be published, and either authorizes or forbids their publication. Institutions of this kind are not older than the invention of the printing-press; while prohibition of books as dangerous to religion, morals, and the State, dates back to a much earlier time. Thus all works on magic were condemned to be destroyed as books of bad contents during the reign of Alexander Severus; and Constantine issued an edict that the works of Arius should be burnt, those who used or possessed them were threatened with death. Also the Church forbade, on its own account, the reading of Pagan or heretical books (see *Apost. Const. lib.* I., *cap.* VI.; *Concil. Carthag.* IV., *c.* 398, *can.* XVI., etc.). During the middle ages, both Church and State adhered firmly to these maxims.

After the discovery of the printing-press, however, and more especially since this invention be

came so formidable a weapon in the hands of the Reformation, simple prohibition, in the form of destruction of books already printed, proved impractical; and preventive measures, taking effect before the publication, were resorted to. It was the Roman Church which introduced the censorship of books. In a letter addressed to the Archbishops of Cologne, Mayence, Treves, and Magdeburg, Alexander VI. ordered, in 1501, that no book should be printed without special authorization. In 1515 the Council of the Lateran decreed that no book should be printed without having been examined, in Rome, by the Pope or the *magister sacri palatii;* in the other dioceses, by the bishop, or the inquisitor of heresies. Further and more detailed legislation followed, and the Council of Trent sanctioned the measures by its *decretum de editione et usu sacrorum librorum.* But while the State, which at first adopted the institution, and used it for its own purposes, afterwards abolished it as inadequate and vicious (in which it was followed both by the Lutheran and the Reformed Churches), the Roman Church still maintains it in all its rigor. No ecclesiastic is permitted to publish any thing without the authorization of his superior.

As the Roman Church could exercise no censorship over the literatures of Protestant countries, it was necessary to continue the old prohibition. By the Council of Trent the whole subject-matter had been placed in the hands of a committee; and the results of the labors of this committee, which were never laid before the council, but sent directly to the Pope, were the ten rules concerning prohibited books and the *Index Librorum Prohibitorum.* The rules have been further enlarged and improved by Clement VIII., Sixtus V., Alexander VII., and especially by Benedict XIV., by his constitution of July 10, 1753. The *Index* was continued by a *Congregatio Judicis;* but it has never been acknowledged in Germany, and in France it has been formally rejected (see *De l'Autorité de l'Index en France,* Paris, 1853). Besides its *Index Libr. Prohibt.*, the Roman Church also keeps an *Index Lib. Expurgatorum* and an *Index Lib. Expurgandorum.* MEJER.

CENSUS. In the Old Testament there is mention made of twelve censuses: 1. Under Moses (Exod. xxxviii. 26; Num. i. 2, xxvi.); 2. Under David (2. Sam. xxiv. 9); 3. Under Solomon (2 Chron. ii. 17, 18); 4. Rehoboam (1 Kings xii. 21); 5. Abijah (2 Chron. xiii. 3); 6. Jehoshaphat (2 Chron. xvii. 14–19); 7. Amaziah (2 Chron. xxv. 5, 6); Uzziah (2 Chron. xxvi. 13); 12. Under Zerubbabel (Ez. ii. 64, viii. 1–14). Some important facts are evinced by a scrutiny of these passages; e.g., the kingdom of Judah was largest under Jehoshaphat; the ratio of population was five hundred and thirty to the square mile, a dense population; but then Palestine had a very fertile soil; nor is the number unparalleled in modern times.

In the New Testament, there is incidental reference to the census of the Roman Empire ordered by Cæsar Augustus: "Now it came to pass, in those days there went out a decree from Cæsar Augustus, that all the world should be enrolled, i.e., counted" (Luke ii. 1). We know that there were at least three such enrolments during his reign. The Roman method differed from the Jewish in requiring the enrolment of women; hence Joseph takes Mary with him to Bethlehem, and there Jesus is born. Thus upon the peculiarity of the Roman census, we may say the Bethlehemic birth of Jesus depended. The ultimate object of the census was taxation: this design was probably at first concealed, for there is no recorded outbreak under Herod; but one later on occurred (Acts v. 37). For critical questions and difficulties in connection with Luke's statement, see QUIRINIUS.

CENTRAL AMERICA comprises, geographically, Guatemala, Honduras, San Salvador, Nicaragua, Costa Rica, Panama, and the British Colony Honduras or Balize; but politically Panama belongs to Columbia. The number of inhabitants is only approximate: Guatemala, 1,194,000; British Honduras, 24,700; Honduras, 351,700; San Salvador, 600,000; Nicaragua, 250,000; Costa Rica, 165,000. The majority of the population are Indians. The whites, descendants of the Spanish emigrants, form only a small minority, and the Ladinos, a mixture of Indians and Europeans, another minority equally small. The general standard of civilization has been considerably lowered in these states since their separation from the mother-country; and the cause is undoubtedly the rough treatment which the Church experienced during the Revolution and the next following decades. The property of the Church was confiscated, the monasteries were abolished, the monks banished, and the secular clergy heavily persecuted. The clergy still represents nearly all the civilization which the nation possesses; but, impoverished and down-trodden as it is, it can exercise no decisive influence, though the mass of the people is fervently devoted to the Church. At the head of the clergy stands the Archbishop of Guatemala; his suffragans are the Bishops of Leon (Nicaragua), Comayagua (Honduras), San Salvador, and San José (Costa Rica). The population is Roman Catholic throughout. The number of Protestants is insignificant: only in British Honduras is there an Anglican Church. The legal position of the Protestants is somewhat different in the different states.

Guatemala and Costa Rica concluded in 1852 concordats with the Pope. In Guatemala the monastic orders, even the Jesuits, were allowed to return, and the Jesuits take care of the popular education. In the city of Guatemala there is a university, the best educational institution in Central America. In Costa Rica the Roman-Catholic faith was declared the religion of the republic, but the Jesuits were not admitted. In both states free worship has been secured to the Protestants. In Honduras, San Salvador, and Nicaragua, the Church has suffered exceedingly from poverty. It has no regular revenue, and the tax which is levied in San Salvador under the name of "Religious Gift" has proved a barren source. A great number of the clergy are ignorant negroes. In Honduras the Roman-Catholic Church has the exclusive right of public worship; but other denominations are allowed to worship in private. G. PLITT.

CENTURIÆ MAGDEBURGENSES ("The Magdeburg Centuries"). The first, and, for a long time, unsurpassed attempt to write the history of the Church from an evangelical point of view,

was planned by Flacius, and executed by him and a number of other scholars, — Johann Wigand, Matthæus Judex, Basilius Faber, Andreas Corvinus, Thomas Holzhuter, etc. The headquarters of the enterprise was Magdeburg, and hence the name under which the work is generally known, though its real title is *Ecclesiastica Historia Novi Testamenti*. It was printed at Basel, and appeared in thirteen volumes folio, from 1559 to 1574. It comprises the thirteen first centuries of the history of the Church, and gives a volume to each century, arranging the materials under the following fifteen heads: *de loco et propagatione ecclesiæ; de persecutione et tranquillitate ejus; de doctrina ejusque inclinatione; de hæresibus; de cæremoniis diversis in locis; de gubernatione ecclesiæ; de schismatibus et certaminibus levioribus; de conciliis; de personis illustribus in ecclesiæ; de hæreticis; de martyribus; de miraculis; de rebus judaiciis externis seu politicus; de aliis religionibus extra ecclesiam; de mutationibus politicis in imperiis*. The style is tasteless and repulsive, the arrangement mechanical and awkward, the tone controversional; but the learning is immense, the criticism bold and upright, the spirit enthusiastic; and thus it became, in spite of its defects, the inauguration of the free study of church-history. See BAUR: *Die Epochen d. kirch. Geschichtschreibung*, Tübingen, 1852; SCHAFF: *Church History*, vol. I. p. 37, revised edition, New York, 1882.

CENTURION, from *centum*, "one hundred," occurs Matt. viii. 5, 8, 13, Luke vii. 2, 6, Acts xxi. 32, xxii. 25, 26, etc.; and denotes an officer in the Roman army, commanding one hundred men.

CEOLFRID, b. about 642 in the kingdom of Northumberland; d. at Langres, France, Sept. 25, 716; was abbot, first of Jarrow, and afterwards of Jarrow and Wearmoth. A letter by him, addressed to Naiton, King of the Picts, has been preserved by Bede (*Hist. Eccl.*, V. 21). His life was written by an anonymous contemporary printed in Stephenson's edition of Bede, and by Bede in his *Lives of the Five First Abbots of Wearmouth and Jarrow*.

CERDO, a Gnostic teacher from the second century, the predecessor of Marcion, and known only through him; was a native of Syria, and came about 137 to Rome, where Marcion became his pupil. He left no writings. See GNOSTICISM.

CERINTHUS, a Gnostic teacher who came from Egypt, and was active in Asia Minor towards the close of the apostolic age. He was a converted Jew, and represents a mixture of Gnosticism and Judaism. He left no writings, and the sect he founded soon died out. See GNOSTICISM and JOHN THE APOSTLE.

CESTIUS GALLUS was *procurator provinciæ* in Syria when the Jewish rebellion, which ended with the destruction of the temple, broke out. From Antioch he moved slowly towards Jerusalem; and though he easily drove the Jews back to the upper part of the city, and every thing seemed to indicate a rapid close of the campaign, he suddenly retreated, harassed in the rear by the exultant Jews. When Nerva heard of these proceedings, he immediately sent Vespasian to Palestine to take the command; but Gallus died before Vespasian's arrival.

CHADERTON, Laurence, the first master of Emmanuel College, Cambridge; b. at Lees Hall, Lancashire, Sept. 14, 1536; d. November, 1640. He was born of a Roman-Catholic family, and was disinherited when he joined the Established Church. He was a fellow of Christ's College, Cambridge, and preached in Cambridge for many years with great applause. Sir Walter Mildmay, on refounding Emmanuel College in 1584, chose him for master, and, indeed, conditioned the continuance of the foundation upon his acceptance. He was one of the five Puritan representatives in the Hampton Court Conference (see title), and also one of the Bible translators, translating from Chronicles to Canticles inclusive. He published a treatise *On Justification*, and a sermon preached at St. Paul's Cross in 1578. Some other of his theological works remain in manuscript.

CHALDÆANS. In the Old Testament, from the time of Jeremiah and the establishment of the new Babylonian Empire under Nabopolassar and Nabuchadrezzar, the terms Chaldæans and Chaldees denote the inhabitants of Babylonia, or the subjects of the Babylonian Empire (Jer. xxi. 4, xxxii. 4, 5; Hab. i. 6; Ezek. xxiii. 14, 15). With this terminology agree both Strabo, who makes the territory inhabited by the Chaldees border on Arabia and the Persian Gulf, and the monuments, which on the one side (west) place the Chaldees opposite to the Syrians, and on the other (south) extend their country to the sea. There was another nation of the name Chaldæans, or Chaldees, an Armenian mountain-tribe, related to the Kurds and Karduches, and, according to Strabo, originally called the Chalybes. But they were of Aryan, Indo-Germanic descent, and had nothing to do with the Babylonian Chaldæans, who were Shemites. In the inscriptions, the name Chaldee can be traced back till about 900 B.C.; but there can be no doubt that it is much older; and it seems originally to have denoted a special part — the southern Shinar — of the whole Babylonian territory. When the Book of Daniel (ii. 2, 5, 10, iv. 4, v. 7, 11), and the profane historians Curtius, Strabo, and Diodorus, speak of the Chaldæans as the learned class of the Babylonian people, or even as a peculiar section of this class, — the astrologers, — the terminology has no foundation whatever in reality. See, for further information, ASSYRIA, BABYLONIA, etc. (Add to literature under Assyria, *Assyriologische Bibliothek*, ed. by FRIEDRICH DELITZSCH and PAUL HAUPT, in course of publication at Leipzig since 1881.)

CHALCEDON, a city of Bithynia, on the Bosphorus, near Constantinople. Here the fourth œcumenical council was convened (451) by the Emperor Marcianus. Six hundred and thirty bishops were present (mostly from the Orient), the legates of the Pope Leo I., and the commissioners of the emperor. The sessions began Oct. 8, and ended Oct. 31. The principal result of the debates was the condemnation of Eutychianism, and the symbolical statement of the orthodox Christology. See CHRISTOLOGY.

CHALMERS, Thomas, the leader of the Free Church of Scotland; b. in East Anstruther, Fifeshire, March 17, 1780; d. in Edinburgh, Sunday night, May 30, 1847. The family to which he belonged were middle-class people of the strictest type of Calvinism; and hence, in his opening years, he received thorough indoctrination. He

entered St. Andrew's University when only eleven years old, and confined his attention almost exclusively to mathematics, but did not give up his original intention of becoming a preacher, and accordingly was licensed by the presbytery of St. Andrew's, January, 1799. His character early developed into maturity. Instead of beginning his professional work, he continued the study of mathematics and natural science; and during the winter of 1802–03 he acted as assistant of the professor of mathematics at St. Andrew's. He showed an extraordinary power to awaken enthusiasm in almost any topic he took up; although it was this very fact which at that time cost him his place, the authorities disliking the novelty of his methods. He settled as minister of Kilmany, nine miles from St. Andrew's, May, 1803, and in the following winter, while preaching regularly, opened voluntary and independent classes in mathematics at the university, which were largely attended, although vigorously discouraged by the authorities. He was a faithful pastor at Kilmany, but his heart was not in his work. He was trammelled by the prevailing *moderatism*, which put culture above piety, and state support above independence. In 1808 evidence of the trend of his thinking appeared in his *Inquiry into the Extent and Stability of National Resources.* The supply of man's physical and social needs was uppermost in his mind. But God was preparing him by these very studies for a glorious career of divine service. In the midst of such work he was visited with severe domestic afflictions, and a serious illness brought him to death's door; but he recovered after a year. Dr. Brewster asked him to contribute to his Edinburgh Encyclopædia. He at first chose "Trigonometry," but at length took "Christianity." And as he examined the doctrines of this religion, and went deeper into its mysteries, he realized its importance, and by studying about Christianity he became a Christian. The congregation quickly became aware that he had really not so much resumed his work among them as begun it. His whole soul was on fire, and his culture was now used to make the saving truth of saving power. He cut loose from the moorings of moderatism, and became a decided Evangelical. His eloquence was expended in new channels, and with great results.

In July, 1815, he was formally admitted as minister of the Tron Church, Glasgow. In 1816 he delivered the famous series of seven *Discourses on the Christian Revelation, viewed in Connection with Modern Astronomy.* In September, 1819, he removed from the Tron parish to that of St. John's, in order that he might, in a newly-constituted parish, have an opportunity of testing the practicability in a large city of the old Scottish scheme of providing for the poor. In the parish there were two thousand families. These he distributed into twenty-five divisions; and over each such district he put an elder and a deacon, — the former to attend to their spiritual, the latter to their temporal, needs. Two commodious schoolhouses were built; four competent teachers were employed, and by school-fees of two and three shillings each per quarter, seven hundred children were educated; while on Sunday the forty or fifty local schools supplied religious instruction. Dr. Chalmers not only presided over all this system of work, but made himself familiar with all the details, even visiting personally every two years each family of the parish, and holding evening meetings. He also assumed complete charge of the poor; and by thorough system, and consequent weeding-out of unworthy cases, he reduced the cost of maintaining them from fourteen hundred to two hundred and eighty pounds per annum. This efficient system, however, in 1837 was given up; and the "English" plan of compulsory assessments, which requires much less trouble, and probably does much less good, was substituted. In November, 1823, Dr. Chalmers became professor of moral philosophy in St. Andrew's University, and in November, 1828, professor of theology in Edinburgh. In 1833 he issued his Bridgewater Treatise, *On the Adaptation of External Nature to the Moral and Intellectual Constitution of Man.* This work made a great sensation; and his biographer, Rev. Dr. Hanna, says, that, in consequence, he received "literary honors such as were never united previously in the person of any Scottish ecclesiastic." In 1834 he was elected fellow of the Royal Society of Edinburgh, and soon after one of its vice-presidents, in the same year a corresponding member of the institute of France; and in 1835 the University of Oxford conferred on him the degree of D.C.L.

Up to this time he had taken little part in church government; from then on he was destined to do more than any other man of the century. The friction between Church and State in Scotland was rapidly producing trouble. The attempt to settle ministers who were obnoxious to the congregations was the commonest complaint. The historic case is that of Marnoch. Here only one person in the parish signed the call; and yet the presbytery of Strathbogie decided, by a vote of seven to three, to proceed with the ordination, and did, although these seven were suspended. In so doing they were upheld by the civil authority, which annulled their suspension. But this case was only an aggravation of a common ill. Matters became so serious in all parts of Scotland, that a convocation was held in November, 1842, to consider the matter; and a large number of ministers resolved, that, if relief was not afforded, they would withdraw from the Establishment. No help came; and accordingly, on the 18th of May, 1843, four hundred and seventy clergymen withdrew from the General Assembly, and constituted themselves into the Free Church of Scotland, electing Dr. Chalmers as their first moderator. He had foreseen the separation, and drawn up a scheme for the support of the outgoing ministers. But, after he had safely piloted the new Church through the stormy waters, he gave himself up more exclusively to professional work, especially in connection with the New College, Edinburgh, of which he was principal, and to the composition of his *Institutes of Theology.* He died suddenly.

Dr. Chalmers is to-day a moulding influence. All the churches of Scotland unite to do him reverence. He was a greater worker than writer, and a greater man than either. It was surely enough honor for one life to inspire spiritual life throughout an entire land; and as the tireless and practical reformer, as the Christian philanthropist, and, above all, as the founder of the

Free Church of Scotland, he will live. See *Memoir* of his life and writings by his son-in-law, Rev. WILLIAM HANNA, Edin., 1849–52, 4 vols.; J. L. WATSON: *The Life of Thomas Chalmers, D.D.*, Edinburgh, 1881; DONALD FRASER: *Thomas Chalmers, D.D., LL.D.*, London and New York, 1881.

CHAMIER, Daniel, b. 1565; d. Oct. 17, 1621; studied theology at Geneva, and had charge of various Reformed congregations in France, at last in Montauban, where, during the siege, he was killed by a cannon-ball. He distinguished himself by the courage and energy with which he fought for the rights of his church at every occasion, but especially during the discussions which preceded the Edict of Nantes. His writings, which are mostly polemical, comprise *Dispute de la Vocation des Ministres en l'Eglise Réformée*, Larochelle, 1598; *Epistolæ Jesuiticæ*, Geneva, 1599; *La Honte de Babylon*, Larochelle, 1612; *Panstraticæ Catholicæ*, unfinished, published by his son, Geneva, 1626, etc. See *Memoir of D. Chamier*, London, 1852; READ: *Daniel Chamier*, Paris, 1858.

CHANDIEU, Antoine de la Roche, b. at the Château of Chabot in Maconnais (Saone-Loire), 1534; d. at Geneva, Feb. 23, 1591; embraced the Reformation; studied theology at Geneva; was the minister of the Reformed congregation of Paris, 1555–62, and convoked the first national synod of the Reformed Church in France, Paris, May 26, 1559; retired in 1564 to his estates in Maconnais, but did not cease to take the most active part in all the business of the Reformed Church, in the synods, and at the court, as a preacher and as an author; fled to Switzerland after the Massacre of St. Bartholomew, and lived, first in Lausanne, afterwards in Geneva, as professor of Hebrew. His principal works are, *Histoire des persecutions et martyrs de l'église de Paris depuis l'an* 1557 *jusqu'au temps de Charles IX.*, Lyons, 1563; *Locus de Verbo Dei Scripto*, 1584; *De Christi Sacerdotio*, 1588; *De Vera Peccatorum Remissione*, 1591, etc. Most of his writings were published either anonymously, or under the pseudonymes of Sadee and Zamariel. Collected editions appeared in 1592 and 1599.

CHANDLER, Edward, opponent of Collins; b. at Dublin, 1670; d. in London, July 20, 1750. He was made Bishop of Lichfield, 1717, and transferred to the see of Durham, 1730. He is best known by his *Defence of Christianity from the Prophecies of the Old Testament* (London, 1725), in reply to Collins's *Discourse on the Grounds and Reasons of the Christian Religion*. The work went over the whole ground with remarkable biblical and rabbinical learning. In 1727 Collins replied to it in his *Scheme of Literal Prophecy considered;* and the controversy closed by the publication of Chandler's *Vindication of the Defence of Christianity from the Prophecies of the Old Testament*, London, 1728. The point in debate was the existence of an expectation of the Messiah at the time of Christ's birth. This Collins denied. See COLLINS, A.; also CAIRNS, *Unbelief in the Eighteenth Century*, pp. 77–79.

CHANDLER, Samuel, b. at Hungerford in Berkshire in 1693; d. in London, May 8, 1766. His father, who was an eminent Nonconformist minister, gave him a good education, sending him first to Gloucester, where he formed what proved to be lifelong friendships with Bishop Butler and Archbishop Secker, and then to Leyden. In 1716 he was pastor of the Presbyterian Church at Peckham; and from 1726 pastor of the Presbyterian Church, Old Jewry, London, to which he ministered for forty years. His learning and talents were recognized by his election to the Royal and Antiquarian Societies, and doctorate in theology, both from Edinburgh and Glasgow. On the death of George II. (1760), Chandler published a sermon in which he compared the deceased king to David. This drew out a pamphlet which set forth David as a bad man. Chandler replied briefly, but was led to give more study to David's history, and so wrote his best-known and most valuable work, finished just before his death, *A Critical History of the Life of David*, London, 1766, 2 vols. 8vo, reprinted, Oxford, 1853. Among his other works of note (all published in London), are, *A Vindication of the Christian Religion* (against A. Collins), 1725; *A Vindication of Daniel's Prophecies*, 1728; *The History of Persecution*, 1736; *A Vindication of the History of the Old Testament*, 1741; Commentaries on *Galatians*, *Ephesians*, and 1 and 2 *Thessalonians*, 1777, and on *Joel*, 1735; four volumes of posthumous *Sermons*, 1768. In theology he was a semi-Arian.

CHANNING, William Ellery, the most celebrated and influential Unitarian theologian and philanthropist of America, and better known in Europe than most American authors; b. at Newport, R.I., April 7, 1780; d. at Bennington, Vt., Sunday, Oct. 2, 1842. His father was an honored judge and a moderate Calvinist; his mother, a refined and pious woman: under such influences he early manifested a deeply religious nature, and chose the clerical profession. He traced his conversion to the influence of the funeral of his father, and a religious revival which then swept over New England. He was graduated at Harvard College. He devoted his leisure hours chiefly to the study of Shakspeare. In 1798 he went as private tutor to Richmond, Va., and while there had such mental agony from religious doubts, that he was physically enfeebled, and returned to Newport in 1800 a "thin and pallid" invalid, with a constitution permanently impaired. At home he associated much with the Rev. Dr. Samuel Hopkins, — the famous Calvinist, and follower of Jonathan Edwards, — whom he warmly esteemed. In 1802 he was licensed to preach, and at once distinguished himself by his fire, his unction, and elegant style. Although popularly supposed to be orthodox, he was really an Arian, but with the ethical principles of Dr. Hopkins. On June 1, 1803, he was ordained, and installed pastor of a puritanical Calvinistic Congregation in Federal Street, Boston. His audience increased rapidly with his reputation for eloquence and devotion. His church was always well filled. At the close of his sermons he was often physically exhausted. He introduced a new era in preaching, and enlivened the pulpit by themes of Christian philanthropy and social reform.

Not very long after this time, it became apparent that many of the Congregational churches of New England, especially in Boston and its neighborhood, had, through various influences, become gradually Antitrinitarian and Anti-Calvinistic. In the separation which followed, Channing allied

himself with the so-called "Liberal" party, and became their acknowledged head. He is commonly called a Unitarian; but in his own language he wished to regard himself as "belonging not to a sect, but to the community of free minds, of lovers of truth, and followers of Christ, both on earth and in heaven." This catholicity of spirit secured him the esteem of men of all schools and parties. In a letter of Aug. 29, 1841, addressed to an Englishman, he expressed the noble sentiment: "As I grow older . . . I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more my connection with the Universal Church, with all good and holy men. I am little of a Unitarian, have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light, who look for a purer and more effectual manifestation of Christian truth" (*Memoir*, vol. II. p. 380). From this confession some have inferred that towards the close of his life he leaned more to orthodoxy; but this is emphatically denied by his nephew and biographer, and by Dr. Gannett, his colleague and successor. In another letter, written three months later (November, 1841), he says, "I value Unitarianism, not because I regard it as in itself a perfect system, but as freed from many great and pernicious errors of the older systems, as encouraging freedom of thought, as raising us above the depotism of the Church, and as breathing a mild and tolerant spirit into all the members of the Christian body" (*Memoir*, II. 400).

Channing opposed, on the one hand, the hard and bony Puritan orthodoxy of his day, and combated vigorously the traditional views on the trinity, the atonement, and total depravity; while on the other he equally opposed the rationalistic and radical Unitarianism, and sought a middle way. He emphasized the human element in Christ and Christianity, which was too much overlooked by Calvinism, and paid one of the most beautiful and eloquent tributes to the perfection of the moral character of Christ. He held up his example as the great ideal to be followed. He found in Christ a perfect manifestation of God to men, and at the same time the ideal of humanity, who spake with divine authority. He firmly believed in his sinlessness and miracles, especially his resurrection. He was "always inclined," he wrote as late as March 31, 1832, "to the doctrine of the *pre-existence* of Christ" (*Memoir*, II. 416). He was, therefore, not a humanitarian, like Priestley, but rather an Arian, as his nephew calls him (*Memoir*, II. 93). He paid little attention to metaphysical questions, and preferred to dwell on the historical Christ. But he remained a supernaturalist to the end; and his last utterances on the Gospels and the character of our Lord are among the strongest and noblest. See *Memoir*, II. 431, 436, 442.

Channing, however, was not so much a theologian as a preacher and a philanthropist. He was no dreamer, but a practical reformer. He labored for the purification and elevation of life and society, and entered heartily into schemes for the abolition of slavery, of intemperance, of prison-abuses, and for the circulation of the Bible. He had an exalted idea of the nobility of human nature, and an unbounded faith in freedom and progress.

He was reserved and reticent, but earnest and ardent when aroused. He was short and slender. He had a devout and unworldly spirit. He was singularly free from selfishness, and full of sympathy for others. A French-Catholic writer calls him the "American Fénelon." The impression he made upon Coleridge, whom he met in England in 1822, was so favorable as to draw forth the expression, "Channing has the love of wisdom, and the wisdom of love." Dr. H. W. Bellows, one of his pupils, says (in his *Centenary Address*, 1880, p. 6), "He belonged to the order of Christians called Unitarians, but he belonged still more to the Church Universal; and nothing would have grieved him more than any attempt to shut him into any enclosure that shuts out the pure and good of any name, — Catholic or Protestant, Trinitarian or Unitarian."[1]

Channing's *Works* were published in six volumes, Boston, 1848, and in London, 1865, two volumes; German translation by Sydow and Schulze, Berlin, 1850. The best known of them are his *Evidences of Christianity*, delivered at Cambridge 1821; his treatise on *Slavery*, 1841; his discourses on the *Character of Christ;* and his critical essays upon *Milton, Fénelon, Bonaparte, Self-Culture.* His *Memoir, with Extracts from his Correspondence and Manuscripts*, was prepared by his nephew, the Rev. William Henry Channing, London and Boston, 1848, 3 vols., 10th ed., 1874. (Cf. the French work, *Channing, sa vie et ses œuvres*, with a Preface by Ch. de Rémusat, 1857, enlarged ed., 1861.) An abridgment was published as a Centennial Memorial Edition in 1880 by the American Unitarian Association.

On the 7th of April, 1880, the centenary of his birth was celebrated at Newport, R.I. In the morning the Rev. Dr. Henry W. Bellows of New York delivered a *Discourse* (afterwards published, New York, by G. P. Putnam); in the afternoon the corner-stone of the Memorial Church was laid, and an address delivered by the Rev. W. H. Channing. Another meeting was held in the evening. Memorial meetings were also held in New York, Brooklyn, and Washington, and in several cities of England. Among the books more or less called forth by this centenary, although all published before it, were C. T. Brooks's *William Ellery Channing: A Centennial Memory;*

[1] To this I may add an extract from a private letter of Dr. Bellows (Oct. 10, 1881): "I have read with general assent your article on Channing, and do not feel disposed to change it. I am convinced, that although the survival of many ideas of his youth (and the pre-existence of Christ among them) makes it possible to say that Channing was *not* a humanitarian in the strict theological sense, and not a Unitarian after the prevailing modern type of Unitarianism, yet that he was as much a Unitarian as any of his contemporaries, and that his whole influence went toward the support of the Unitarian movement. It would be as absurd to cut him off from the body that acknowledged him as its head as to deny that Wesley was a Methodist, because he had tender and strong leanings towards the English Church. . . . Channing did not belong to us in any *exclusive* sense. Neither, I may add, do any of our leading men."

By Dr. Bellows's kind permission I make also the following extract from a letter to him by William F. Channing, M.D., a son of Dr. Channing, dated Oct. 10, 1881: "In the autumn of 1841, the year before his death, I improved the opportunity to ask him what his view then was of the nature of Christ. His answer was, '*I am more and more disposed to believe in his simple humanity.*' . . . During my boyhood and earlier youth I had discussed long and often with my father the great questions of theology and religion; and I knew that during many years, while holding the most exalted view of Christ's position and office, he yet refused to dogmatize or definitely affirm Christ's rank and place in the scale of being." But see above.

C. A. BARTOL'S "*Portrait,*" *in Principles and Portraits;* and, most important of all, Miss ELIZABETH PALMER PEABODY'S *Reminiscences of Rev. William Ellery Channing, D.D.*, all published, Boston, 1880. *The Channing Centenary*, edited by Russell Morris Bellows, Boston, 1881 (532 pages), contains an account of the memorial meetings in America and Great Britain, and reports of the addresses made on those interesting occasions, which show the extent of the impression which Dr. Channing made upon his age, especially in New England. The Channing Memorial Church was dedicated Oct. 19, 1881. PHILIP SCHAFF.

CHAPEL (Latin, *capella*), a small church, destined for a family or a convent, but without parochial rights; or an addition to a large church, destined for occasional service, or for a mission congregation. The derivation of *capella* is obscure, but generally referred back to the *capa*, or cloak, of St. Martin, which the French kings carried with them in battle, deposited in a small, transportable structure, hence called a *capella*.

CHAPIN, Edwin Hubbell, D.D., a Universalist minister, b. at Union Village, Washington County, New York, Dec. 29, 1814; d. in New-York City, Dec. 26, 1880. In 1837 he was ordained to the Universalist ministry, and until 1840 preached to a society composed of Universalists and Unitarians in Richmond, Va. After a six-years' pastorate in Charlestown, and two years in Boston, Mass., he came to New York in 1848, as minister of the Fourth Universalist Society, and from that time until the last few years of his life, he was one of the most admired and popular preachers and lecturers of the city. Harvard College bestowed upon him the degrees of A.M. and D.D. His publications were numerous, although ephemeral, consisting in the main of sermons. Among them are *Moral Aspects of City Life*, 1853; *True Manliness*, 1854; *Lessons of Faith and Hope*, 1877; *The Church of the Living God, and Other Sermons*, 1881; *God's Requirements and Other Sermons*, 1881.

CHAPLAIN (*capellanus*), in the Roman-Catholic Church, means a parson's assistant, ordained priest himself, and aiding the parson in the discharge of his pastoral duties. According to canon law, a parish has only one parson; but when the flock is very large, or other circumstances prevent the parson from fulfilling his whole duty, the bishop can order him to procure one or more assistants (*Trid. Sess.* 21, *c.* 4 *de ref.*). These assistants (*capellani*, chaplains) are in the service of the parson, are paid by him, and may be dismissed by him at pleasure, though the bishop's approbation is necessary to their appointment. In cases in which, by endowments, means have been provided for the establishment of a perpetual chaplaincy, the incumbent, whether a *capellanus curatus* (that is, appointed for the general assistance of the parson), or a *capellanus sacellanus*, or *vicarius*, or *primissarius* (that is, appointed for some special service), ceases to be in the service of the parson, and cannot be dismissed by him, though he still remains in a certain dependence. As the word "capellanus" originally meant any one officiating in a *capella*, there are, of course, *capellani regii*, *capellani episcopales*, etc. The Pope has also a number of chaplains, divided into three groups, — *capellani honorarii*, a mere title; *capellani ceremoniarii*, who assist him in officiating; and *capellani secreti*, who serve as private secretaties. See VAN ESPEN: *Jus. Eccl. Univers. pars.* II.; PESOLD: *Parochialrechte*, 1846, I. 332 *sqq;* HINSCHIUS: *System des Kath. Kirchenrechts*, 2, 321 sq. MEJER.

CHAPTERS, in the Roman-Catholic Church, mean ecclesiastical corporations, organized, both at the cathedrals, and, later on, also at collegiate churches, with special regard to the regulation of the divine service. They grew up from the presbyteries; that is, from those colleges of priests and deacons which in the old church stood by the side of the bishop as his council or senate; and they assumed a more distinct form, when, from the fourth century, the monastical *vita communis* (communal life) began to be transferred to the secular clergy.

Eusebius of Vercelli, and Augustine, introduced the *vita communis* at Vercelli and Hippo. The clergy lived together in one house (*monasterium*); and in the latter city, also, the monastic vow of perpetual poverty was adopted. This arrangement was imitated in Africa, Spain, and Gaul; but it was not generally accepted, nor fully developed, until the eighth century. At that time the *vita canonica* (canonical life), based upon Acts iv. 32, and, by its idea of common property, distinguished from the monastical life (*regulariter vivere*), with its absolute poverty, was organized in France by Chrodegang of Metz, about 760. See MANSI: *Conc.*, 14, 313; WALTER: *Fontes Jur. Eccle.*, p. 29. This organization spread so rapidly, that, under Louis the Pious, the synod of Aix-la-Chapelle (816) elaborated a new regulation, resting on Chrodegang's rules, as they rested on the rules of Benedict, and comprising not only the cathedral, but also the collegiate churches. According to both these regulations, the clergy should live together in one house (*claustrum*), with the bishop and their special head, who, according to Chrodegang, is the archdeacon, according to the synod of Aix-la-Chapelle, the *præpositus*, to whose discipline they were subject. From pure monasticism this organization differed by retaining that gradation of rank which follows with the gradation of ecclesiastical order and function, and the right of the individual to hold private property. In the ninth century this organization generally came to bear the name *capitulum*, which at first simply referred to the chapter of the Bible which was read aloud at their daily gatherings, then to the room or house in which the assembly was held (the chapter-house), and finally to the assembly itself and the whole organization.

In the latter part, however, of the ninth century, a division of the common property began to take place between the bishop and the chapter, and between the members of the chapter, each retaining for himself individually a certain portion of the common mass. At the same time it became customary for the members of the chapter, at least for those of the higher grades, to have houses of their own (*mansiones*); and thus the very foundation of the so-called *vita canonica* was gradually broken up. In the course of the eleventh century the transformation was nearly completed; but, in the latter part of the eleventh and the beginning of the twelfth century, a re-

action arose. The ascetic and monastic tendency was still in the ascendency; and supported by men like Petrus of Damiani, and Gerhoh of Reichensberg, and favored by the popes, an attempt at restoration was made. At many places the *canonici sæculares* were replaced with *canonici regulares*, and at some, even the latter were replaced with Præmonstratensian monks. Nevertheless, the ascetic tendency proved too weak, or, rather, the relations which the holding of property had established between the clergy and the world were too manifold and too strong: the restoration failed. From the thirteenth century, the *vita canonica* in its original form was of very rare occurrence.

The members of a chapter (*canonici majores* or *cathedrales*, at a cathedral church, and *canonici collegiales*, at a collegiate church) consisted of two groups, which, however, were not so very sharply distinguished from each other. The *canonici seniores*, or *capitulares*, had a *votum in capitulo*, a *stallum in choro*, and, generally, a *præbenda;* that is, an individual revenue derived from real estate, ground-rent, tithes, tolls, etc. The *canonici juniores*, *non capitulares*, *domicelli*, *or canonici in pulvere*, were young men admitted into the chapter for further ecclesiastical development, and perhaps still frequenting the school (*non emancipati*). The conditions for admittance into the chapter were the tonsure, an age of fourteen years, a sound body, legitimate, and sometimes, also, noble birth, etc. Originally it was the bishop or the *præpositus* who selected the fit subjects for vacant places; afterwards it was the older members of the chapter itself; and finally, when by its participation in the administration of the diocese, and by its great wealth, the chapter had obtained an important political and social position, and a canonry had become the usual way in which the nobility provided for their younger sons, the pope, the emperor, the ruler of the country, the patron of the Church, and others, claimed a vote in the decision. For admission into the class of *canonici seniores* a higher ecclesiastical consecration than the tonsure was necessary; and the degree as magister, or doctor, or licentiate, in theology or canon law, here formed a counterbalance to nobility of birth and secular influences.

At the head of the chapter stood the *præpositus*, whose business it was to administer the property of the institution. The *decanus* had to watch over the discipline among the members, and their proper discharge of the duties of the service. He accordingly exercised a certain power of punishment. The *primicerius*, or *cantor*, or *præcentor*, had charge of the singing; the *scholasticus*, of the cathedral school; the *custos*, of the utensils and paraphernalia belonging to the service; the *sacrista* or *thesaurius*, of the treasures; the *cellarius*, of the internal economy, etc. As the chapter grew in wealth and importance, these officers got one or more substitutes, who did the work while they themselves enjoyed the revenues, — the *decanus*, a *subdecanus;* the *cantor*, a *succentor*, etc. The rights and the duties, which originally referred chiefly to the service, assumed gradually a more and more secular character. Though the whole institution continued to stand under the authority of the bishop, the bishop could not sell or mortgage the property of any of the cathedral or diocesan establishments, or make any important changes in the economical arrangements of the diocese, or take a coadjutor, etc., without the *consensus* of the chapter; and even in minor matters, by appointments or dismissals, by dispensations or confirmations, etc., he was bound to hear the *consilium* of the chapter, though he was not bound to follow it. After the sixteenth century, however, the institution disappeared almost entirely in countries in which the Reformation prevailed; and even in Roman-Catholic countries it has since that time undergone a number of simplifications and curtailments which have bereft it of a great deal of its importance.

Lit. — Aug. Barbosa: *De Canonicis et Dignitatibus, etc.*, Lyons, 1640; Scarfantonius: *De Capitulis*, Lucca, 1723; Gehring: *Die kathol. Domcapitel Deutschlands*, Regensburg, 1851; Bouix: *Tractat. de Capitulis*, Paris, 1852: Finazzi: *Dei capituli cathedrali*, Lucca, 1863; Jacobson: *Des evangl. Kirchenrecht d. Preuss. Staates*, Halle, 1864.

CHAPTERS AND VERSES, Modern. The purpose of the present division into chapters and verses was to facilitate reference. They sometimes, but not generally, ignore logical and natural divisions. Of the chapters the origin is obscure. Common opinion attributes them to Cardinal Hugo de Sancto Caro (Hugues de St. Cher, d. *circa* 1262), who is alleged to have made the division for use in his concordance to the Latin Vulgate (*circa* 1240, first printed, with modification, at Bologna, 1479). This opinion rests on the direct testimony of Gilbert Genebrard (d. 1597); though that is greatly weakened by his well-known statement, — alleged as an inference from the seeming fact that theologians earlier than Hugo were ignorant of these chapters, while later ones knew them, — that "the scholastics who with Cardinal Hugo were authors of the concordance" made the division. Quétif and Echard, a century and a half later than Genebrard, who wrote competently and carefully about Hugo, ascribe to him only the subdivision of the chapters presently to be mentioned. The better opinion is, that Stephen Langton, Archbishop of Canterbury (d. 1228), made it for purposes of easier citation. This rests on the direct testimony of several writers, many of whom, again, seem to repeat that of Trevet or Trivetus (1258–1328). Before the invention of printing, this division had already passed from Latin manuscripts to those of other tongues, and after the invention of printing it became general. It has undergone slight variations from the beginning to the present day. Many early printed Bibles, especially Greek Testaments, besides these chapters retain also the old *breves* or τιτλοι noted in the margin.

The chapters were at first subdivided into seven portions (not paragraphs, as we now use the word), marked in the margin by the letters A, B, C, D, E, F, G; reference in the concordance being made by the chapter-number and the letter under which the passage occurred. In the shorter Psalms, however, the division did not always extend to seven. In Ps. cxix. (cxviii. in the Vulgate) it seems not to have been used at all. This division (except in the Psalms) was modified by Conrad von Halberstadt (*circa* 1290), who reduced the divisions of the shorter chapters from seven to

four; so that the letters were always either A–G or A–D. This subdivision continued long after the introduction of the present verses. But in the seventeenth century it became much modified; some chapters having more than four, and less than seven, subdivisions, and, though still used to mark liturgical readings or lessons, apparently useless for concordantial purposes.

The present verses differ in origin for the Old Testament, New Testament, and Apocrypha. In the canonical Old Testament they go back to the obscurity of the Massoretic division of the Hebrew Bible, appearing in the oldest known manuscripts marked with the accent *soph pasûk*. They are thus older than the ninth century, though not used for citation by the Jews till the fifteenth century. The Hebrew concordance of Rabbi Nathan (finished 1448, first printed at Venice 1524) seems to have been made upon the basis of a numeral for each verse; but the earlier printed Hebrew Bibles marked each fifth verse only with its Hebrew numeral. Arabic numerals were first added for the intervening verses by Joseph Athias, at Amsterdam, 1660, at the suggestion of John Leusden. The first portion of the Bible printed with the Massoretic verses numbered was the *Psalterium Quincuplex* (Latin) of Faber Stapulensis (James or Jacques Le Fevre), printed at Paris by Henry Stephens (Stephanus, Estienne, father of Robert) in 1509 (2d ed., 1513; 3d ed., by another printer, 1515). In 1528 Sanctes Pagninus published at Lyons a new Latin version of the whole Bible, with the Massoretic verses marked and numbered. He also divided the Apocrypha and New Testament into numbered verses; but these were three or four times as long as the present ones. The Massoretic verses have been sometimes modified in translating, in a few places; as, e.g., by Luther, for which subsequent historians (e.g., Mayer) have felt called upon to defend him.

The present New-Testament verses were introduced by Robert Stephens in his Greek-Latin Testament of 1551 (some copies erroneously have MDXLI. on the titlepage, not MDLXI., as stated by Wright and Tregelles), printed at Geneva. This contains, in parallel columns, the Vulgate (always in the inner column), the Greek (in the centre), and the Latin of Erasmus (in the outer). In Erasmus a smaller type serves the purpose of the Italics of modern English Bibles. Of the verses, Stephens says in his preface that the division is made to follow the most ancient Greek and Latin copies, and that the more willingly "*quòd hac ratione vtraque translatio posset omnino ꝛregione Græco contextui respondere.*" But it will be difficult, if not impossible, to find any Greek or Latin manuscripts whose divisions (even the later Latin, marked with ℣, like Pagninus's verses) coincide very nearly with Stephens's verses. It is likely, as Masch intimates, that he made this statement to forestall opposition from known enemies. His son Henry, in the preface to his Greek concordance (published in 1594, after Robert's death), relates that this division was made by his father on a journey from Paris to Lyons, and a great part of it "*inter equitandum*," or on horseback. Doubtless this division was made with reference to his concordance to the Vulgate, then preparing, published in 1555, in the preface of which he announces his Greek concordance as also in hand. This Latin concordance, like former ones, contains references to the letters A, B, C, D, E, F, G, but also the numbers of the verses of each chapter "after the Hebrew method" of division. This latter, the preface states, has special reference to an "*operi pulcherrimo et præclarissimo*" which he is now printing; which must mean his splendid Bible of 1556–57, 3 vols., containing the Vulgate, Pagninus, and the first edition of Beza's Latin New Testament. Meanwhile, for present convenience, he is issuing a [more modest] Bible (Vulgate), with the verses marked and numbered. This latter was his Vulgate of 1555 [Geneva], — the first whole Bible divided into the present verses, and the first in which they were introduced into the Apocrypha. The text is continuous, not having the verses in separate paragraphs, like the New Testament of 1551, but separated by a ¶ and the verse-number. On the titlepage is a reference to the concordance, with a statement substantially the same as that just mentioned in the latter's preface. The verse-division differs in only a very few places from that of 1551; and a comparison shows that the concordance agrees rather with that of 1551 than with that of 1555.

While Stephens was meditating this division, as his son Henry relates (*ubi supra*), most people thought his plan useless, if not ridiculous. "But lo! contrary to their condemnatory opinion . . . no sooner did the invention come to light than it met with universal favor, and at once obtained such influence that other editions of the New Testament which did not adopt that invention — whether Greek, or Latin, or German, or in any other vernacular tongue — were, so to speak, cashiered." This is nearly the truth. In other languages the division appeared first as follows: French, New Testament, Geneva, 1552, Bible, Geneva, 1553 (both R. Stephens); Italian, New Testament, L. Paschale [Geneva?], 1555; Dutch, New Testament, Gellius Ctematius (Gillis van der Erven), Embden, 1556, Bible, Nicolaus Biestkens van Diest, Embden, 1560; English, Genevan New Testament, 1557, Genevan Bible, 1560; German, Luther's Bible, perhaps Heidelberg, 1568, but certainly Frankfurt-a.-M., 1582.

In Beza's editions of the Greek Testament (1565–1604) sundry variations were introduced, which were followed by later editors, notably the Elzevirs (1633, etc.). But many minor changes have been made, quite down to the present day. (For variations in the Greek Testament see Dr. Ezra Abbot's collation in C. R. Gregory's *Proleg. to Tisch. Gr. N. T.*, ed. viii.) These Stephanic verses have met with bitter criticism; but their utility for reference outweighs their disadvantage, at least when they are confined, as they should be, to a numbering in the margin.

LIT. — Art. "Verse," by W. WRIGHT, in Kitto's *Cyclop. of Bibl. Lit.*, 2-vol. edition, London and N.Y. (in which the art. is fuller than in the three vol., and latest edition); art. "Bible," by E. H. PLUMPTRE, in Smith's *Dict. of the Bible*, Hackett & Abbot's ed., N.Y., 1870; C. R. GREGORY: *Proleg. to Tisch. Gr. N. T.*, ed. viii.; LEUSDEN: *Philologus Heb.-Gr.*: art. "Chapters and Verses," by the writer, in *The Sunday-School Times*, Phila., April 2, 1881. Also LE LONG:

Boek-Zaal, Amsterdam, 1732. See art. BIBLE TEXT., pp. 266–69. ISAAC H. HALL.

CHAPTERS, The Three. See THREE CHAPTERS.

CHARIOTS for war, although used by the Philistines, were introduced among the Jews by David (2 Sam. viii. 4); but, as those in general use under the kings came from Egypt (1 Kings x. 29; 2 Kings xviii. 24; Isa. xxxi. 1), a description of an Egyptian chariot will answer for the Jewish. It was an "almost semicircular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels, a rail of wood or ivory being attached to the frame by leathern thongs, and a wooden upright in front. The back of the car was open; and the sides were strengthened and embellished with leather and metal binding: the floor was of rope net-work, to give a springy footing to the occupants. On the off-side were the bow-case, sometimes the quiver, and spear case, crossing diagonally; the last-named inclined backward. If two warriors were in the chariot, there was a second bow-case. The wheels had usually six spokes, fastened to the axle by a linchpin, secured by a thong. The horses had a breastband and girths attached to the saddle, but were without traces. They wore head-furniture, often ornamented, with a bearing-rein. The driving-reins passed through rings on each side of both horses. Two persons, generally, were in a chariot; but there was sometimes a third, holding the umbrella of state" (WILKINSON: *Ancient Egyptians*, vol. I. pp. 222–241, vol. II. pp. 201–203). The occupants sometimes fought from them, sometimes used them merely for purposes of transportation.

CHARISMATA. See GIFTS, SPIRITUAL.

CHARITY, Brothers of, a religious order founded by Johannes Ciudad, or di Dio, a Portuguese, b. 1495, d. 1550, who in 1540 hired a small house in Granada, and filled it with poor sick people, whom he nursed, working, begging, and praying for them. He was soon joined by others, who were roused by his example of self-sacrifice; and at his death he left a well-regulated association, which in 1572 was confirmed by Pius V. as a religious order under the rules of Augustine (*Fratres Miserecordiæ*). To the common monastical vows was added that of nursing the sick, and this became the characteristic feature of the order. It spread rapidly in Italy (*Fate ben Fratelli*), in France (*Frères de la Charité*), in Germany (*Barmherzige Brüder*), etc. Its monasteries were hospitals, in which poor sick people were taken in and cared for, without distinction of religion. Such hospitals, on a grand scale, are found in Madrid, Paris, Rome, Naples, Vienna, and Prague. In the order, the study of theology is generally replaced by that of medicine.

CHARITY, Sisters of, Daughters of Charity, Gray Sisters (from their dress), names applied to several orders of celibate women in the Roman-Catholic Church, who devote themselves to the care of the sick, and children. Some of these orders are very small, others very large; but the two most important are "The Sisters of St. Vincent de Paul," and "The Daughters of St. Carlo Borromeo."

1. The first was founded in Paris, by Vincent de Paul and Madame Louise de Marillac le Gras. The providential occasion was an appeal for help to a suffering family, made to Vincent de Paul at Chatillon, just as he was about to enter his pulpit, which affected him so that he laid aside his sermon, and preached powerfully upon their duty toward this case. The congregation were deeply interested, and help was at once offered. But the incident led him to think upon the needs of the poor in times of sickness, and, under divine direction, to the foundation of an association of women for the care of the poor. It began with a membership of about fifteen, but quickly spread, so that in a few years it was found in more than thirty places. But the very spread of the order weakened it; for when Vincent de Paul and his missionaries could not longer give it their personal direction and encouragement, the love of many waxed cold, and many, especially in the country, who required instruction in nursing, could not get it. But at this juncture Madame Louise le Gras, *née* de Marillac, left a widow in 1625, and, by the advice of her bishop, under the spiritual direction of Vincent de Paul, made known her determination to devote her life to the poor. Vincent de Paul determined to avail himself of her help; but for four years he tested her, ere he sent her out to visit the order of women he had founded. She rendered him such efficient service, that she is entitled to be linked with him in the history of the order. But considerations for her family held her back from nursing very bad cases; and so Vincent de Paul found it expedient to enlist only virgins, and give them over to Madame le Gras for instruction. The order became very popular. Not only poor girls, but those of the highest rank of society, volunteered; and the world learned how much women will sacrifice and suffer for the sake of Christ. In 1633 the Archbishop of Paris raised the association into a distinct order, to be called the "Daughters of Christian Love," although they are commonly known as the "Sisters of Charity." In the lifetime of Vincent de Paul the order spread all over France, and also into Poland. The rule which he gave it was confirmed by Pope Clement IX., when in 1668 the order was officially acknowledged and indorsed. This rule was, that the Sisters should remember, that, in nursing the sick, they were nursing Christ, whose servants they were, and therefore go about their duty irrespective of the praise or blame of men; that they should rise daily at four A.M.; twice in the day engage in earnest prayer; live very simply; never drink wine except in case of sickness; never refuse to nurse the sick, even in the most repulsive and infectious diseases; never to stand in awe of death; always to render implicit obedience to their superior. Moreover, they were to dress in uniform, to cultivate mutual trust and peace of spirit, and to do all and bear all, out of love for Christ. The vow is not perpetual or irrevocable, but is renewed every year; but it is not given until after a probation of five years. The simplicity and flexibility of the rule has worked admirably in favor of the order. In France it took such a hold that it survived the storm of the Revolution; for, notwithstanding the edict of 1790, suppressing all religious orders, it did not stop its work; and no sooner had the storm passed in 1800, when Napoléon gave them public

support, than it showed a more vigorous life than before. The community was introduced into the United States, under a distinct rule, however, by Mrs. Elizabeth Ann (Bayley) Seton (1774–1821) of Maryland, a pervert from Protestantism, who, with her sisters-in-law Harriet and Cecilia Seton, took the veil as "Sisters of Charity," Jan. 1, 1800, at Emmetsburg, Md. There she opened a religious house in 1812; and "Mother" Seton became the head, or superior-general, of the order in America. Mother Seton's rule is still followed in several dioceses, but in more the French. See SETON, MOTHER, and art. "Schwestern, barmherzige," in Wetzer u. Welte, *Kirchen-Lexicon*, 1st ed. vol. ix.

2. Different from the order of "St. Vincent de Paul" is that of the "Sisters of St. Borromeo," founded, and provided with a rule in 1652, by Epiphanius Louys, Abbot of Estival, general of the order of the Præmonstrants. The Sisters who that year took the vow to dedicate their whole lives to the sick and to children chose this name for the order, because they then served in the Hospital of St. Carlo Borromeo, at Nancy. This community also was wide-spread in France, and outlived the Revolution.

The idea of an order of single women devoted to the care of the sick, of the poor, and of children, particularly foundlings, was surely divine; and noble have been the services of the different communities of Sisters of Charity. They are the glory of the Church of Rome. All credit and praise to these women who have braved the horrors of war and plague, who, undeterred by dangers seen and unseen, have nursed the sick, bound up the wounds of soldiers, soothed the troubled spirits of the sufferers, and brought calm upon many a brow, and peace into many a heart, by their promise to care for the children. They have been, with few exceptions, genuine daughters of that divine love and charity which bless the world; and it is a pity and a shame that Protestants should often speak of them so disparagingly, for surely all who do good to Christ's little ones deserve respect and recognition. The charge against them is that they proselyte the sick: but, when we bear in mind that these sisters believe that all outside of the Roman-Catholic Church are lost, we can surely excuse and explain their action; for how can they conscientiously do otherwise? Then as to their enforced celibate life: such a life is the only one befitting their occupation. There is no sin in being unmarried, but rather virtue, if marriage be foregone for the kingdom of heaven's sake.

For general information, see BUSS: *Der Orden der barmherzigen Schwestern*, Schaffhausen, 1844. Also in this Cyclopædia, see DEACONNESS; SISTERHOODS; also AUGUSTINE, SISTER; DORA, SISTER.

CHARLEMAGNE, b. April 2, 742; d. Jan. 28, 814; succeeded, together with his younger brother Carloman, his father, Pepin the Short, as King of the Franks in 768; became sole ruler of the Frankish Empire by Carloman's death in 774; was crowned Roman emperor by Leo III. in the Church of St. Peter in Rome, Christmas Day, 800, and stood, in the latter part of his reign, as one of the three great rulers of the world, the equal of the Emperor of Constantinople, and the Caliph of Bagdad.

No layman has exercised so great an influence on the history of the Church as Charlemagne; though his influence was, properly speaking, merely that of extension, organization, and consolidation. Personally he probably did not reach far beyond a tolerably accurate fulfilment of the precepts of the Church. His character has, no doubt, been much embellished by the legendary poetry of the Church. His want of chastity, and disregard of the marriage-vow, must be freely admitted. Practically the Church was to him, not only the visible representative of Christ on earth, but also an organ of civilization, an instrument of government; and he was sometimes unscrupulous enough in the use of this instrument, as, for instance, when he compelled the Saxons, by force and with unexampled cruelty, to receive baptism. Nevertheless he contributed perhaps more than any one else to make the Church a power in the history of the race, and enabled it to form during the middle ages a much-needed and highly beneficial counterpoise to the military despotism of feudalism.

His relation to the Church is strikingly characterized by a total absence of any distinction between spiritual and temporal power. Both were identical to him; and as he unquestionably was the holder of the one he necessarily came to consider himself as holder of the other too. Without paying the least regard to the Pope, whom, under other circumstances, he was not unwilling to recognize as the representative of the Church, he condemned at the synod of Francfort (794) the decrees of the second council of Nicæa concerning image-worship, and with as little ceremony he introduced the *Filioque* of the Spanish churches into the Nicene Creed at the synod of Aix-la-Chapelle (809). He was liberal to the Church. The exarchate of Ravenna was his splendid donation to the papal see. Churches and monasteries received enormous endowments everywhere in his realm; and the first business he took in hand after conquering a new territory was the formation of dioceses, the building of churches, the foundation of missionary-stations, etc. But of this church, made great and rich by his liberality, he demanded absolute obedience. The metropolitans received the *pallium* from the Pope, but only with his consent; and the bishops he chose and appointed himself alone. He would have been very much surprised if any one had intimated to him — what, a century later on, was preached from the roofs — that there was within the Church a spiritual power to which even the emperor owed obedience. Church and State were one to him. His idea of government was theocratic, with the distinction, though, that, in his case, it was not the Church which had absorbed the State, but the State which identified itself with the Church.

Nothing shows more plainly than the circle of great men which gathered around Charlemagne that the principal problem which he expected the Church to solve had a general civilizing bearing. All the great men of his age, such as Alcuin, Leidrade, Angilbert, Eginhard, Agobard, Paschasius Radbertus, Rabanus Maurus, Scotus Erigena, Hincmar, were connected, either as teachers or as

pupils, with that school which he had founded in his palace, and which became the fertile germ of the mediæval university. All these men were theologians, but not exclusively: on the contrary, their greatness was their many-sidedness. They had studied grammar, rhetoric, philosophy, classical literature, canon law, etc. They were poets, philosophers, statesmen, practical administrators, etc. They were exactly what Charlemagne wanted, — men whom he could send out as legates to see how the counts were doing in the marches, or could settle as bishops in a diocese to take care, not only of the Church proper, but also of the school and the court; for, according to his ideas, the Church was an institution with many worldly duties of education and jurisdiction; and consequently it became, under his hands, an institution with many worldly interests of property and ambition.

LIT. — The sources of Charlemagne's life are found in PERTZ: *Monumenta Germaniæ Historica;* the biographies (among which that by Eginhard occupies the first place) and chronicles in *Scriptores* I. and II., 1826 and 1829; the capitulares in *Leges* I., 1835; in JAFFÉ: *Bibliotheca Rerum Germanicarum*, IV., 1867, also containing his letters; and in MIGNE: *Patrologia*, 87–88, 1851, giving his *opera omnia*. Of modern treatments of the subject we mention: G. P. R. JAMES: *Life of Charlemagne*, 1832; GASTON: *Histoire poétique de Charlemagne*, Paris, 1865; ABEL: *Jahrbücher des Fränkischen Reichs unter Karl dem Grossen*, 1866; WAITZ: *Deutsche Verfassungsgeschichte*, III–IV., 1869; WYSS: *Karl der Grosse als Gesetzgeber*, Zürich, 1869; BASS MULLINGER: *The Schools of Charles the Great*, 1877. CLEMENS PETERSEN.

CHARLES V., b. at Ghent, Feb. 24, 1500; d. at the monastery of Yuste, Sept. 21, 1558; son of the Archduke Philip of Austria and Joanna of Aragon; was educated in Flanders by William de Croy, an acute statesman, and Adrian of Utrecht, afterwards Pope Adrian VI.; and inherited in 1517, after his maternal grandfather, Ferdinand the Catholic, Spain, with Naples, Sardinia, Sicily, and the newly-discovered America, and in 1519, after his paternal grandfather Maximilian, Emperor of Germany, Austria and Burgundy. On June 28, 1520, he was elected Emperor of Germany. Goaded onward by the idea of a world-empire, he spent thirty-six years in war, and hardships of every kind, but gained no other result of his enormous exertions than a clear understanding of the impossibility of his own aim. Disenchanted, and finding a kind of rest by occupying his mind with bagatelles, he abdicated in 1556, leaving Spain and the Netherlands to his son, Philip II., and Austria and the imperial crown of Germany to his brother Ferdinand, and retired, a suffering cripple, but a slave to gluttony, to the monastery of Yuste, in Estremadura in Spain, where he died.

His conduct with respect to the Reformation did not spring from a settled religious conviction, but from worldly and selfish policy. The rumors which spread after his death, and which cost Carranza, his confessor, and some of Carranza's pupils, so dear, may have been unfounded; but, on the other hand, the cruel measures which he actually employed in Flanders, and tried to employ in Germany, for the suppression of the Protestants, were nothing but political plans, colored by the innate despotism of his nature. Charles had no devotedness to any thing but himself: he would in religious respects have been completely indifferent, but for the habits of his childhood. There was only one idea which had root in his heart, beside his many whims and vices; and that was the idea of the renewal of the empire of Charlemagne. When this idea brought him into a deadly duel with Francis I., he proved himself ready to sacrifice any thing in order to reach his goal. It was necessary for him to have peace in Germany in order to be strong against France; and he found it easiest to maintain peace by sacrificing the Protestants. Had the opportunity pointed the other way, he would have sacrificed the Pope without a moment's hesitation.

Immediately after his coronation at Aix-la-Chapelle (Oct. 22, 1520) he convoked a diet at Worms, at which (April 26, 1521) Luther was outlawed. Soon after, however, the duel with Francis I. began; and the religious conflict in Germany was left so far to itself, that a diet of Spires (1526) allowed the German princes to regulate the religious affairs of their respective states according to their own judgment. At a second diet at Spires (1529), held during a pause in the wars with France, the Roman Catholics obtained a decree purporting to stop the further progress of the Reformation; and, when the Protestant princes met this decree with a *Protest* (April 19, 1529), an outburst of the despotism in Charles's nature followed, and might have led him to some decisive step, if he had not felt the pressure of the Turk so heavily at the same moment. At the diet of Augsburg he seemed to have been gained completely over by the Romanists; and a decree of Nov. 19, 1530, not only condemned the Confession of the Protestants, but demanded their unconditional submission. However, when this decree was answered by the Protestants with the league of Smalcald (Feb. 27, 1531), and Solyman on the one side, and Francis I. on the other, began to move, Charles was ready with the truce of Nuremberg (July 23, 1532), which granted freedom of conscience. It was evident, however, that sooner or later it must come to an armed conflict between the Protestants and Roman Catholics in Germany; and, from the decided preponderance which the Roman-Catholic interests possessed in the policy of the emperor, it was easy to infer which side he would take. But after the victory of Mühlberg (1546), which was almost crushing for the cause of the Reformation, he treated the Protestants, in general, with great leniency. After his entrance in Wittenberg, the Protestant service ceased in the churches; but it was taken up again, and continued, on his express order. He had at this time fully made up his mind that the religious conflict should come to an end, and unity be restored within the Church; and he had his hands free to do what he liked. Francis I. was dead, also Henry VIII.; and the Turk had fallen asleep. But when the Pope transferred the council from Trent to Bologna, and proved himself unyielding at every point, Charles showed him his displeasure as openly as he ever had done with the Protestants, and chose his allies

in the Evangelical camp. The Interim proved, however, better than any thing else could have done, how incapable he was to deal with such a question; and the affair suddenly took a pitiful turn for him, when Duke Maurice of Saxony fell upon him at Insbruck, and compelled him to sign the treaty of Passau (Aug. 2, 1552), which gave to the Protestants complete religious liberty.

While in his retirement at Yuste, the idea of the restoration of unity in the Church occupied his attention nearly as much as his clocks. He began to understand that that which had thwarted all his plans, and baffled all his hopes, was not so much Francis I. as the Reformation; and, like an old woman whose brain has only one wheel going, he began to repeat over and over again, "Put it down! put it down!" But he probably never understood that it was he who had completely mistaken the time in which he lived, and wasted his power, while history went onward, pretty nearly undisturbed by him.

LIT. — The sources of the life of Charles V. are, SLEIDANUS: *De Statu Religionis et Reipublicæ Carolo V. Cæsare*, 1555, best edition, Francfort, 1785; SEPULVEDA: *Historia Caroli V.*, Madrid, 1780; LANZ: *Correspondenz des Kaisers Karl V.*, Leipzig, 1841–46, 3 vols.; *Actenstücke und Briefe zur Geschichte Carls V.*, Vienna, 1853; GACHARD: *Correspondence de Ch. V. et d'Adrien VI.*, Brussels, 1859; DE LETTENHOVE: *Commentaires de Ch. V.*, Brussels, 1862 (Eng. trans., London, 1862); LÆMMER: *Analecta Vaticana, 1521–46*, Freiburg, 1863. Of modern treatments of the subject, we mention ROBERTSON: *History of the Emperor Charles V.*, London, 1764; the great historical works on the age of Charles V., by RANKE, PRESCOTT, MOTLEY, etc., and monographs by GACHARD, PICHOT, MIGNET, especially H. BAUMGARTEN, Stuttgart, 1885, sqq. CLEMENS PETERSEN.

CHARNOCK, Stephen, D.D., the author of *Discourses on the Attributes;* b. in London, 1628; d. there July 27, 1680. He studied at Cambridge, but became (1650) a fellow of New College, Oxford, and ultimately proctor. In 1653 he went to Dublin as chaplain to Henry Cromwell; but in 1660 the Act of Uniformity put an end to his useful ministry there, and he returned to England. He preached afterwards irregularly until 1675, when he accepted the charge, in London, which he held at his death. His *Discourses upon the Existence and Attributes of God* (often reprinted) are acknowledged masterpieces, and surely take rank with the greatest of the many great products of the Nonconformist clergy. Charnock published only one sermon; but after his decease two volumes appeared, edited by Adams and Veel from his manuscripts, London, 1682–83, fol. Best edition of his complete works in Nichol's Series of Standard Divines, with introduction by Rev. Dr. James McCosh, Edinburgh, 1864, 5 vols. 8vo.

CHARRON, Pierre, b. in Paris, 1541; d. there 1603; studied law at Orléans, and practised for several years at Bourges as an advocate, but gave up this career, studied theology, was ordained a priest, and was very active in Southern France as a preacher, and finally as vicar-general in the diocese of Cahors. His *Traité des trois verités* (1594), and *Discours chrétiens* (1600), exhibit him as a very orthodox Romanist; but his great work, *Traité de la Sagesse* (1601), suddenly revealed him as a disciple of Montaigne, drawing consequences which the master himself would have hesitated to draw. See CHANET: *Considerations sur la Sagesse de Charron*, Rochelle, 1643; the article in BAYLE; and SAINTE-BEUVE: *Causeries du lundi*, vol. XI.

CHASE, Irah, D.D., one of the founders of Newton Centre Baptist Seminary; b. at Stratton, Vt., Oct. 5, 1793; d. at Newton Centre, Mass., Nov. 1, 1864. He was graduated at Middlebury College in 1814; a student at Andover, but ordained in the Baptist Church in 1817; was professor of theology in Baptist theological seminaries from 1818 to 1845,—1818–25, in the seminary at Washington; 1825–45, in that at Newton Centre, Mass. The latter part of his life was spent in literary pursuits. Besides other books, and many controversial articles, he published *The Work claiming to be the Constitutions of the Holy Apostles, including the Canons*, N.Y., 1848; *Infant Baptism an Invention of Man*, Phila., n.d., and a *Life of Bunyan*.

CHASSIDIM, or **PIOUS,** is a name given to a Jewish party which became very conspicuous in the time of the Maccabæan struggle. "The zeal and even the fanaticism of this party had been admirable qualities in the hour of trial and exertion" (*Milman*). The Chassidim rigidly adhered to the written as well as traditional law of their fathers. "Themselves austere," says Milman, "they despised all who did not practise the same austerities. Earnest in their belief, they branded as free-thinkers all whose creed was of greater latitude than their own, and considered it their duty to enforce the same rigid attention, not merely to every letter of the law, but likewise to all their own peculiar observances, which they themselves regarded as necessary, and most scrupulously performed," . . . till they finally degenerated into the "haughty, tyrannical, and censorious Pharisees, the Separatists of the Jewish religion." In the course of time they disappeared, until, about the year 1740, Rabbi Israel, with the epithet *Baal-Shem* ("Possessor of the Name," i.e., the mysterious name of God), appeared at the head of a small party of men, first at Hussti, and afterwards at Medziboze in Podolia, who called themselves Chassidim, or Saints. Rabbi Israel was most probably a man of devotional and enthusiastic spirit, who felt the insufficiency and lifelessness of Rabbinism, and thought he had discovered the essence of true piety in the mysticism of the cabalistic system. His fame soon spread, in spite of the opposition of the rabbins; and in a short time his followers were numbered by tens of thousands. As long as he lived, the sect formed one great whole, of which he was the head. After his death, which took place in 1760, it was divided into separate congregations, each of which had its own rabbi, or, as the Chassidim call him, Tsaddik, or Saint. They soon spread over Galicia, South Hungary, West and South Russia, Wallachia, and extended to the East. The Chassidim have separate synagogues; and their great object is — at least they profess it — to strive after a perfect union with God. To effect this, they spend much time in contemplation, and in prayer use the most extraordinary contortions and gestures, jumping,

writhing, howling, in order to exalt their minds, and do certainly succeed in working themselves into a state little short of frenzy. Their chief edification is the spending of the sabbath day with the Tsaddik, when they listen to a sort of moral, mystical, cabalistical discourse, which is received as the dictates of immediate inspiration. For the benefit of such as are too far removed to come on the Saturday, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communcation with Deity. He then imposes penances, dispenses amulets, and slips of parchment with cabalistic sentences written on them, to those who wish exemption from sickness and danger, or protection against evil spirits; and pronounces on the sick and the barren his benediction, which is supposed to remove all infirmities, and to procure the fulfilment of every wish. The late Dr. Alexander McCaul, who for a number of years labored as a missionary among the Jews in Russian-Poland, once saw one of the most famous of these Tsaddikim, the Tsaddik of Medziboze, or Mezbesh, during one of these periodical visits to a large congregation. "His antechamber," says Dr. McCaul, "was crowded with Jews and Jewesses, anxiously waiting for admission. The Tsaddik himself was seated in an inner chamber, in an arm-chair. He wore a long robe, something like a cassock, of sky-blue silk, a white girdle, and cap. He was a fine-looking, portly old man, with a long white beard. His attendants all stood around him, attired in the usual costume of the Polish Jews, excepting the cap, which was not black velvet, but white cotton. His conversation was that of a shrewd, sensible man; and with us he certainly showed nothing either of the mystic or fanatic. The Jews said, at his departure, that his receipts in this town alone were two thousand silver rubles, or about three hundred pounds." The articles of faith of the Chassidim, which may be gathered from the *Kitsur Likkute Moharan*, and the *Sepher Hammidoth*, may be thus summed up: "The most important of all principles is unreserved devotion to the Tsaddik; never to turn aside from his precepts · to reject wisdom and science, yea, one's own understanding, and to receive only what the Tsaddik says. Even when one thinks that the Tsaddik is acting contrary to the law, he is still to believe that the Tsaddik is in the right: he must therefore reject his own understanding, and rest confidently on that of the rabbi." We thus see an infallible Jewish pope before Pius IX. The number of the Chassidim is still very large in Poland, Wallachia, Moldavia, Galicia, and Palestine. Modern Jews do not look very favorably upon them. Says Dr. D. Cassel (*Lehrbuch der jüdischen Geschichte u. Literatur*, Leipzig, 1879, p. 517): "To the disgrace of Judaism and modern culture, the Tsaddikim still go on with their disgraceful business, and are thus the most essential hindrances to the dissemination of literary progress in Galicia and Russia. There are still thousands who behold in the Tsaddik the worker of miracles, the prophet, one who is in close communion with God and angels, and who present him with rich gifts, and promulgate the wonders which they have seen. Covetousness on the one hand and spiritual narrowness on the other are the channels through which this evil is fed anew." B. PICK.

CHASTITY is the inner side of modesty, the condition of bodily and moral purity in the sexual relations, and the virtue of self-control from forbidden sexual longings. Its opposites are lust, coquetry, and idle wit. It is a virtue known to and esteemed by the ancients, though rarely found among the men. Even the chosen people, as is proved by the numerous allusions to unchastity in the Old Testament, do not seem to have been exceptionally chaste. But Christ has made chastity in word and deed common, and laid its obligation upon all. The New-Testament writers employ the word *ἁγνός* in this connection, the original meaning of which is *dedicated*, then *clean*, *unspotted*, and so *chaste*. The New-Testament idea of chastity is the natural result of its new view of the body as the temple of the Holy Spirit. Hence the obligation to be chaste was of the strongest (1 Cor. vii. 15–20). But obedience is difficult, owing to the force of passion (1 Pet. ii. 11). This sexual passion is not in itself sinful, but is to be gratified only within the marriage-bond. Unchastity is a scourge, a pestilence which lays low body and soul. It has a certain and sad effect upon the religious feelings, killing them, so that God is utterly cast out, and therefore the door is open to every sin. It leads to unnatural vice (Rom. i. 26, 27). And therefore according to the Bible the unchaste are lost (1 Cor. vi. 9; Eph. v. 5; Rev. xxi. 2, 27).

Chastity is to be in thought (Matt. v. 28) and word (Eph. v. 3, 12), as well as in deed. In regeneration the Christian receives grace to attain this high ideal. It is the duty of both sexes, and of all ages and relations, married or not, to be chaste. To some a special grace to this end is given (Matt. xix. 12; 1 Cor. vii. 7). To those who preserve absolute chastity outside of the married state, there is peculiar honor; though this is no implied disparagement to marriage (Rev. xiv. 4), which is a divinely-ordered protection. Modern ways of living have debarred many from entering that state, but their celibacy is no excuse for unchastity. See the *Ethics* of HARLESS, NEANDER, SCHMID, WUTTKE, MARTENSEN, and ROTHE. KARL BURGER.

CHASUBLE, an ecclesiastical garment, is derived from *casula*, a diminutive of *casa*, a "hut." *Casula* seems originally to have been a local or provincial designation for the *pœnula*, an outer garment used by the humbler classes in the Roman world, and consisting of a single piece of cloth, with a hole in the centre, provided with a hood. With the head thrust through this hole, the wearer of the *casula* was completely covered, as if by a portable house. The Christian clergy adopted this piece of clothing as their common outer garment, the monks, as their regular dress; and after the eighth century it became a liturgical vestment, though in a somewhat altered form. It was split open on both sides in order to give free play to the arms; and afterwards the superfluous laps were cut away, and the whole vestment reduced to two broad strips hanging down in front and behind. The color varied according to the character of the solemnity at which it was used. The changes seem first to have taken

place in Italy and Spain, where the vestment was known as the *planeta*, a century before it was generally adopted by the whole Western Church.

CHAUCER, Geoffrey, the first great English poet, b. (perhaps in London, where his father, John Chaucer, was a vintner) before 1346 (possibly in 1340, though nothing is certain about it); d. in London in the autumn of 1400 (Oct. 25 has been given as the date). The most of Chaucer's life was passed in association with the higher classes of English society; and he is pre-eminently the poet of the "gentles." A person of his name entered the service of Lionel, third son of Edward III., probably as page, in 1357; and in 1359 Chaucer joined the army of Edward III. as it went to invade France. He was made prisoner, but was ransomed in 1360, before the peace; and his importance may be inferred from the fact that the king himself paid a portion of the ransom. The next seven years are blank, so far as the record of his doings is concerned; then we find him a pensioner at court, and one of the valets of the king's household, — a position always held by "gentlemen." Before this time he had married one Philippa, possibly sister of Katherine Roet, who became wife of John of Gaunt, Duke of Lancaster; though there are reasons for doubting his relation to the duke in this way. Upon this connection, and upon various contemptuous expressions regarding the clergy, found in his poems, it has been assumed that Chaucer was a follower of Wiclif, or at least a sympathizer with him. While it is not improbable, that at a time when it was said that every third man was a Wiclifite, and when the only other great poet was strongly opposed to clerical corruption, Chaucer should have sympathized in the feelings of the "first Protestant," it is difficult to put out of court the testimony of the sentiments of devout Romanism found in some of Chaucer's verses. From 1370 to 1380 he was much of the time engaged in the service of the king on the continent, visiting Italy twice. The incidents founded upon passages in *The Testament of Love* (a composition long wrongly attributed to Chaucer) — such as that he was engaged in the disputes between the court and the citizens of London about the election of John of Northampton to the mayoralty (in 1382), his attempted arrest, his flight to Zealand, his return (in 1386), his imprisonment in the Tower, and his release — are all contradicted by official records. He retired from court in 1386, but received new appointments in 1389, and again lost all his offices in 1391. He was in embarrassment until the accession of Henry Bolingbroke in 1399, but he died the next year. His reputation rests upon his *Canterbury Tales*, written at various dates during his life, and partially arranged in a connected form. These are remarkable pictures of society. Two of them are in prose, — *The Parson's Tale*, which is simply a sermon on penitence, from the text Jer. vi. 16 of the Vulgate; and *The Tale of Melibœus*, an illustration of the law of love and mercy. Both of these are crowded with Scripture allusions, as, in fact, are most of the poems of Chaucer. In various parts of his poems he discusses the prescience of God, and the subjects of predestination, pre-ordination, and free will. The latest complete edition of the poems of Chaucer is that edited by Arthur Gilman (3 vols., Bost., 1879), which is the only one containing the best text of the *Canterbury Tales*, that of the Ellesmere MS. ARTHUR GILMAN.

CHAUNCY, Charles, second president of Harvard College; b. in Yardleybury, Hertfordshire, Eng., Nov., 1592; d. at Cambridge, U.S.A., Feb. 19, 1672. He was educated at Westminster school and Cambridge, Eng.; at the latter was chosen by the heads of houses professor of Hebrew, but by the vice-chancellor made professor of Greek. Shortly after, he left the university, and took the vicarage, first of Ware, Hertfordshire (1627); then of Marston St. Lawrence (1633). His ministry was eminently successful. By his uncompromising Puritanism he involved himself with the ecclesiastical judicatories, was imprisoned and fined. In an hour of weakness he recanted (Feb. 11, 1635). He never forgave himself for this, and, overcome by shame, left the country, and landed at Plymouth a few days before the great earthquake, which happened Jan. 1, 1638. He first preached in Plymouth for three years, and then at Scituate. In 1654 he received an invitation to return to Ware, and was in Boston in November to make arrangements for his departure, when he received the appointment of president of Harvard College, successor to Henry Dunster. Reluctantly he accepted the position, but faithfully and ably he fulfilled its duties. Cotton Mather, in his *Magnalia Christi Americana* (Bk. iii. c. 23, 2d Amer. ed., Hartford, 1855, vol. I. pp. 463–476), devotes a chapter to Chauncy, and commends especially his piety. The epitaph put on his tombstone in Cambridge (in Latin) says he was for "seventeen years a most faithful president of Harvard College in New England, a man of unsullied integrity, an accomplished debater, gifted with equal merit in piety and scholarship." He wrote Greek and Latin poems. His remorse at his weakness in yielding to his prosecutors was incessant, and led to his publication in London, 1641, of *The Retractation of Mr. C. C., formerly Min. of Ware in Harfordshire*, written in 1637, and published, as he says, "for the satisfaction of all such who either are, or justly might bee, offended with his scandalous submission, made before the High Commission Court, Feb. 11, anno 1635" (4to, pp. 40). He published also *Antisynodalia Scripta Americana*, or a Proposal of the Judgment of the Dissenting Messenger of the Churches of N.E., Cambridge, 1662 (4to, pp. 38), and several pamphlets and sermons.

CHAUNCY, Isaac, son of the above, was ejected in 1662; a successor of Dr. John Owen (d. 1683) in London, 1687; retired from pastorate, 1701; taught divinity in Dissenter's Academy in London; d. Feb. 28, 1712. He wrote, *The Catholike Hierarchie, or The Divine Right of a Sacred Dominion in Church and Conscience*, 1681; *Ecclesia Enucleata, a Clear Demonstration of the True Gospel Church in its Nature and Constitution*, 1684; *Ecclesiasticum, or a Plain and Familiar Christian Conference concerning Gospel Churches and Order*, 1690; *The Doctrine which is according to Godliness*, etc., 1694; *The Divine Institution of Congregational Churches*, 1697, besides pamphlets, etc.

CHAUNCY, Charles, relative of the above, b. at Boston, Jan. 1, 1705; d. Feb. 10, 1787. He

was graduated at Harvard, 1721, and ordained pastor of the First Church in Boston in 1727, and there remained for sixty years. He was a learned, copious writer, and publicly taught Restorationism, or Universalism. He wrote, *Seasonable Thoughts on the State of Religion in New England*, Boston, 1743; several open letters to Whitefield, — *A Letter to G. Whitefield, publicly calling upon him to Vindicate his Conduct, or Confess his Faults*, Boston, 1744; *Second Letter to G. Whitefield, urging upon him the Duty of Repentance*, Boston, 1745; and *A Letter to Rev. G. Whitefield*, Boston, 1745; two treatises on church-government, — *The Validity of Presbyterian Ordination Asserted and Maintained*, Boston, 1762, and *A Compleat View of Episcopacy until the Close of the Second Century*, Boston, 1771; several works on universal salvation, — *The Salvation for All Men Illustrated and Vindicated as a Scripture Doctrine*, Boston, 1782; *Divine Glory brought to View in the Final Salvation of All Men*, 1783 (in 1784 a second ed., so Dexter supposes); *The Benevolence of the Deity fairly and impartially considered*, Boston, 1784; *Five Dissertations on the Scripture Account of the Fall and its Consequences*, 1785.

CHAUTAUQUA, on Chautauqua Lake in Western New York, is the site of the "Chautauqua Assembly," — a summer convocation, school, and resort, in the interest of education, religious and general, and of legitimate and wholesome recreation. The movement was projected in 1873 by Lewis Miller, Esq., and Rev. Dr. J. H. Vincent, the former a wealthy manufacturer in Akron, O., the latter, editor, and secretary of the Sunday-school department of the Methodist-Episcopal Church. The first Assembly was held in August, 1874, as a two-weeks' normal (Sunday-school) institute, with general, biblical, and normal lectures, class-drills, specimen illustrative exercises, models of Palestine, an archæological museum, etc. Its leaders early asked, and promptly answered, the questions: "How shall we increase the power of the Sunday school by connecting it more intimately with the other departments of the church and other agencies in society?" "How control, in the interest of religious culture, the forces — social, commercial, industrial, and educational — which for good or evil are affecting our pupils every day of the week?" These questions were practically answered at Chautauqua by the holding of "Church Congresses," "Reform Councils," "Scientific Conferences," and "Summer Schools." Brilliant lectures were delivered on chemistry by such men as Dr. Ogden Doremus, and Professor S. A. Lattimore; on astronomy, by Drs. Burr and Warren; on geology, by Professor Alexander Winchell, and Professor William N. Rice. Telescopes were in use night after night, season after season. A department of microscopy was established. Permanent organizations were effected for the prosecution of the several studies by persons at their homes. The Chautauqua Assembly aimed to give a start and an inspiration. Its few weeks' session at Chautauqua led individuals to read and study at home during the year. The C. L. S. C. (Chautauqua Literary and Scientific Circle) was organized in 1878. It is a "home college," and now numbers more than twenty-five thousand members. Its course of reading requires an average of forty minutes a day, and covers a period of four years. The C. F. M. I. (Chautauqua Foreign Missionary Institute) held its first session in 1879. The C. L. S. (Chautauqua School of Languages), the C. T. R. (Chautauqua Teachers' Retreat), the C. S. T. (Chautauqua School of Theology), and the C. Y. F. R. U. (Chautauqua Young Folks' Reading Union), are all departments of this new movement, which aims at popular literary, scientific, and religious education, at the promotion of rational recreation, at true reform, — domestic, social, and political, — and which aims to cultivate independent self-education at home by those who have hitherto lacked educational opportunity. J. H. VINCENT.

CHEKE, Sir John, an eminent Greek scholar, b. at Cambridge, June 16, 1514; d. Sept. 13, 1557. He was appointed by Henry VIII. in 1540 the first Regius Professor of Greek in the University of Cambridge. To him and Sir Thomas Smith belongs the honor of reviving the knowledge of Greek in England. In 1544 he was appointed tutor to Prince Edward, and on the accession of the latter (January, 1547) received honor and wealth; for he was appointed to various positions, — from provost of King's College, Cambridge, 1548, to secretary of state, and privy councillor, 1553. But, having joined in the attempt to establish Lady Jane Grey in the government (1553), he was deprived of all his honors, and finally of all his wealth, by Mary, and confined for a year in the Tower. On liberation he obtained permission to travel; visited Italy and Switzerland; settled in Strassburg, where he supported himself by teaching Greek; and took so prominent a part in the English Church there, that the home government was alarmed, and, by means of a decoy, caught him, and brought him to England (1556). There he recanted, and even took part in the judgment of Protestants more constant than he. The Queen restored him to wealth and position; but his heart was broken, and he died from remorse, giving the best evidence that his recantation was insincere, and "carrying God's pardon, and all good men's pity, along with him." Cheke was a remarkable man, and deserves a wider fame. His Greek learning won the admiration of the day. He knew quite intimately the prominent Protestants of Europe. He was a sincere, humble, though a not sufficiently manly Christian, and inspired universal esteem by his lovely life. Curiously he anticipated an important phenomenon of the present day, — the reform of the spelling, i.e., according to sound. (See Strype, pp. 161, 162.) He was also a strenuous advocate of pure English. In exemplification of his idea, he prepared a revised version of Matthew, and part of Mark, in which Saxon equivalents of Latin theological and ecclesiastical words are given. (For specimen see Stoughton's *Our English Bible*, pp. 176, 177.) He was a voluminous and learned writer. (For list see Strype, pp. 165-167.) The most interesting is said to be the *True Subject to the Rebel, or the Hurt of Sedition*, 1549 (also Oxford, 1641, with a Memoir). His translation of Matthew, and seven of his letters, were edited and published by J. Goodwin, D.D., London, 1843. His *Life* was written by JOHN STRYPE, new edition, Oxford, 1821.

CHEMNITZ, Martin, b. at Treuenbrietzen, Brandenburg, Nov. 9, 1522; d. at Brunswick, April 8, 1586; lost his father when he was eleven years old, and finished his education under very difficult circumstances. From 1539 to 1542 he studied at Magdeburg, preparing for the university, but was then compelled to go to Calbe, and afterwards to Wrietzen, and teach school, in order to earn money enough to continue his studies. In 1545 he came to Wittenberg, and attached himself closely to Melanchthon, on whose advice he studied mathematics and astrology, and who, in 1547, sent him to Königsberg with a letter of recommendation to Dr. Sabinus. In Königsberg he lived as tutor to some young Polish noblemen, as rector of the school of Kneiphof, and as a practical astrologer; which last business brought him in connection with Duke Albrecht, who in 1550 made him his librarian. From this time he began to concentrate himself on theology, having ascertained the looseness of the foundation on which astrology rested. He studied the Bible, the Fathers, Luther, Lombardus, etc. But his theological interest allured him into the Ossiander controversy; and this became, at last, so disagreeable to him, that in 1552 he gave up his position at Königsberg, and went to Wittenberg. There he continued his studies of dogmatics, and began to lecture in the university on Melanchthon's *Loci Theologici;* and his lectures attracted so much attention, that in 1554 he was called to Brunswick as coadjutor to the superintendent. In 1567 he was made superintendent himself, and in that position he remained until 1584, when, on account of ill health, he retired into private life.

Chemnitz made his first appearance in literature in the controversy concerning the Lord's Supper, by his memoir, *Anatome Propositionum A. Hardenbergi de Cœna Domini*, which was followed by his *Vera et Sana Doctrina de Præsentia Corporis et Sanguinis Christi in C. D.*, 1560; *Repetitio Veræ Doctrinæ*, etc., 1561; *Fundamenta Sanæ Doctrinæ*, etc., 1561; and *De Duabus Naturis in Christo*, etc., 1571. But his greatest celebrity he gained by his controversy with the Jesuits. In 1560 appeared in Cologne the *Censura de Præcipuis Capitibus Doctrinæ Cœlestis*, a direct attack on Protestantism, and the first work of the Jesuits which attracted any attention. Chemnitz answered with his *Theologiæ Jesuitarum Præcipua Capita*, 1562, in which he treated the Jesuits as a faction, a conspiracy. He soon discovered, however, from the works of Andrade, that the Jesuits were in reality the true exponents of the Roman-Catholic Church, and he went to work on a greater scale: from 1565 to 1573 he published his *Examen Concilii Tridentini* in four volumes, a classical work as yet unsurpassed. In the latter part of his life he was very active, together with Andreä, for the unification of the evangelical churches, but without decisive success; though in many respects he seemed to be just the right man for such a task. He was not a creative mind: order, arrangement, systematization, was his talent. In that direction lie also his literary merits. The preceding generation the Reformers had been the producers: Chemnitz took the inheritance, and became the first theologian of the Reformation. His *Loci Communes*, however, were not published until after his death (1592), by Polycarp Leyser.

Lit. — C. G. H. Lentz: *Dr. Martin Chemnitz*, Gotha, 1866; Herm. Hachfeld: *Martin Chemnitz*, Leipzig, 1867. H. SCHMIDT.

CHE'MOSH (*subduer*), the national deity of the Moabites, who are called the people of Chemosh, just as the Israelites were the people of Jehovah (Num. xxi. 29; Jer. xlviii. 46); identical with Molech, the god of the Ammonites (Judg. xi. 24). Solomon introduced (1 Kings xi. 7), and Josiah suppressed, his worship in Jerusalem (2 Kings xxiii. 13). The Moabite worship of Chemosh has received unexpected illustration by the Moabite Stone [C. D. Ginsburg: *The Moabite Stone*, 2d ed., London, 1871]. It was to Chemosh that Mesha offered his son (2 Kings iii. 27). See Mesha; Moab; Moabite Stone.

CHER'UB, CHER'UBIM (uncertain derivation, perhaps from *strong*, hence *terrible*). Cherubim are a distinct order of beings from angels; for they are always in the immediate presence of God, whereas angels are sent on varied errands. They are winged, while angels are not. The Bible descriptions of their appearance are rather vague. Nothing very intelligible is said about their shape, except that they are winged. According to the Hebrews' primitive conception, they were the bearers of God when he appeared in glory upon earth (Ps. xviii. 10; Ezek. xi. 22); the witnesses of God's presence, wherever they are, he is. Very appropriately, therefore, were representations of them placed in the Holy of holies, both in the tabernacle, when the golden figures stood upon the mercy-seat (Exod. xxxvii. 8), and in the temple, when they were of colossal size (fifteen feet high), and stood on the floor, overshadowing the ark, which was between them (1 Kings vi. 27). They were pictured upon the curtains (Exod. xxvi. 1, 31, xxxvi. 8, 35), and upon all parts of the temple (1 Kings vi. 29, 32, 35, vii. 29, 36). Thus was testified the truth that God was in the midst of his people, and also the further ideas, that the holy places were under sleepless surveillance, and God by them was covered from the irreverent gaze of men. God is spoken of and addressed as dwelling between the cherubim (Num. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; 1 Chron. xiii. 6; Ps. lxxx. 1, xcix. 1; Isa. xxxvii. 16). After the fall, it is said (Gen. iii. 24) God placed at the east of the Garden of Eden the cherubim, and a flaming sword (a separate thing, not a sword in the hand of a cherub), to keep the way of the tree of life. The garden, having been the scene of God's presence, was an appropriate, indeed necessary, place for the cherubim (see above).

Much study has been given to the supposed non-Hebraic origin of the cherubim; but, although analogous shapes are found upon Egyptian and Assyrian monuments, it remains to be proven that these were patterns, in any sense, of the cherubim of the tabernacle and temple. What is much more likely is, that the cherubim of Ezekiel and the later Jewish thought were developments of the earlier ideas under the influence of the surrounding cultus. In regard to Ezekiel, it has been noticed that he has two different *sorts* of cherubim in his prophecy. 1. In xxviii. 14 he calls the king of Tyre, in a passage of great

beauty, "the anointed cherub" that covereth with his wings the holy things: in other words, the king is said to have been raised to a divine throne. The cherub here appears as a divine being, who upon the mount of the gods has his fire-encircled seat. There is no such use of language in the non-Hebraic peoples. 2. The second sort of cherubim is that in i., iii. 13, xi. 22, cf. xli. 18 sq. Here we find, for the first time, a description of the shape of the cherubim, which, however, does not go far. They have four faces, four arms and hands, four wings, are covered over with eyes, stand between wheels which have wheels in them, so that they can move in any direction. They carry the throne of God. In this conception we trace Babylonian influence; for winged gods, and animals with men's faces, and *vice versâ*, are common on their monuments. In Ezekiel, as in other parts of the Bible, we trace the connection between the cherubim and the thunderstorm, in which God manifests himself. There is the same fire of lightning running to and fro, and the same roar as of rumbling wheels.

Later Jewish speculation resulted in a change in the conception. The cherubim appear in the Book of Enoch, but not as the guardians of the places of God's appearance upon the earth, but of the *heavenly throne* itself. They are higher than the seraphim and the ophanim, are nearest the throne, and are its sleepless watchers (Enoch xiv. 11, 18, xx. 7, lxi. 10 sq., lxxi. 6 sq., cf. xxxix. 12 sq.). In the Apocalypse this later conception is again modified. The cherubim [who in the authorized version misleadingly are called *beasts*] are four in number, each resembling a different animal (iv. 6, 7); have six wings (iv. 8), like Isaiah's seraphim (Isa. vi. 2); are the guardians (and give the seer invitation to approach, vi. 1, 3, 5, 7), not the bearers, of the throne of God; and are vocal (cf. Isa. vi. 3), not silent; are, indeed, leaders of the unceasing praises of heaven (Rev. iv. 8–10). A remarkable variation from the old Hebraic idea is the statement that one of the cherubim gave unto the seven angels the seven golden vials full of the wrath of God (xv. 7).

As the cherub-concept from the beginning served substantially to set forth a lively notion of the holiness, and particularly of the glory, of God as the Creator, and as Employer, of all things to show forth his majesty and power, so the Christian Church, as fruit of the previous development, holds fast to the notion that in the highest rank of heavenly creatures stand the angels, who, in power to reflect, and eloquence to proclaim, the glory of God, transcend all others; and from them eternally goes forth the wondrous ascriptions of honor and power unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. See ANGEL. FRANZ DELITZSCH.

CHEYNELL, Francis, Puritan theologian, b. at Oxford, 1608; d. at Preston, Sussex, 1665. He was made a fellow of Merton College, Oxford, in 1629, and took orders; sided with the parliament, 1640; was a member of the Westminster Assembly of Divines, 1643; rector of Petworth, Sussex, and one of the delegation sent in September, 1646, to obtain the submission of Oxford to parliament. In 1648 he took forcible possession of the Lady Margaret professorship of theology in that university, and the presidency of St. John's College; but he was quickly removed. He was ejected from his rectory, 1662. He published *Rise, Growth, and Danger of Socinianism*, London, 1643 (in which he accused Chillingworth, Laud, and others, of Socinian leanings); and *Chillingworthi Novissima, or Sickness, Heresy, Death, and Burial of William Chillingworth*, London, 1644. For his relations with Chillingworth, see title.

CHILDERMAS DAY. See INNOCENTS' DAY.

CHILI, The Republic of, established Feb. 16, 1817, and numbered 1,938,861 inhabitants in 1869, most of whom were of pure Spanish descent. The number of independent Indians, the so-called Araucanians, is estimated at seventy thousand. The religion of the State is Roman Catholic, though the public worship of other denominations is tacitly allowed. The president of the republic, however, appoints the bishops; and no papal bull or episcopal letter can be published in the country without his *placet*. At the head of the Church stands the Archbishop of Santiago, with three suffragans, — of La Serena, or Coquimbo, Concepcion, and Ancud, or Chiloë. The number of priests is insufficient, but there are no means to provide for any more. The Church of Chili was never rich; and after the separation from Spain, the State seized all the estates of the Church, and also the tithes. As compensation, the State assumed the duty to pay the clergy, but is not always able to fulfil it. There are two theological seminaries, and a theological faculty at the University of Santiago. Twenty missionary stations, kept by the Capuchins, Franciscans, and Jesuits, and supported by the State, are laboring among the Indians. Some of the monasteries had their property restored to them in 1830, on the condition that they should establish free schools for poor people. In Valparaiso the foreigners — Englishmen, Americans, and Germans — form two small Protestant congregations. In the southern provinces of Valdivia and Llanquihué the German settlers have an evangelical minister residing at Puerto-Montt. Another evangelical congregation was afterwards formed at Asorno.

CHILIASM. See MILLENNIUM, MILLENARIANISM.

CHILLINGWORTH, William, b. at Oxford, October, 1602; d. at Chichester, Jan. 30 (?) 1644. He was made a fellow of Trinity College, Oxford, 1628; and was converted to Romanism by the Jesuit, John Piercy, *alias* John Fisher, who, with others of the Society of Jesus, was at that time particularly active among the talented young men of the universities and the gentry, and successful in proselyting. The marriage of Charles I. with Henrietta Maria of France (1625) had deepened the interest in the question as to the probable ecclesiastical fate of the country, and Rome did her best to bring the nation over to her side. Chillingworth was persuaded to go to Douay; but his godfather, Laud, then Bishop of London, put the Protestant side so forcibly to him, that he determined to leave Douay, return to Oxford, and investigate the question *de novo*. The result of his investigations was his hearty acceptance of Protestant teaching. A controversy had sprung up between

Dr. Christopher Potter, Provost of Queen's College, Oxford, and Matthias Wilson, *alias* Edward Knott. The latter had published, in 1630, the little treatise, *Charity Mistaken;* and to it Dr. Potter replied in 1633. Wilson replied to him, in *Mercy and Truth*, 1634. Chillingworth took a deep interest in the discussion, carefully studied the question, and replied to Wilson, in the famous *The Religion of Protestants a Safe Way to Salvation*, 1637, 1638,—a work yet read and prized as a consummate argument. In its day it was widely circulated: two editions were sold within five months of publication. It is a vindication of Protestantism, and of the author's return to it, and proclaims that "the Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," and that no church of one denomination is infallible. In the preface, however, Chillingworth seems to grant practical infallibility in teaching to the Church of England; and this position is all the more strange because it is notorious, that in 1635, while busy with his book, he had said that he could not conscientiously subscribe to the Thirty-nine Articles, and considered that the damning clauses in the Athanasian Creed were "most false, and also, in a high degree, schismatical and presumptuous." Indeed, previous to its publication, Laud, then Archbishop of Canterbury, had the book examined by the Vice-Chancellor of Oxford and two professors of divinity, because "the young man had given cause why a more watchful eye should be held over him and his writings." But, now that Chillingworth had expressed his unqualified assent to the Church, he was willing and able to accept the preferment he had previously refused; and so in 1638 he took the chancellorship of the church of Sarum, with the prebend of Brixworth in Northamptonshire annexed to it. While an advocate of *religious*, he had no idea of *civil*, liberty; for he wrote (1642) an unpublished treatise on the *Unlawfulness of Resisting the Lawful Prince, although most Impious, Tyrannical, and Idolatrous.* In the civil war he of course followed the royalists; was in Charles's camp at the siege of Gloucester (August, 1643), and brought his classical knowledge to bear upon the construction of machines, like the Roman *testudines cum pluteis*, which ran upon cart-wheels, and had a musket-proof covering to conceal the assailants, who shot through holes: they were further provided with a projection which would rest on the breastworks, and so form a bridge over the ditch into the city. In December, 1643, he was taken prisoner at Arundel Castle, when laid up by illness; and in January, 1644, he was conveyed to the bishop's palace at Chichester, where he died. A strange scene occurred at his funeral. Francis Cheynell (see title), that eccentric but devout Puritan, who happened to be in the town, had treated him with the utmost kindness, secured him the lodgings in the palace, nursed him, and vigorously defended his reputation, but, by his further efforts to convert him, is said to have shortened his days; and at the funeral he outraged all decency by flinging a copy of the *Religion of Protestants* into the open grave, exclaiming, "Get thee gone, thou cursed book! go rot with thine author." He afterwards published his *Chillingworthi Novissima*, 1644. Chillingworth was estimable for piety, modesty, and learning, for genius, acuteness, and enthusiasm. "He was the best reasoner, and the most acute logician, of his age." The charge of Socinianism was brought against him by Cheynell and others; but, as Tillotson sadly explains, in that day every one that offered to give a reasonable account of his faith, and to establish religion upon rational principles, was presently branded for a Socinian. Besides his great work, Chillingworth wrote many treatises of much, though, in comparison, minor value. The best edition of his *Works:* reprint of the tenth folio edition of 1742, containing life by Dr. Birch, Oxford, 1838, 3 vols. 8vo; American reprint, Phila., 1840. See DES MAIZEAUX: *Historical and Critical Account of the Life and Writings of W. Chillingworth*, London, 1725.

CHINA, Christian Missions in. The knowledge that so populous an empire was ignorant of the gospel of Christ was an incentive to his followers in early times to preach it to the Chinese; and about A.D. 505 the Nestorians had missions among them. Very little authentic information, however, concerning the extent and thoroughness of their work, has been preserved. Not a single fragment of their religious literature in Chinese has been discovered, nor any portion of the Bible; no legend or ruins of an ancient church remain to bear witness of their work. The only certain relic left is a stone tablet dated A.D. 781, still standing in Si-ngan, the ancient capital of China. Its author was Liu Siu-yen, a court-councillor; and it records the establishment of the *King Kiao*, or Illustrious Religion, in that city, with the consent of the Emperor Kien-chung. Nestorian churches are mentioned by travellers as late as the fourteenth century; but their extinction leads to the sad conclusion, that, like the church at Sardis, they were all dead, while they had a name to live. Shut off from constant intercourse with Western Asia, dependent on a native ministry alone for their pastors, and these having no Chinese version of the Scriptures to guide and animate them, it is not surprising that ritualism, ignorance, poverty, and dissensions, gradually destroyed their life and continuity.

The Roman-Catholic Church took up the missionary work a little while before the Nestorians had entirely quitted it; and Nicholas IV. sent John de Monte Corvino, who reached Peking in 1292, while Kublai khan was living. He labored alone eleven years; when Clement V. made him archbishop, on hearing of his zeal and success, and sent him seven assistants. He translated the Psalms and New Testament into Mongolian; and at his death, in 1328, he "had converted more than thirty thousand infidels." At this distance of time it is impossible to ascertain what these conversions really amounted to. But the seed sown seems to have been like that which fell in stony ground; for after the expulsion of the Mongol rulers from China in 1369, nothing survived of these numerous churches or their bishops. John of Florence, one of the Pope's nuncios to China, returned to Europe in 1353, after an absence of twelve years.

The next attempt was made by Xavier in 1552, but he died just at landing; and China remained till 1580 without a Christian teacher. Matthew Ricci and Michael Ruggiero were then designat-

ed by Valignani, and entered upon their work with zeal and tact. The details of their efforts, disappointments, and successes during the next thirty years, until they and their colleagues were settled in Peking, Nanking, and other cities, are fully given by Abbé Huc. It is a record of unceasing labors, and skilful uses of means and men calculated to promote their purpose. At Ricci's death, in 1610, he was at the head of a large body of coadjutors, scattered in many cities between the capital and Canton, who were gathering churches among the people, and propagating their tenets among all ranks. His body was buried in a plat of ground west of the city, given for the purpose by the Emperor Wanlih, where, with those of many of his successors, it still remains to draw the homage of visitors and believers. His work has been minutely detailed by admiring friends. They have given its *modus operandi* in the full belief that its results proved its purity and power; and some of them continued it on the same principles: while, on the other hand, his conduct has called forth criticism from his own church, and Protestants, according to their differing views taken of mission-work.

His mantle fell on Longobardi, who exhibited great prudence in the trying times of disorder and opposition while the Ming dynasty was hastening to its downfall. The growing faith was then upheld by the co-operation of its native adherents, among whom Paul Sü and his daughter Candida shine forth during many years of charitable and consistent efforts among their countrymen. She built thirty-nine churches in different provinces, printed a hundred and thirty Christian books, established foundling and other hospitals, and was regarded with such consideration, that the emperor conferred on her the title of "virtuous woman."

Other societies also entered the field. Franciscan and Dominican priests began their labors at various points; and, as their system of operations was unlike that of the Jesuits, differences arose which tended to further separate them. Ricci was disposed to gloss over the idolatry involved in the Chinese worship of ancestors by allowing its practice with mental reservations; and the worship of Confucius was so described, that no one needed to regard it as otherwise than the veneration due to a great sage and legislator. The imperial state worship on the altars of Heaven and Earth in Peking was also divested of its idolatrous principle, and resolved into a state craft that possessed no religion at all. The advocates on each side took their discussions to Rome, and each obtained a bull in their favor, thus providing themselves with the strongest proof of their orthodoxy they could desire. In 1699 the Jesuits appealed to the Emperor Kanghi to decide between them, stating the pith of their own belief in such a manner that he could not fail to coincide with it. He assured them that "*tien* means the true God, and that the customs of China are political."

Soon after Longobardi became superior-general, disorders arose in the ill-governed empire; and many among the converts desired to free themselves from their allegiance to their rulers. He was aided in his efforts to maintain a discreet neutrality by Adam Schaal, whose science and skill had become well known, and whose influence reached to the farthest province. When the Manchus possessed themselves of Peking in 1644, Schaal and his colleagues made friends with their chiefs during the reign of Shunchi; but during the minority of his son, in 1665, a strong opposition developed at court, and its leaders succeeded in banishing, degrading, and imprisoning them and their adherents in the capital and provinces. Schaal died of grief: and dangers thickened over the heads of his coadjutors, who were beaten, imprisoned, and ordered to leave the country; so that their enemies looked for a speedy triumph, when an earthquake at Peking delivered the missionaries by terrifying their adversaries. On the majority of Kanghi, in 1671, they were gradually restored to their positions, and Verbiest took the place of Schaal in imperial favor.

During his reign of sixty years, the extension of the missions throughout the Chinese Empire suffered little real reverse: churches, schools, and other religious establishments, multiplied in the provinces; so that it is a cause for wonder that the Romish Church did not become dominant among the people. No exact data are given of its condition; but we are told, that when at Kanghi's death, in 1722, an edict was issued for the suppression of the faith, "more than three hundred churches were destroyed or suppressed, and three hundred thousand Christians abandoned to the fury of the heathen." The dissensions which arose during the last fifteen years of his reign, about the right of the Pope to direct the worship of his subjects, had aroused a spirit of suspicion among native officials; and he began to restrain the freedom of propagating Christianity while employing the missionaries in state duties. His son Yungching was sustained in his repressive policy by the officers in the capital and provinces; so that when he died in 1735, the cause had suffered severe losses. Its noble army of martyrs had also greatly increased; and the record of their constancy, patience, and fidelity, even unto death, does honor to their profession. Their foreign teachers also suffered with them, and many sealed their ministrations with their blood. It is not possible here to describe in detail how the great expectations entertained of the prosperity and final triumph of the faith were gradually destroyed by the dispersion of the native clergy, the want of foreign teachers, and the opposition of the educated class to a heretical religion, until the fires of persecution languished and died for want of fuel, towards the end of the century. Between the years 1768 and 1820 the disturbed state of Europe crippled the resources of missionary bodies, and few of their agents went to China. At the last date an estimate of the Roman-Catholic Church in China gives 8 bishops and coadjutors, 23 missionaries, 80 native priests, and 215,000 converts, as the total communion. Since then it has steadily increased; so that in 1866 the report enumerates 20 bishops, 8 coadjutors, 233 missionaries, 237 native priests, 12 colleges with 331 students, and 400,000 converts: 54 boys' and 114 girls' schools were opened in the province of Szechuen alone.

In 1844 Louis Philippe sent M. Lagrené as French envoy to China; and, after the latter had

signed the treaty of Whampoa, he obtained from the Chinese plenipotentiary, in reply to a memorial sent to court, an imperial rescript, which granted toleration to these long-persecuted native converts, and placed them on a higher ground than ever before. Fourteen years after, an express article in each of the four treaties negotiated at Tien-tsin gave the highest sanction to the exercise of Christianity in all its forms throughout the empire. This was about three hundred years after Xavier's death at St. John's Island, near Macao.

The character of the work of these earnest laborers, if examined by the standard of the word of God, will be found to lack many vital points, and goes far to explain why the existence of such a number of Christians scattered through the land has failed to elevate the morality and intelligence of the natives. The greatest deficiency in this system of evangelizing is withholding the Sacred Scriptures from the people. This keeps the great salvation hidden away under a mass of ritual ceremonies; and the person of Christ is obscured by the worship of the Virgin and numerous saints, whose pictures and images too closely resemble the same thing in Buddhist temples to be easily discriminated by ignorant converts. The hierarchy which governed and guided these converts could therefore teach for doctrines the commandments of men, and control every part of their dioceses. If, therefore, a struggle arose between the civil and religious duties of the converts, their choice was in favor of the new faith; and the officers of the Chinese Government naturally resorted to force, oppression, and injustice, to maintain their power. This struggle has already developed some irritation and suspicion on the part of influential scholars and high officers, and contains in it the germs of serious troubles in the future.

The results of over two hundred years of unopposed proselytism in China by Roman-Catholic missionaries, as shown in the morals, learning, enterprise, and self-sustaining power of their converts, are sufficient proofs, that without the direct, continual instruction in the word of God, no heathen nation can ever be elevated to become a free and intelligent Christian people. Yet it is likewise true, that the good effects of so many years of careful labor are seen in many villages and communities of peaceable, industrious, and obedient believers attached to their worship. These *Chretientés* are found in all the provinces; and their members are generally superior to their pagan countrymen.

It was therefore, in the providence of God, a preparation for the new relations into which the ultra-Gangetic nations were to be forced by Christian powers during this century, that the Protestant churches in Europe and America were led to establish their missions in all of them as soon as the way was opened. China was occupied first. Robert Morrison, the pioneer of Protestant missions to all that region, was told by the officers of the London Missionary Society, at his departure in 1807, that, after he had learned the Chinese language, "he might have the honor of forming a Chinese dictionary more comprehensive and correct than any preceding one, or the still greater honor of translating the Sacred Scriptures into a language spoken by a third part of the human race." He earned both these honors, and published the dictionary and translation before his return to England in 1824. The cordial reception extended to him by all classes — from King George IV. to the cottagers in his home at Newcastle — indicated the national sense of his services.

The year of his death (1834) saw the winding-up of the East India Company's establishment in China, and the commencement of the new era. During the past half-century the evangelizing labors of both divisions of Christians have gone on among the Chinese. The same toleration-acts contained in the treaties now give each of them access to all parts of the empire, and allow a candid comparison of their modes of operation, many of which, are, of course, alike; as schools, theological seminaries, erection of chapels, orphanages, and churches, etc.

Protestant missions in China really date from 1844, when their agents first occupied the five newly opened ports. The missionaries presently procured chapels in convenient positions for the daily preaching of the gospel, and thereby soon became known to the common people in and around the cities. Connected with the missions was usually a hospital, where diseases and wounds were attended to by a trained physician as far as the means allowed; and the crowd of patients became also a company of auditors to hear the message of salvation. The first institution of this kind was opened at Canton in 1835, by Dr. Peter Parker, and has since been imitated, with uniform success, at about twenty other places. The Canton hospital has received about seven hundred and fifty thousand patients since it began; and, like the others, its operations have been aided by the donations of foreign residents in China.

Printing-offices were also opened in three or four central stations, and four or five fonts of movable metallic types (each containing nearly eight thousand sorts) cut and cast, with which printing could be cheaply done. These types have also furnished the natives with facilities for issuing newspapers, thus incidentally starting one of the powerful agencies of their education. The printing-offices and foundries at Shanghai, Hongkong, Canton, Foochow, and Peking, have issued millions of copies of works upon religion, science, history, and geography, besides many copies of the Bible in whole or in part, nearly all of which were written and translated by the missionaries. Their quality, variety, and suitableness vary greatly, of course; but all tend to one point, — the explanation and enforcement of God's truth and works. In addition to purely Chinese books, about three hundred others have been printed at these offices, — dictionaries, vocabularies, phrase-books, grammars, and numerous separate treatises of a more scientific character, besides periodical publications in the English as well as Chinese languages. From all these sources the natives have learned more, in thirty-five years, about God and their fellow-men, and their duties to each, than they had previously learned since they were a people.

In schools and seminaries the labors of Protestant missions have kept pace with the means at

their command. Through these schools and the public preaching, the missionaries have aimed more directly to carry out Christ's command: "Teaching them to observe all things whatsoever I have commanded you." Calling in the aid of native converts to supplement their own teachings, it has been shown, as it was in apostolic times, that no agency can take the place of the living voice in arousing dull intellects, vivifying dead consciences, and leading men to the cross of Christ. In a country where common schools are within the reach and means of even the very poor, it is not necessary to spend time and money in extensive plans of education. The children of converts, are, however, gathered under the care of the Church, and parents thereby taught their new responsibilities in training their offspring in the nurture and admonition of the Lord. Chinese education does not include girls in ordinary cases; and the energies of the ladies who have in recent years joined the missions are much directed to the training of girls.

In no one respect is the difference between the two bodies of missionaries now pursuing their work in China more apparent to the mass of people than in the oral preaching of the gospel. The open door of the wayside chapel, where usually stands a foreign or native teacher to invite the passers-by to enter, and hear the Word, is known in the neighborhood or village as one of the common tokens of their presence. Curiosity, for a while, draws the residents and strangers to fill the house. Out of the hundreds who hear little or much, with more or less comprehension of the truth, some are led to inquire more, and their hearts become the honest ground where fruit grows up to eternal life. But everybody at first is aroused, and learns something of the foreigner and his message. It is difficult for a stranger to understand the utter ignorance of the great body of natives of every thing pertaining to other lands; but a few years' chapel-preaching in a town has the result of removing much of this ignorance and prejudice. The divine declaration, "The entrance of thy words giveth light, it giveth understanding unto the simple," is found to be constantly verified. The erection of large and expensive churches at foreign expense has been usually discouraged by Protestants. Such is not the plan of the Romish missions. An imposing edifice for the ceremonies of their Church by its bishops and priests is erected, and thus becomes a centre to attract and hold their converts, around which they group their schools and seminaries, and provide retreats for their missionaries. Some of these establishments have grown to large dimensions, and prepare hundreds of catechists and native clergymen.

The growing power of the Christian Church in China renders statistics of its condition at a given time of comparatively little value. In 1879 the enlargement of Protestant missions was pushed with vigor. Out of a total of 466 men and women sent out by twenty-five societies from the United States, Great Britain, and Germany, about 280 were ordained ministers and physicians, distributed over 92 stations and 532 out-stations in ten provinces, and aided in their work by 93 native pastors and 1,039 helpers, colporteurs, and schoolmasters. They reported 18,707 communicants of both sexes in their churches, and 6,227 children in day and boarding schools, for whose education, and other religious objects, $9,571 had been contributed by the Christians in 1876. About 725 churches and chapels had been erected up to that year; and 18 hospitals were opened, where nearly 100,000 patients had been treated. No satisfactory data of the myriad copies of Sacred Scriptures, in whole or in part, and of tracts, sold and distributed, can be obtained. The estimates derived from these figures and statements, showing the progress made in leavening the dormant mind of China with religious, scientific, and political truths, will be very imperfect if their collateral results on the vast mass of people not yet reached personally by foreigners is not also considered.

These figures need only to be contrasted with the condition of mission-work at Morrison's death, in 1834, when two missionaries and four converts formed the entire working-force in the empire, to be assured that God's time for the fulfilment of his ancient promise through Isaiah (xlix. 12), "Lo these from the land of Sinim," has at last fully come.

S. WELLS WILLIAMS
(formerly Sec. of the U.S. Legation, Peking).

CHOIR, a body of men, or of boys, or of men and boys, or of men and women, performing or leading the song which forms part of the Christian service. There was a choir in the Jewish temple: after the time of David it was at certain occasions composed of no less than four thousand singers. There was also a choir at the worship of Bacchus, singing and dancing around his altar; and this choir became the nucleus of the Greek tragedy. Indeed, the choir seems to have formed part of all public religious worship. For 'choir," as an architectural term, see ARCHITECTURE, CHRISTIAN.

CHORA'ZIN, a city of Galilee, not mentioned in the Old Testament, nor by Josephus, and only twice in the New Testament (Matt. xi. 21; Luke x. 13), where it is associated with Capernaum and Bethsaida. The etymology of the name is uncertain. Origen (Migne's ed. ii. p. 280) makes it a Greek name, Χώρα Ζὶν ("district of Zin"); but the manuscripts give Χοραζὶν, or Χοραζεὶν, which, if of Hebrew derivation, might mean "woodland." Its identification is still a matter of sharp controversy, along with that of Capernaum and Bethsaida. Ritter, who was never in Palestine, puts Bethsaida at Khan Minyeh, Chorazin at Tabiga, and Capernaum at Tell Hûm. Some writers put Bethsaida at Tabiga, Capernaum at Tell Hûm, and Chorazin at Kerazeh (two miles north of Tell Hûm), without assigning any place to Khan Minyeh. Robinson puts Capernaum at Khan Minyeh, Bethsaida (about two-thirds of a mile farther north) at Tabiga, and Chorazin (about a mile and a half north of Tabiga) at Tell Hûm. In support of this theory we have first of all the positive statement of Jerome (Migne's ed., iv. p. 124), that these three places were all of them, with Tiberias, on the shore of the Lake of Gennesaret. Kerazeh is a good long two miles away from the lake, and the remains of buildings found there are not apparently very ancient. The inhabitants of Chorazin, which, in the time of Eusebius (*Onomasticon*, Larsow and Parthey's ed., p. 375), was already deserted, may

have taken the old name along with them to the new site; as in the case of Sarepta by the seaside, which is now Surafend upon the hill, a mile and a quarter off. We have also the itinerary of the German bishop, Willibald, who visited Palestine about the middle of the eighth century, and, in going up on the west side of the lake, went from Tiberias, through Magdala, to Capernaum, Bethsaida, and Chorazin (TOBLER'S *Descriptiones Terræ Sacræ*, 1874, p. 63). This order of places is exactly that of Robinson. [For another view, see CAPERNAUM.] ROSWELL D. HITCHCOCK.

CHOREPISCOPI, i.e., lit. "country bishops," those who acted as bishops in distant rural districts under the authority of some city bishop. They were a class between bishops proper and presbyters, and appeared first in Asia Minor, at the close of the third century, because there and then the impossibility of careful oversight of all the interests of large dioceses was first felt. In the West they are mentioned first in the fifth century. They performed such episcopal duties as the ordination of readers, exorcists, subdeacons, but only rarely of deacons or presbyters, and never of bishops, confirmation in their own district, and the granting of letters dimissory; they also assisted at the Lord's Supper in the mother-church in the city. One of the subsidiary yet important uses to which the office could be put was to make a place for schismatical bishops who had returned to the Church. In both parts of the Church they were common. But the office declined and vanished. In the West its place was taken by the archdeacons, although in France and Germany the title was long given to an altogether different office. In the East it continued for a time among the schismatics. A modern analogy is the English suffragan bishop. See art. *Chorepiscopus*, in SMITH and CHEETHAM: *Dict. Chr. Antiq.* vol. i. pp. 353–355.

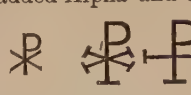
CHRISM (from χρίσμα, "oil," or "unction"), the consecrated oil, or mixture of oil and balsam, which is used in the Greek and Roman Church in the administration of baptism, confirmation, and extreme unction, applied respectively to the crown of the head, the forehead, and the organs of the five senses, the loins, and the feet. The usage dates far back into the Christian Church. The earliest testimonies are, TERTULLIAN: *De Baptismo*, c. 7; ST. CYPRIAN: *Epist.* 70, c. 2; *Apost. Constit.*, VII. 43, § 3; 44 § 1. The right to consecrate chrism is, since the Council of Toledo (398), an episcopal privilege in the Western Church: in the Eastern it is reserved for the patriarchs alone.

CHRISMAL. The word is applied to, (1) The vessel or flask which held the chrism, (2) A cloth for covering relics, (3) Chrisom, see below.

CHRISOM, the white cloth with which the Roman priest covers the head of an infant after the administration of baptism: hence the expression, a "chrisomed child." Before the introduction of infant baptism, the catechumen received a white robe, *chrismalis;* which word is also used of the vessel in which the chrism was preserved.

CHRIST JESUS. See JESUS CHRIST.

CHRIST, Monogram of. In the Roman catacombs is found a monogram of Christ, consisting of the two first letters of his name, X and P, combined in various manners, and sometimes further adorned with an added Alpha and Omega; which article see. By Constantine this monogram was applied to the military standards, coins, etc. See Mrs. JAMESON and Lady EASTLAKE: *History of our Lord as exemplified in Works of Art*, 2d ed., London, 1865.



CHRIST, Offices of. See JESUS CHRIST, Offices of.

CHRIST, Sinlessness of. See CHRISTOLOGY.

CHRIST, The Order of, was founded in 1317 by Dionysius, King of Portugal, under the name of the Knights of Jesus Christ, and for the purpose of defending Algarbia against the Moors. In the beginning of the sixteenth century the order had four hundred and fifty canonries, and enormous revenues. In 1550 the grand-mastership was forever combined with the Portuguese crown by Pope Julius III. In 1789 the order was abolished, and its estates confiscated. Its titles and insignia are now simply a token of royal favor.

CHRIST, Pictures of. None of the evangelists gives us the least hint with respect to the personal appearance of Christ; and when afterwards a tradition began to form, it was evidently the product of incidental circumstances. The persecuted Church of the first three centuries liked to imagine Christ in his state of humiliation, starting from the prophetic description of the suffering Messiah in Ps. xxii. and Isa. lii.; the victorious Church liked to imagine him in his state of elevation, starting from the Messianic pictures in Ps. xlv. and the Song of Solomon. The first formal description of the personal appearance of Christ is found in a Latin letter, which pretends to have been written by Publius Lentulus, a contemporary of Pilate, and "president of the people of Jerusalem" (there was no such office), and sent to the Roman Senate. Christ is here described as "a man of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that the beholders both love and fear him. His hair is wine-colored, golden at the root, straight, lustreless, parted down the middle of the crown, after the fashion of the Nazarenes [Nazarites?]; his beard is full, but short, forked, and hazel-colored; and his eyes are blue and brilliant. In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable. He has been never seen to laugh, but oftentimes to weep." The letter was first discovered in a manuscript copy of the works of Anselm from the twelfth century, and it is certainly not older than the fourth century. Another description is found in the works of John of Damascus, *Epist. ad Theoph. Imp. de venerandis Imag.*, from the eighth century; and a third, in the Church History of Nicephorus I. 40, from the fourteenth century. Christ is here represented with long, waving, blond hair, and pale olive complexion. Besides these traditions and formal descriptions may be mentioned as materials utilized by modern artists in pictures of Christ, the two so-called portraits of Christ, — that sent to King Abgarus, and that imprinted on the silken handkerchief of Veronica. See the articles on ABGAR and VERONICA. Modern pictures of Christ show generally, either the *Salvator*

type, with its expression of calm serenity and dignity, or the *Ecce Homo* type, with the crown of thorns and the tears of suffering.

LIT. — J. B. CARPZOW: *De oris et corporis Christi forma*, etc., Helmstedt, 1777; P. E. JABLONSKI: *De origine imaginum Christi*, Lugd., Batav., 1804; W. GRIMM: *Die Sage vom Ursprung der Christusbilder*, Berlin, 1843; L. GLÜCKSELIG: *Christus-Archäologie*, Prague, 1863; Mrs. JAMESON and Lady EASTLAKE: *The History of our Lord as exemplified in Works of Art* (illustrated), London, 2d edition, 1865.

CHRISTIAN, Origin of the Name. The Greek χριστιανός is a transliteration of the Latin *Christianus*, the nickname meaning "partisan of Christ," given by the people of Antioch to the believers in the new religion brought there by those driven from Jerusalem by the persecution after Stephen's death (Acts xi. 19, 26). The name may have been given in ridicule, for the Antiochians were known for their scurrilous wit; but the time had come for naming, in some popular, intelligible way, those who were in religion neither Gentiles nor Jews. The name arose, probably, in the mistake that *Christ* was a proper name; nevertheless, it was the fittest, most honorable, possible: it expressed the distinguishing features of the Christian religion. It is a Person, not a system of ethics or of divinity; it is a Life, not a thought; it is, moreover, *Christ*, the Messiah, the Son of God, whose partisans we are, not *Jesus*, the Son of man, — a name common among the Jews. And it is striking, that whereas "Christian" is a term of respect all the world over, "Jesuit" is just the opposite, even in Roman-Catholic lands. See Conybeare and Howson's *Life of Paul*, vol. I. chap. 4. The form of the word is suggestive. (Bishop Lightfoot is in the minority in denying the Greek form of this Latin word. See his *Com. on Philippians*, p. 16, *n.*) It is a combination of the two widespread languages, Greek and Latin, reminding us that Christianity desires not concealment, but publicity, and prophesying that in all tongues the name of Christ shall be heard.

CHRISTIAN COMMISSION, The United States, one of the grandest fruits in history of combined Christianity, patriotism, and philanthropy. It was first proposed by Mr. Vincent Colyer of New York, in a letter written Aug. 22, 1861, to his colleagues of the New-York Young Men's Christian Association Committee, and originated by a call of the Young Men's Christian Association of New York (Sept. 23, 1861) upon all similar associations in the North, to unite in a convention to consider the religious needs of the soldiers. The idea was approved by the National Committee of the Young Men's Christian Association of the United States of America, who alone had the authority to call the convention; and on Oct. 28 an official call was issued, and the convention was accordingly held in the rooms of the Young Men's Christian Association of New-York City on Thursday and Friday, Nov. 14 and 15, 1861. The result of their deliberation was the organization of a commission of twelve to take charge of the whole work, which reported to the Young Men's Christian Association and the public, collected money and contributions of various kinds, and kept up the interest in the movement. The amount of good done was of course incalculable. The Sanitary Commission looked after the bodies of the soldiers; the Christian Commission, after their souls; but at the same time the bodily wants were cared for, and the soldier's comfort was much increased. The soldiers knew there were at home daily prayers on their behalf; and on the very battlefield God was invoked to bless the right. The evils of camp-life were ameliorated; the wounded were tended, and given spiritual comfort. Into a Christian's ear the dying told his secret, or gave his last bequests. An aggressive work for Christ was carried on amid all the distractions of war. Bibles, hymnals, tracts, religious newspapers and books, were distributed, and personal work was done. Two special works were taken up. The Commission was the medium of speedy and safe communication between the soldiers and sailors and their friends at home; and, besides, it circulated "Loan-Libraries" of general literature through the army. The money collected for this cause was, in the aggregate, nearly $2,750,000; but counting in the gifts of books, etc., and the value of the facilities gratuitously given, the official *Annals of the United States Christian Commission* reckon the total amount as $6,291,107.68 (p. 729). Of course these figures do not tell the whole story; but they show how ready the Christian public was to give, to carry on the work of the Commission. The final meeting of the Christian Commission was held on Sunday evening, Feb. 11, 1866, in the hall of the House of Representatives, Washington, D.C. The leading men in this movement were the president, Mr. George H. Stuart of Philadelphia, and Dr. Nathan Bishop of New York. For a full and very interesting account of the grand work, see LEMUEL MOSS: *Annals of the U. S. Christian Commission*, Phila., 1868.

CHRISTIAN CONNECTION, or **CHRISTIANS** (often pronounced Christ-yans). The denomination is the resultant of three independent secession movements. The first was in 1793, in North Carolina, when certain seceders from the Methodist-Episcopal Church called themselves "Republican Methodists," but, influenced chiefly by Rev. J. O'Kelley, adopted the name of "Christians." The second movement was in Vermont, in 1800, among the Baptists; and a church was organized at Lyndon. The third movement was in Kentucky and Tennessee, among the Presbyterians, in 1801; and the Springfield presbytery, which proclaimed the principles of the denomination, was formed in 1804. But a union was quickly effected between these different organizations, inasmuch as the expulsive force was found to be in each case the same, — the desire to be free from the "bondage of creed." But although the Bible is their only authoritative rule of faith and practice, yet the general characteristics of their belief may be determined. They are antitrinitarians, yet call Christ a divine Saviour, and acknowledge the Holy Spirit to be the power and energy of God; immersionists, yet open communionists of the widest kind, extending their fellowship to Christians of every name. In ecclesiastical polity they are congregational, but have annual State conferences, and quadrennial general conventions. At first their ministry was not well educated; but now the sect has several

institutions of learning, including the Christian Union College at Merom, Ind. They are distributed throughout the United States and Canada. Their membership in the United States is about two hundred thousand. See the general histories of the different denominations in the United States by WINEBRENNER (1844), and by BELCHER (1855); also BAIRD: *Religion in America* (1856).

CHRISTIAN UNION CHURCHES OF THE WEST. This body of Christians arose in the West in 1863–64. The official statement of their principles is as follows: 1. The oneness of the Church; 2. Christ the only head; 3. The Bible the only rule of faith and practice; 4. "Good fruits" the only condition of membership; 5. The repudiation of controversy; 6. Each local church self-governed; 7. No partisan politics preached. They have no creed; but they unite cordially with organized Christian churches in supporting such institutions as the American Bible and the American Tract Society; and their pulpits are open to all denominations which they recognize as sound. The body holds a general council every four years, and each State a separate yearly council. They claim to number about a hundred thousand members. It seems to be a purely ephemeral movement. See art. in supplementary volume to Appleton's *Cyclopædia*, pp. 803, 804.

CHRISTIANS OF ST. JOHN. Some Carmelite missionaries laboring in the regions of Basrah and Susa, in the middle of the seventeenth century, met there with a body of Christians who called themselves Nazaræans or Mendæans, but by the Mohammedans were called Sabinians. They pretended to be the descendants of the disciples of John the Baptist, and to have been driven away from the regions of the Jordan by the Mohammedans; hence their name, "Christians of St. John," given to them by the missionaries. Their holy books are written in an Aramæan dialect. One of them has been published, with a Latin translation, *Codex Nazareus*, by Matth. Norberg, London, 1815–16, 3 vols. See IGNATIUS A JESU: *Narratio Originis, Rituum, et Errorium Christianorum S. Johannis*, Rome, 1652.

CHRISTIANS OF ST. THOMAS, or, as they call themselves, *The Syrian Church of Malagala;* a Christian sect living in the southern part of the Malabar coast of India; pretend to be the descendants of the converts of the apostle Thomas on his visit to India, but originated, probably, from some early Nestorian colony. In the sixth century they were in regular communication with the Nestorian Church of Western Asia; and, though this connection was afterwards disturbed, their whole tradition rests on a Nestorian basis. When the Portuguese reached India, they found the church, numbering about sixteen thousand families, in a very poor condition; and under their protectorate its very independence and natural character were threatened. In 1599 the Archbishop of Goa brought it in connection with Rome. The Jesuits came, and the conversion began; but in 1653 most of the converts again broke off from the Roman Church, and at present one-half, comprising about ninety-seven churches, follow their old Syrian rites, while the rest conforms to the Church of Rome. The language of the liturgy is not the Malabar, but the Syriac. See W. GERMANN: *Die Kirche der Thomaschristen*, Gütersloh, 1877.

CHRISTMAS, a Christian festival celebrated on Dec. 25, in memory of the birth of Jesus Christ. The English name Christmas, like the Dutch *Kerstmisse*, or *Kersmis*, is formed analogous to such names as Candlemas, Michaelmas, etc. In the Romanic languages the name is derived from the Latin *Natalis*, *Natalitia*, or *Nativitas*, Italian *Natal*, Spanish *Nadal*, or *Natividad*, French *Noël*. The German *Weihnacht* is a literal translation of the Hebrew *Chanuka*, the name of the Jewish festival of the dedication or purification of the temple by Judas Maccabæus. The Scandinavian *Juul*, and the Anglo-Saxon *Geol*, mean "wheel," and refer to the winter solstice.

When the festival of Christmas is first spoken of in the ancient Church (CLEMENT OF ALEXANDRIA: *Stromata, lib.* I., *cap.* 21), it was celebrated by the Eastern Church on Jan. 6, under the name of *Epiphania*, and by the Western Church on Dec. 25, under the name of *Natalis*. This discrepancy is easily accounted for, however, by the circumstance that the gospel gives no date of Christ's birth, but simply tells that it took place during night. But the date of the *Epiphania* is arbitrary, so far as it rests upon an inference of merely allegorical import, — the first Adam was born on the sixth day: consequently the second Adam ought also to be born on a sixth day, — and the festival itself had something allegorical in its character. It was celebrated, not so much in memory of the actual birth of Christ, as in memory of the first manifestation of the divinity of Christ; the name *Epiphania* being the word commonly used in the Greek language to denote the manifestation of a god in human shape. Later on, however, from the beginning of the fourth century, when the restless searchings of the nature and person of Christ drave men's mind into many singular errors, the Eastern Church began to feel the importance of emphasizing the actual birth of Christ by a separate festival distinct from the *Epiphania*, with its somewhat vague historical bearing; and from a sermon of Chrysostom, delivered, it is believed, on Christmas Day, 386, it appears that the *Natalis* of the Western Church was rapidly though gradually adopted throughout the East.

What foundation there originally was for the Roman date of Dec. 25 is difficult to decide. On account of this date, some connect the Christian festival of Christmas with the above-mentioned Jewish feast, *Chanuka;* and many features seem to speak for such a relation between them. Others connect it with the *Saturnalia*, or *Brumalia*, or some other Pagan Roman feast; and here, too, the single features are often strikingly resemblant. Others, again (Lightfoot, Jablonsky, Münter), inveigh against the date as arbitrary, and not in harmony with the gospel narrative, etc. Nevertheless the fact remains, that the whole Western Church unanimously agreed upon this date, and that the Eastern Church adopted it without much contradiction; which fact goes far to show that the date cannot well have been a mere assumption, but must have had some kind of tradition to support it.

The date once fixed, Christmas gradually be-

came one of the three great annual festivals of the Church. The whole period from Nativity to Epiphany was consecrated, — Dec. 26 as a memorial of the martyr Stephen; Dec. 27, of St. John; Dec. 28, of the Massacre of the Innocents, etc. The four Sundays preceding Christmas were incorporated with the cycle, under the title of Advent, as a preparation for the festival. The day itself was celebrated by three masses, — one in the night, one at daybreak, and one in the morning; and the costliest utensils and furniture were used. During the middle ages the celebration assumed, in accordance with the taste of the time, quite a theatrical aspect. The manger was shown, with the Virgin sitting beside it, surrounded with chanting angels. The wise men, the shepherds, Joseph, etc., were also represented; and a complete Mystery was formed. As a remnant of this symbolical representation of biblical events which formerly found so much favor both with the priests and with their flocks, it may be mentioned, that, in the third decade of the present century, the custom was still kept up of rocking a doll, in a cradle adorned with lights, on the top of the spire of the Cathedral of Tübingen at twelve o'clock Christmas night, while a band of wind instruments blew the Hymn of the Nativity.

No other Christian festival penetrated so deeply into the household as Christmas, probably because its character is essentially joy. Such as it appears in the household, however, many features indicate that there were non-Christian elements present in its origin. The use of lighted tapers reminds forcibly of the Jewish festival of purification. The giving of presents was a Roman custom. The Yule-tree and the Yule-log are remnants of old Teutonic nature-worship. In the household, also, the festival gradually sank down into a mere revelry. In England an abbot of misrule was chosen in every large household; in Scotland, an abbot of unreason; and during the term of the festival he was the master of the house. By an act of Parliament this custom was forbidden in 1555; and in England, as everywhere, the Reformation brought in a kind of refinement in the celebration of Christmas by emphasizing its Christian elements, and excluding every feature which had not, or could not be given, a religious character. Under the influence of evangelical Christianity, Christmas has become a children's feast, and the Roman-Catholic Church has followed the example. The dissenters of the Church of England, taking offence at the coarse and un-Christian character which the festival had retained from the middle ages, abolished it altogether; but of late years the celebration of Christmas in some form or other has become well-nigh universal in England and America. See Paul Cassel: *Weihnachten-Ursprung, Braüche und Aberglauben*, Berlin, 1861; Chambers: *Book of Days*, Edinburgh, 1864; Marbach: *Die heilige Weihnachtszeit*, Frankfort, 1865.

CHRISTOLOGY (Χριστολογία, from Χριστός and λόγος, as "theology" is from θεός and λόγος).[1] It embraces the doctrine of *Christ's person;* while soteriology is the doctrine of *Christ's work*, or the doctrine of salvation. Some writers include both the person and work under the term; but we confine it here to the former, although we admit, of course, the inseparable connection. The word was used by the English divines in the seventeenth century,[2] and has recently been re-introduced from Germany. Christology is based upon the life and testimony of Christ, as represented historically in the Gospels, and as reflected doctrinally and experimentally in the Acts and Epistles. It treats of the mystery of the incarnation (in the wider sense of the term), (1) the humanity, (2) the divinity, of our Lord, and (3) their relation to each other in his one person. This divine-human personality forms the basis of his work, which is the redemption, reconciliation, and re-union of men with God. It is the central doctrine of Christianity (preceded by theology and anthropology, and followed by pneumatology, soteriology, ecclesiology, and eschatology). It was the one article of St. Peter's creed, and it forms the heart of the Apostles' Creed. The leading evangelical divines of Europe and America come to agree more and more in this estimate of its importance; and the ever-increasing number of Lives of Christ strengthens the christocentric character of modern theology. Yet care must be taken not to emphasize the incarnation at the expense of the equally important doctrines of the atonement by Christ's death, and the regeneration by the Holy Spirit.

I. The Biblical Christology embraces, (1) The Messianic prophecies of the Old Testament; (2) The christology of the New Testament, (*a*) The testimony of Christ in the Gospels; (*b*) The christology of the apostles, — (*aa*) of James, (*bb*) of Peter, (*cc*) of Paul (including that of the author of the Epistle to the Hebrews), (*dd*) of John (including the Apocalypse). Christ is the heart of the Scripture, and the key to its spiritual understanding. All revelations of God look to him as the final revelation.

(1) The Old Testament is the preparation for the New. The soul of the Old Testament is the promise of the Messiah, which began in Paradise with the protevangelium of the serpent-bruiser, and culminated in the testimony of John the Baptist, pointing to Jesus of Nazareth as the Lamb of God, which taketh away the sin of the world. See Messiah and Messianic Prophecies, and the literature quoted there.

[1] The length of this article arises from the fact that it is a complete though condensed historical summary of all the connected topics; such as Apollinarianism, Eutychianism, Nestorianism, Chalcedon, Monophysitism, Monotheletism, Communicatio idiomatum, Kenosis, Kenoticists, etc. The author has made some use (by permission) of his own articles in McClintock and Strong's *Cyclop.*, III. 277–285, and Smith and Wace's *Dictionary of Christian Biography*, I. 489–495, and of the third volume of his own *Church History;* but the whole is reconstructed, adapted, and virtually a new article, especially the exposition of the modern theories.

[2] Dr. Thomas Jackson (1595–1640) defined it correctly as "that part of divinity which displays the great mystery of godliness, — God manifested in the human flesh." John Owen used the term; and Robert Fleming, jun., a Scotch divine (d. 1716), wrote a *Christology*, in 3 vols., London, 1705–1708. Some French writers also use it; although they have not paid much attention to the doctrine, notwithstanding the sensation of Renan's *Life of Jesus*. Lichtenberger (*Encycl.*, III. 129) correctly defines it: "On comprend sous ce nom" [Christologie] "l'ensemble des doctrines touchant la personne de Jésus-Christ dans ses rapports avec Dieu et avec l'humanité, telles qu'elles sont contenues dans le Nouv. Test. et telles qu'elles ont été développées dans le cours des siècles, au sein de l'Église chrétienne."

(2) It is the unanimous teaching of the New-Testament writings, that Christ combines in a most real, though mysterious way, the double character of a unique divine sonship and a unique sinless manhood in one harmonious personality; and that by this very constitution of his person he is qualified to be the Lord and Saviour of the human race, and the only Mediator between God and man. He represents at once the nearest approach which God can make to man, and the nearest approach which man can make to God. The orthodox christology is an attempt to formulate this "mystery of godliness," and to guard it against error; but every age must grapple anew with this problem of problems, and make it alive, and fruitful for its own intellectual and spiritual benefit.

Christ strongly asserts his humanity, and calls himself about eighty times in the Gospels *the Son of man;* not *a* son of man among other descendants of Adam, but *the* Son of man emphatically; as the representative of the whole race; as the second Adam, descended from heaven (comp. Rom. v. and 1 Cor. xv.); as the ideal, the perfect, the absolute man, the head of a new race, the King of Jews and Gentiles, the model man for universal imitation. While putting himself on a *par* with us as *man*, he claims at the same time, as *the* Son of man, superiority over all, and freedom from sin, and thus stands solitary and alone as the one and only spotless human being in the midst of a fallen race, as an oasis of living water and fresh verdure, surrounded by a barren desert of sand and stone. He never fell out of harmony with God and with himself: he alone needed no repentance, no conversion, no regeneration, no pardon. This sinlessness of Christ is the great moral miracle of history which underlies all his miraculous works, and explains them as natural manifestations of his miraculous person.

On the other hand, Christ as emphatically asserts his divinity, and calls himself not simply *a* son of God among other children of God by adoption, but *the Son of God* above all others, in a peculiar sense; the Son by nature; the Son from eternity; the Son who alone knows the Father, who reveals the Father to us, who calls him, not "our" Father (as we are directed to pray), but "my" Father. He is, as his favorite disciple calls him, the "only-begotten Son" (according to some of the oldest manuscripts, "the only-begotten God," θεός); or, as the Nicene theology expresses it, "eternally begotten of the essence (οὐσία) of the Father." He is thus represented to us by himself and his disciples as a divine-human being, truly God and truly man in one person; and his words and acts and sufferings have a corresponding character and effect. Hence he puts forth claims which in the mouth of every other man, no matter how wise and how good, would sound like blasphemy or lunacy, but which from his lips appear as natural as the rays of light emanating from the sun, and which command the respect even of unbelievers, so far as to prevent any charge of pride and presumption. He represents himself constantly as being sent from God, or as having come directly from God, to teach this world what he had not learned from any school or any book. He calls himself the Light of the world, the Way, the Truth, and the Life; he invites all men to come to him, that they may find rest and peace; he claims the power to forgive sins, and to raise the dead; he says, "I am the Resurrection and the Life," and promises eternal life to every one that believeth in him. Even in the moment of his deepest humiliation, he proclaimed himself the King of truth, and the Ruler and Judge of mankind. His kingdom is to be co-extensive with the race, and everlasting as eternity itself. And with this consciousness he sent forth his disciples to proclaim the gospel of salvation to every creature, forewarning them of persecution and martyrdom, and promising no reward in this life, but pledging them his presence to the end of the world, and a crown of glory in heaven. He co-ordinates himself in the baptismal formula with the eternal Father and the eternal Spirit, and allows himself to be worshipped by the sceptical Thomas as his "Lord" and his "God."

This central truth of Christ's divine-human person and work is set forth in the New-Testament writings, not as a logically-formulated dogma, but as a living fact and glorious truth, as an object of faith, a source of comfort, and a stimulus to a holy life, in humble imitation of his perfect example. This is sufficient for all practical purposes. The simple narative of the Gospels is far more powerful for the general benefit of mankind than all the systems of theology. But the mind of the Church must meditate, and try to grasp this truth; and the New Testament itself furnishes ever new impulse and food for theological speculation. The beginning of a christology we find already in Paul and John.

Lit. — See the works on the *Theology of the New Testament*, by Schmid, Baur, Van Oosterzee, Reuss, Weiss. Ullmann's *Sinlessness of Christ;* Schaff's *Person of Christ;* Bushnell's *God in Christ*, and *Moral Character of Christ;* Gess: *Christi Person und Werk nach Christi Selbstzeugniss und den Zeugnissen der Apostel*, 2d ed., 1870–1879; Nösgen: *Christus der Menschen- und Gottessohn;* Beyschlag: *Christologie des N. Test.*, 1866; Van Oosterzee: *The Image of Christ as presented in Scripture*, translated by M. J. Evans, Lond., 1874; R. Rothe: *Dogmatik*, 1870, vol. II. 81 sqq.; Dorner: *Christl. Glaubenslehre*, 1880, vol. II. 257 sqq. Dr. Dorner sums up the New-Testament teaching concerning Christ in the thesis: "In Christ has appeared the perfect revelation of God, and at the same time the perfection of humanity."

II. The Ante-Nicene Christology (from A.D. 100 to the Council of Nicæa, 325). The ecclesiastical development of this fundamental dogma started from Peter's confession of the Messiahship of Jesus (Matt. xvi. 18), and from John's doctrine of the incarnate Logos (John i. 14). It was stimulated by two opposite heresies, — Ebionism and Gnosticism; the one essentially Jewish, the other essentially heathen; the one affirming the humanity of Christ to the exclusion of his divinity, the other running into the opposite error by resolving his humanity into a delusive show (δόκησις, φάντασμα); both agreeing in the denial of the incarnation, or the real and abiding union of the divine and human in the person of our Lord.

Besides, there arose in the second and third

centuries two forms of *Unitarianism* or *Monarchianism*.

(1) The Rationalistic or Dynamic Unitarianism — represented by the Alogians, Theodotus, Artemon, and Paul of Samosata — either denied the divinity of Christ altogether, or resolved it into a mere power (*δύναμις*), although they generally admitted his supernatural generation by the Holy Spirit.

(2) The Patripassian and Sabellian Unitarianism maintained the divinity of Christ, but merged it into the essence of the Father, and so denied the independent, pre-existent *personality* of Christ. So Praxeas, Noëtus, Callistus (Pope *Calixtus* I.), Beryllus of Bostra, and Sabellius.

In antagonism with these heresies, the Church taught the full divinity of Christ (*versus* Ebionism and rationalistic Monarchianism), his full humanity (*versus* Gnosticism and Manichæism), and his independent personality (*versus* Patripassianism and Sabellianism). The dogma was developed in close connection with the dogma of the Trinity, which resulted, by logical necessity, from the deity of Christ and the deity of the Holy Spirit on the basis of the fundamental truth of Monotheism.

The ante-Nicene Christology passed through many obstructions, loose statements, uncertain conjectures and speculations; but the instinct and main current of the Church was steadily towards the Nicene and Chalcedonian creed-statements, especially if we look to the worship and devotional life as well as to theological literature. Christ was the object of worship, prayer, and praise (which implies his deity) from the very beginning, as we must infer from several passages of the New Testament (John xx. 28; Acts vii. 59, 60, ix. 14, 21; 1 Cor. i. 2; Phil. ii. 10; Heb. i. 6; 1 John v. 13–15; Rev. v. 6–13), from the heathen testimony of Pliny the Younger concerning the singing of hymns to Christ as *God* ("*Carmen Christo quasi Deo dicere*," *Ep.* x. 97), from the "Gloria in Excelsis," which was the daily morning hymn of the Eastern Church as early as the second century, from the "Tersanctus," from the Hymn of Clement of Alexandria to the divine Logos (*Pædag.* III. 12), from the statements of Origen (*Contra Cels.* VIII. 67), Eusebius (*Hist. Eccl.* V. 28), and many other testimonies. Christ was *believed* to be divine, and *adored* as divine, before he was clearly *taught* to be divine. Life preceded theology ("*Fides præcedit intellectum*"). Many a martyr in those days of persecution died for his faith in the divinity of our Lord, with very imperfect knowledge of this doctrine. It is unfair to make the Church responsible for the speculative crudities, the experimental and tentative statements, of some ante-Nicene fathers, who believed more than they could clearly express in words. In the first efforts of the human mind to grapple with so great a mystery, we must expect many mistakes and inaccuracies. The ante-Nicene rules of faith as we find them in the writings of Irenæus, Origen, Tertullian, Cyprian, etc., are essentially agreed among themselves and with the Apostles' Creed, so called, as it appears, first in the fourth century, especially at Rome and Aquileia. (See Rufinus, *De Symbolo.*) They all confess the divine-human character of Christ as the chief object of the Christian faith, but in the form of facts, and in simple, popular style, not in the form of doctrinal or logical statement. The Nicene Creed is much more explicit and dogmatic in consequence of the preceding contest with heresy; but the substance of the faith is the same in the Nicene and Apostles' Creeds. See these ante-Nicene Rules of Faith in Schaff, *Creeds of Christendom*, vol. II. 11–45.

In the Apostolic Fathers we find only simple practical, biblical statements, and reminiscences of apostolic preaching for the purposes of edification. Ignatius of Antioch does not hesitate to call Christ *God* without qualification (*Ad Ephes.* c. 18: *ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χρ.*, c. 7; *ἐν σαρκὶ γενόμενος Θεός*, comp. *Ad. Rom.* c. 6). Polycarp calls him "the *eternal* Son of God" (*Ad. Phil.* c. 2, 8), and associates him in his last prayer with the Father and the Spirit (*Martyr. Polyc.* c. 14).

The theological speculation on the person of Christ began with Justin Martyr, and was carried on by Clement of Alexandria and Origen, in the East; by Irenæus, Hippolytus, and Tertullian, in the West.

Justin Martyr (d. 166) takes up the Johannean Logos idea, which proved a very fruitful germ of theological speculation. It was prepared by the Old-Testament personification of the word and wisdom of God, assumed an idealistic shape in Philo of Alexandria, and reached a realistic completion in St. John. Following the suggestion of the double meaning of the Greek *λόγος* (*ratio* and *oratio*), Justin distinguishes in the Logos two elements, — the immanent and the transitive; the revelation of God *ad intra*, and the revelation *ad extra*. He teaches the procession of the Logos from the free will (not the essence) of God by generation, without division or diminution of the divine substance. This begotten Logos he conceives as a hypostatical being, a person distinct from the Father, and subordinate to him. He co-ordinates God, the Son, and the prophetic Spirit, as objects of Christian worship (*σεβόμεθα καὶ προσκυνοῦμεν*, *Apol.* I. 6). Peculiar is his doctrine of the *λόγος σπερματικός*, the seminal Logos, or the Word disseminated among men, i.e., Christ before the incarnation, who scattered elements of truth and virtue among the heathen philosophers and poets, although they did not know it.

Clement of Alexandria (d. 220) sees in the Logos the ultimate principle of all existence (without beginning, and timeless), the revealer of the Father, the sum of all intelligence and wisdom, the personal truth, the author of the world, the source of light and life, the educator of the race, who at last became man to make us partakers of his divine nature. Like some other ante-Nicene fathers (Justin Martyr, Tertullian, and Origen), he conceived the outward appearance of Christ's humanity in the state of humiliation to have been literally without form or comeliness (Isa. liii. 2, 3); but he made a distinction between two kinds of beauty, — the outward beauty of the flesh, which soon fades away; and the moral beauty of the soul, which is permanent, and shone even through the servant form of our Lord (*Pæd.* III. c. 1).

Origen (d. 254) felt the whole weight of the

christological problem, but obscured it by foreign speculations, and prepared the way, both for the Arian heresy and the Athanasian orthodoxy, though more fully for the latter. On the one hand he closely approaches the Nicene Homoousion by bringing the Son into union with the essence of the Father, and ascribing to him the attribute of eternity. He is, properly, the author of the Nicene doctrine of *eternal* generation of the Son from the *essence* of the Father (though he usually represents the generation as an act of the *will* of the Father). But on the other hand he teaches subordinationism by calling the Son simply God (Θεός), and a second God (δεύτερος Θεός), but not *the* God (ὁ Θεός, or αὐτόΘεος). In his views on the humanity of Christ, he approached the semi-Gnostic doketism, and ascribed to the glorified body of Christ ubiquity (in which he was followed by Gregory of Nyssa). His enemies charged him with teaching a double Christ (answering to the lower Jesus, and the higher Soter of the Gnostics), and a merely temporary validity of the body of the Redeemer. As to the relation of the two natures in Christ, he was the first to use the term "God-man" (Θεάνθρωπος), and to apply the favorite illustration of fire heating and penetrating the iron, without altering its character.

The Western Church was not so fruitful in speculation, but, upon the whole, sounder and more self-consistent. The keynote was struck by Irenæus (d. 202), who, though of Eastern origin, spent his active life in the south of France. He carries special weight as a pupil of Polycarp of Smyrna, and through him a grand-pupil of St. John, the inspired master (ὁ θεόλογος). He likewise uses the terms "Logos" and "Son of God" interchangeably, and concedes the distinction, made also by the Valentinians, between the *inward* and the *uttered* word, in reference to man, but contests the application of it to God, who is above all antitheses, absolutely simple and unchangeable, and in whom before and after, thinking and speaking, coincide. He repudiates also speculative or *à priori* attempts to explain the derivation of the Son from the Father. This he holds to be an incomprehensible mystery. He is content to define the actual distinction between Father and Son by saying that the former is God revealing himself; the latter, God revealed. The one is the ground of revelation: the other is the actual, appearing revelation itself. Hence he calls the Father "the invisible of the Son;" and the Son, "the visible of the Father." He discriminates most rigidly the conceptions of generation and of creation. The Son, though begotten of the Father, is still, like him, distinguished from the created world as increate, — without beginning, and eternal; all plainly showing that Irenæus is much nearer the Nicene dogma of the essential identity of the Son with the Father than Justin Martyr and the Alexandrians. If, as he does in several passages, he still subordinates the Son to the Father, he is certainly inconsistent, and that for want of an accurate distinction between the eternal Logos and the incarnate Christ. Expressions like "My Father is greater than I," which apply only to the Christ of history, in the state of humiliation, he refers also, like Justin and Origen, to the eternal Logos. On the other hand he is charged with leaning in the opposite direction, — towards the Sabellian and Patripassian views, — but unjustly. Apart from his frequent want of precision in expression, he steers in general, with sure biblical and churchly tact, equally clear of both extremes, and asserts alike the essential unity and the eternal personal distinction of the Father and the Son. The incarnation of the Logos he ably discusses, viewing it both as a restoration and redemption from sin and death, and as the completion of the revelation of God and the creation of man. In the latter view, as finisher, Christ is the perfect Son of Man, in whom the *likeness* of man to God (the *similitudo Dei*), regarded as moral duty, in distinction from the *image* of God (*imago Dei*) as an essential property, becomes for the first time fully real. According to this, the incarnation would be grounded in the original plan of God for the education of mankind, and independent of the fall. It would have taken place even without the fall, though in some other form. Yet Irenæus does not expressly say this: speculation on abstract possibilities was foreign to his realistic cast of mind. He vindicates at length the true and full humanity of Christ against the doketism of the Gnostic schools. Christ must be man, like us, in body, soul, and spirit, though without sin, if he would redeem us from sin, and make us perfect. He is the second Adam, the absolute, universal man, the prototype and summing-up (*ἀνακεφαλαίωσις, recapitulatio*) of the whole race. Connected with this is the beautiful idea of Irenæus (repeated by Hippolytus), that Christ made the circuit of all the stages of human life to redeem them all (*Adv. Hær.* II. 22, § 4: *omnes venit per semet ipsum salvare . . . infantes et parvulos et pueros et juvenes et seniores*, etc). To carry this out he extended the life of Jesus to fifty years, and supported it by a mistaken inference from the loose conjecture of the Jews (John viii. 57), and by an appeal to tradition. He also teaches a close union of the divinity and humanity in Christ, in which the former is the active principle, and the seat of personality, the latter the passive and receptive principle.

Tertullian (about 220) cannot escape the charge of subordinationism. He bluntly calls the Father the whole divine substance, and the Son a part of it, illustrating their relation by the figures of the fountain and the stream, the sun and the beam. He would not have two suns, he says; but he might call Christ God, as Paul does in Rom. ix. 5. The sunbeam, too, in itself considered, may be called sun, but not the sun a beam. Sun and beam are two distinct things (*species*) in one essence (*substantia*), as God and the Word, as the Father and the Son. But we should not take figurative language too strictly, and must remember that Tertullian was especially interested to distinguish the Son from the Father, in opposition to the Patripassian Praxeas. In other respects he did the Church christology material service. He propounds a threefold hypostatical existence of the Son (*filiatio*): (1) The preexistent, eternal immanence of the Son in the Father, they being as inseparable as reason and word in man, who was created in the image of God, and hence in a measure reflects his being; (2) The coming-forth of the Son with the Father

for the purpose of the creation; (3) The manifestation of the Son in the world by the incarnation. He advocates the entire yet sinless humanity of Christ, against both the doketistic Gnostics (*Adv. Marcionem*, and *De carne Christi*) and the Patripassians (*Adv. Praxeam*). He accuses the former of making Christ, who is all truth, a half lie, and, by the denial of his flesh, resolving all his work in the flesh into an empty show. He urges against the latter that God the Father is incapable of suffering and change.

Cyprian (d. 258) marks no progress in this or any other doctrine, except that of the Catholic unity and the episcopate. He was not so much a theologian as an ecclesiastic, and a typical High-Churchman.

Dionysius, Bishop of Rome (262), came nearest the Nicene view. He maintained distinctly, in the controversy with Dionysius of Alexandria, the unity of essence, and the threefold personal distinction of Father, Son, and Spirit, in opposition to Sabellianism, tritheism, and subordinationism. His view is embodied in a fragment preserved by Athanasius (*De sent. Dionysii*, c. 4, and Routh *Reliqu.* s. III. 384).

Lit. — On the ante-Nicene christology see especially Dion. Petavius: *De theolog. dogmatibus*, 1644 sqq.; Bull: *Defensio Fidei Nicænæ de æternâ divinitate Filii Dei* (first ed. Oxf., 1685, ed. Grabe, 1703); Edw. Burton: *Testimonies of the ante-Nicene Fathers to the Divinity of Christ* (2d ed. Oxf., 1829); Baur: *Die christl. Lehre von der Dreieinigkeit und Menschwerdung Gottes in ihrer geschichtlichen Entwicklung*, Tübingen, 1841–43, 3 vols. (vol. 1 down to the Council of Chalcedon); Dorner: *Entwicklungsgeschichte der Lehre von der Person Christi*, 2d ed., Stuttg. and Berlin, 1845 and 1853, 2 vols., vol. I. pp. 122–829 (Eng. trans. by W. L. Alexander and D. W. Simon, Edinb., 1864, 5 vols.); Schwane: *Dogmengesch. der vornicänischen Zeit*, Münster, 1862; Fr. Nitzsch: *Dogmengeschichte*, Berlin, 1870 (first part, the patristic period); Schaff: *Hist. of the Christ. Ch.*, first vol.; Hefele: *Conciliengeschichte*, first vol. 2d ed. (Eng. trans. by W. R. Clark and H. M. Oxenham, Edinb., 1871 sqq.).

III. The Nicene christology (from 325 to 381) is the result of struggle with Arianism and Semi-Arianism, which agitated the Eastern Church for more than half a century. The Arian heresy denied the strict deity of Christ (his coequality with the Father), and taught that he is a subordinate divinity, different in essence from God (*ἑτεροούσιος*), pre-existing before the world, yet not eternal (*ἦν ποτε ὅτε οὐκ ἦν*), himself a creature of the will of God out of nothing (*κτίσμα ἐξ οὐκ ὄντων*), who created this present world, and became incarnate for our salvation. Semi-Arianism held an untenable middle ground between the Arian *hetero-ousia* and the orthodox *homo-ousia*, or co-equality of the Son with the Father, and asserted the *homoi-ousia*, or *similarity* of essence, which was a very elastic term, and might be contracted into an Arian, or stretched into an orthodox, sense, according to the general spirit and tendency of the men who held it.

In opposition to these heresies, Athanasius of Alexandria ("the father of orthodoxy," at one time "*unus versus mundum*"), and the three Cappadocian bishops, — Basil, Gregory of Nazianzus, and Gregory of Nyssa, — maintained and defended with superior ability, vigor, and perseverance, the homo-ousia, i.e., the essential oneness of the Son with the Father, or his eternal divinity, as the corner-stone of the whole Christian system.

This doctrine triumphed in the first œcumenical council, convened by Constantine the Great; and, after a new and longer struggle, it was reasserted in the second œcumenical council. It is briefly and tersely laid down in the chief article of the Nicæno-Constantinopolitan Creed, which has stood ever since like an immovable rock: —

> "(We believe) . . . in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, Very God of Very God, Begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary," etc.

Lit. — On the Nicene christology see, besides the general works already quoted of Bull, Petavius, Baur, Dorner, Hefele, etc., Möhler's monograph on *Athanasius* (1844); J. H. Newman, on the *Arians of the Fourth Century* (1838 and 1854); Bishop Kaye, on the *Council of Nicæa* (1853); Voigt: *Die Lehre des Athanasius* (1861); and Dean Stanley's *Lectures on the Eastern Church* (1862, lect. II.–VII.); also the art. *Arianism*.

IV. The Chalcedonian christology finds its normal expression in the Chalcedonian statement of 451. It was the answer of the Orthodox Church to the heresies which related to the proper constitution of Christ's theanthropic person.

These heresies are chiefly three; viz., —

(1) Apollinarianism, a partial denial of the humanity, as Arianism is of the eternal deity, of Christ. Apollinaris the Younger of Laodicea (d. 390), on the basis of the Platonic trichotomy, ascribed to Christ a human body (*σῶμα*) and animal soul (*ψυχὴ ἄλογος*), but not a human spirit or reason (*ψυχὴ λογική, νοῦς, πνεῦμα*); he put the divine Logos in the place of the rational soul, and thus substituted a *Θεὸς σαρκοφόρος* for a real *θεάνθρωπος*, — a mixed middle being for a divine-human person. From this error it follows, either that the rational soul of man was not redeemed, or that it needed no redemption.

(2) Nestorianism (from Nestorius, Patriarch of Constantinople, d. in exile 440) admitted the full deity and the full humanity of Christ, but put them into loose mechanical conjunction, or affinity (*συνάφεια*) rather than a vital and personal union (*ἕνωσις*); and hence it objected to the unscriptural term "mother of *God*" (*Θεοτόκος, Deipara*), as applied to the Virgin Mary, while willing to call her "mother of *Christ*" (*Χριστοτόκος*).

(3) Eutychianism (from Eutyches, presbyter at Constantinople, d. after 451) is the very opposite of Nestorianism, and sacrificed the distinction of the two natures in Christ to the unity of the person, to such an extent as to make the incarnation an absorption of the human nature by the divine, or a deification of human nature, even of the body: hence the Eutychians thought it proper to use the phrases "God is born," "God suffered," "God was crucified," "God died."

The third and fourth œcumenical councils

(Ephesus, 431, and Chalcedon, 451) settled the question of the precise relation of the two natures in Christ's person, as the first and second (325 and 381) had decided the doctrine of his divinity. The decree of the Council of Ephesus, under the lead of the violent Cyril of Alexandria, was merely negative, a condemnation of the error of Nestorius, and leaned a little towards the opposite error of Eutyches. This error triumphed temporarily in the justly so-called "Robber Synod" of Ephesus, in 449, under the lead of Dioscurus of Alexandria, who inherited all the bad, and none of the good, qualities of his predecessor, Cyril. But Dyophysitism re-acted; and Dioscurus and Eutyches were condemned a few years afterwards by the Council of Chalcedon. This council gave a clear and full statement of the orthodox christology as follows (see the Greek and Latin text in Act v. in MANSI'S *Concil.* tom. vii. p. 115, and in SCHAFF'S *Creeds of Christendom*, II. 62–64): —

"Following the holy Fathers, we all with one consent teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-equal] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, *inconfusedly, unchangeably, indivisibly, inseparably;* the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us."

The same doctrine is set forth in a more condensed form in the second part of the *Symbolum Quicunque*, or the falsely so-called Athanasian Creed (see the Latin text, with notes, in SCHAFF, *Creeds*, etc., II. 66–71): —

"Furthermore it is necessary to everlasting salvation: that he also believe rightly [faithfully] the Incarnation of our Lord Jesus Christ. For the right Faith is, that he believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds: and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God and perfect Man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh, but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence], but by unity of Person. For as the reasonable soul and flesh is one Man; so God and Man is one Christ; who suffered for our salvation; descended into Hell [Hades, spirit world], rose again the third day from the dead," etc.

LIT. — MANSI: *Acta Conc.*, tom. VII.; HARDUIN: *Conc.*, tom. III.; GALLANDI: *Bibl. P. P.* tom. XI.; LIBERATUS: *Breviarium causæ Nestorianorum et Eutychianistarum;* ARENDT: *Papst Leo der Grosse* (1835); HEFELE: *Conciliengeschichte*, vol. II. 392 sqq.; also BAUR, DORNER, NITZSCH, already quoted. On the Athanasian Creed, see the lit. in SCHAFF'S *Creeds of Christendom*, I. 34 sq.

V. The POST-CHALCEDONIAN christology. — The Chalcedonian decision did not stop the controversy, and called for a supplementary statement concerning the two *wills* of Christ, corresponding to the *two natures*.

Eutychianism revived in the form of *Monophysitism* (*μόνη φύσις*), or the doctrine that Christ had but one composite nature (*μία φύσις σύνθετος*, or *μία φύσις διττή*). It makes the humanity of Christ a mere accident of the immutable divine substance. The liturgical shibboleth of the Monophysites was "God has been crucified," which they introduced into the Trisagion (*ἅγιος ὁ Θεὸς ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ὁ σταυρωθεὶς δι' ἡμᾶς, ἐλέησον ἡμᾶς*): hence they are also called *Theopaschites* (*θεοπασχῖται*). The tedious Monophysite controversies convulsed the Eastern Church for more than a hundred years, weakened its power, and facilitated the conquest of Mohammedanism.

The fifth œcumenical council (held at Constantinople 553) made a partial concession to the Monophysites, but did not reconcile them. They separated, like their antipodes, the Nestorians, from the orthodox Greek Church, and continue to this day under various names and organizations, — the Jacobites in Syria, the Copts in Egypt, the Abyssinians, and, the most important of them, the Armenians.

Closely connected with Monophysitism was MONOTHELETISM (*μόνον* and *θέλημα*), or the doctrine that Christ had but *one will*, as he had but one person. The orthodox maintained that will is an attribute of nature, rather than of person, and consequently that Christ had *two* wills, — a human will and a divine will, — both working in harmony. The Monothelite controversy lasted from 633 to 680. The Emperor Heraclius proposed a compromise formula, — one divine-human energy (*μία θεανδρικὴ ἐνέργεια*); but it was opposed in the West.

The sixth œcumenical council (held in Constantinople, 689; also called the Third Constantinopolitan Council, or the Conc. Trullanum I.) condemned the Monothelite heresy, and repeated the Chalcedonian Creed, with the following supplement concerning the two wills (Artic. xviii. in MANSI'S *Conc.*, tom. XI. p. 637, and in SCHAFF'S *Creeds*, II. 72, 73): —

"And we likewise preach *two natural wills* in him [Jesus Christ], and *two natural operations* undivided, inconvertible, inseparable, unmixed, according to the doctrine of the holy fathers; and the two natural wills [are] not contrary, far from it! (as the impious heretics assert), but his human will follows the divine will, and is not resisting or reluctant, but rather subject to his divine and omnipotent will. For it was proper that the will of the flesh should be moved, but be subjected to the divine will, according to the wise Athanasius."

The same council condemned Pope Honorius as a Monothelite heretic, and his successors confirmed it. This undeniable fact figured conspicuously in the Vatican Council (1870) as an unanswerable argument against papal infallibility, and was pressed by Bishop Hefele and other learned members of the council, although they afterwards submitted to an infallible modern

pope and council *versus* infallible old popes and councils. Monotheletism continued among the Maronites on Mount Lebanon (who, however, afterwards submitted to the Roman Church), as well as among the Monophysites, who are all Monothelites.

With the sixth œcumenical council closes the development of the ancient Catholic christology. The *Adoption* controversy, which arose in Spain and France toward the close of the eighth century, turned upon the question whether Christ as man was the Son of God by nature (*naturaliter*), or simply by adoption (*nuncupative*). The Adoptionists maintained the latter, and shifted the whole idea of sonship from the person to whom it belongs to the nature. Their theory was a modification of the Nestorian error, and was condemned in a synod at Frankfort-on-the-Maine, 794; but it did not result in a positive addition to the creed statements.

The scholastic theology of the middle ages made no real progress in christology, and confined itself to a dialectical analysis and defence of the Chalcedonian dogma, with a one-sided reference to the divine nature of Christ. John of Damascus in the East, and Thomas Aquinas in the West, were the ablest exponents of the Chalcedonian dogma. The mediæval Church almost forgot, over the glorious divinity of our Lord, his real humanity (except his passion), and substituted for it virtually the worship of the Virgin Mary, who seemed to appeal more tenderly and effectively to all the human sensibilities and sympathies of the heart than the exalted Saviour.

VI. Analysis of the Œcumenical Christology. — The following are the leading ideas of the Chalcedonian or œcumenical christology, as taught in common by the doctrinal standards of the Greek, Latin, and Evangelical Protestant Churches: —

1. A true *incarnation* of the Logos, i.e., the second person in the Godhead (*ἐνανθρώπησις Θεοῦ, ἐνσάρκωσις τοῦ Λόγου, incarnatio Verbi*). This is an actual assumption of the whole human nature — body, soul, and spirit — into an abiding union with the divine personality of the eternal Logos, so that they constitute, from the moment of the supernatural conception, one undivided life forever. The incarnation is neither a conversion or transmutation of God into man, nor a conversion of man into God, and consequent absorption of the one, nor a confusion (*κρᾶσις, σύγχυσις*) of the two. On the other hand, it is not a mere indwelling (*ἐνοίκησις, inhabitatio*) of the one in the other, nor an outward, transitory connection (*συνάφεια, conjunctio*) of the two factors.

2. The distinction between *nature* and *person*. Nature or substance (essence, *οὐσία*) denotes the totality of powers and qualities which constitute a being; while person (*ὑπόστασις, πρόσωπον*) is the Ego, the self-conscious, self-asserting, and acting subject. The Logos assumed, not a human person (else we should have two persons, — a divine and a human), but human nature, which is common to us all; and hence he redeemed, not a particular man, but all men. Yet no council has denied the human personality of Christ.

3. The *God-man* (*θεάνθρωπος*) as the result of the incarnation. Christ is not a (Nestorian) *double* being, with *two* persons, nor a compound (Apollinarian, or Monophysite) *middle* being, a *tertium quid*, partly divine, and partly human; but he is *one* person, both wholly divine, and wholly human.

4. The *duality of the natures*. The orthodox doctrine maintains, against Eutychianism, the distinction of natures, even after the act of incarnation, without confusion or conversion (*ἀσυγχύτως, inconfuse*, and *ἀτρέπτως, immutabiliter*), yet, on the other hand, without division or separation (*ἀδιαιρέτως, indivise*, and *ἀχωρίστως, inseparabiliter*); so that the divine will ever remain divine, and the human ever human; and yet the two have continually one common life, and interpenetrate each other, like the persons of the Trinity (*περιχώρησις*). According to a familiar figure, the divine nature pervades the human as the fire pervades the iron. The two natures are complete, and embrace every thing which pertains to them separately, even will (according to the anti-Monothelite decision). Christ has all the properties which the Father has, except the property of being unbegotten (the *ἀγεννησία*); and he has all the properties which the first Adam had before the fall: he has, therefore (according to John of Damascus), two consciousnesses, and two physical wills, or faculties of self-determination (*αὐτεξουσία*). This is the extreme border to which the doctrine of two natures can be carried, without an assertion of two full personalities; and it is almost impossible to draw the line.

5. *The unity of the person* (*ἕνωσις καθ' ὑπόστασιν, ἕνωσις ὑποστατική, unio hypostatica*, or *unio personalis*). The union of the divine and human nature in Christ is a permanent state, resulting from the incarnation, and is a real, supernatural, personal, and inseparable union, in distinction from an essential absorption or confusion, or from a mere moral union, or from a mystical union, such as holds between the believer and Christ. The two natures constitute but one personal life, and yet remain distinct. "The same who is true God," says Pope Leo I. in his famous Epistle, which anticipated the decision of Chalcedon, "is also true man; and in this unity there is no deceit, for in it the lowliness of man and the majesty of God perfectly pervade one another. . . . Because the two natures make only one person, we read, on the one hand, 'The Son of *man* came down from heaven' (John iii. 13), while yet the Son of God took flesh from the Virgin; and, on the other hand, 'The Son of *God* was crucified and buried,' while yet he suffered, not in his Godhead as co-eternal and consubstantial with the Father, but in the weakness of human nature."

6. The whole *work* of Christ is to be attributed to his person, and not to the one or the other nature exclusively. The person is the acting subject; the nature, the organ or medium. It is the one divine human person of Christ that wrought miracles by virtue of his divine nature, and that suffered through the sensorium of his human nature. The superhuman effect and infinite merit of the Redeemer's work must be ascribed to his person, because of his divinity; while it is his humanity alone that made him capable of, and liable to, temptation, suffering, and death, and renders him an example for our imitation.

7. The *Anhypostasia*, or, more accurately, the *Enhypostasia* (*Impersonality*) of the human nature of Christ. The meaning is, that Christ's human nature had no independent personality of its own, and that the divine nature is the root and basis of his personality. His humanity was enhypostatized through union with the Logos, or incorporated into his personality. The synod of Chalcedon says nothing of this feature: it was an after-thought developed by John of Damascus. It seems inconsistent with the dyotheletic theory; for a being with consciousness and will has the two essential elements of personality, while an impersonal will seems to be a mere animal instinct.

8. *Critical Estimate.* The Chalcedonian christology is regarded by the Greek and Roman, and the majority of the orthodox English and American divines, as the *ne plus ultra* of christological knowledge attainable in this world. Dr. Shedd (*History of Christ. Doctrine*, I. 408) thinks it probable that "the human mind is unable to go beyond it in the endeavor to unfold the mystery of Christ's complex person;" and he therefore serenely ignores all subsequent christological controversies and speculations. Dr. Hodge, in his *Systematic Theology*, vol. II. 397 sqq., notices and criticises several of the more recent "erroneous and heretical doctrines," as he calls them, but abides in the Chalcedonian statement as adopted by the scholastic Calvinists of the seventeenth century.

On the other hand, the Chalcedonian christology has been subjected to a rigorous criticism in Germany by evangelical as well as rationalistic divines, — by Schleiermacher, Baur, Dorner, Rothe, and the modern Kenoticists. It is charged with a defective psychology, and now with dualism, now with doketism, according as its distinction of two natures, or the personal unity, is made its most prominent feature. It oscillates between two extremes, without truly reconciling them; as the orthodox doctrine of the Trinity stands between tritheism and modalism, now leaning to the one, now to the other, when either the tripersonality or the unity is emphasized. It assumes two natures in one person; while the dogma of the Trinity assumes three persons in one nature. It teaches a complete human nature with reason and will, and yet denies it personality. It does not do justice to the genuine humanity of Christ in the Gospels, and to all those passages which assert its real growth. It overshadows the human by the divine. It puts the final result at the beginning, and ignores the intervening process. If we read the gospel history, we find that Christ was a helpless infant on his mother's breast, — and therefore not omnipotent till after the resurrection, when "all authority in heaven and on earth" was *given* unto him (Matt. xxviii. 18); he *grew* in wisdom, and *learned* obedience (Luke ii. 40; Heb. v. 8), and was ignorant of the day of judgment (Mark xiii. 32), therefore not omniscient; he moved from place to place, and was therefore not omnipresent before his ascension to heaven; he was destitute of his divine glory, which he was to *regain* after his death (John xvii. 5). To confine these limitations and imperfections to his human nature, while in his divine nature he was, *at one and the same time*, omnipotent, omniscient, and omnipresent, even in the manger and on the cross, is to destroy the personal unity of life, and to make two Christs, or a double-headed Christ. How can ignorance and omniscience simultaneously co-exist in one and the same mind? How can one and the same individual pervade and rule the universe in the same moment in which he exclaims, "My God, my God, why hast thou forsaken me?" Christ speaks and acts throughout as one undivided Ego. We must, therefore, so reconstruct or improve the Chalcedonian christology as to conform it to the historical realness of his humanity, to the full meaning of his own sayings concerning himself, and to all the facts of his life. This is now generally felt among the evangelical divines in Germany, where christological speculation has been most active since the Reformation, and by not a few in other countries. If any thing has resulted from the multitude of Lives of Christ, written by learned and able men in this nineteenth century, it is the fact of the perfect and unique divine-human personality of Jesus of Nazareth.

At the same time, the Chalcedonian dogma is the ripest fruit of the christological speculations and controversies of the Ancient Church, and can never be lost. It gave the clearest expression to the faith in the incarnation for ages to come. It saves the full idea of the God-man as to the essential elements, however imperfect the form in which it is cast. It defines with sound religious judgment the boundary-line which separates christological truth from christological error. It guards us against two opposite dangers, — the Scylla of Nestorian dualism, and the Charybdis of Eutychian Monophysitism, or against an abstract separation of the divine and human, and an absorption of the human by the divine. It excludes also every kind of mixture of the two natures which would result in a being which is neither divine nor human. With these safeguards, theological speculation may boldly and hopefully move on, and penetrate deeper and deeper into the central truth of Christianity. Protestantism cannot consistently adopt any doctrinal or disciplinary decisions of popes or councils as an infallible finale, but must reserve the right of further research and progress in the apprehension and appropriation of Christ and his infallible teaching according to the Scriptures as the only rule of faith.

VII. The Orthodox Protestant Christology. The churches of the Reformation (Lutheran, Anglican, and Calvinistic) adopted in their confessions of faith, either in form or in substance, the three œcumenical creeds, and with them the ancient Catholic doctrines of the Trinity, and of Christ's divine-human character and work. They condemned the old and new Antitrinitarians, and the peculiar doctrine of the Socinians, — that Christ was raised by his own merit to a participation in the divine honor and dignity. The Unitarians, like the Anabaptists, were everywhere (except in Poland and Transylvania) imprisoned, exiled, or executed; and the unfortunate Servetus was burnt as a heretic and blasphemer, under the eyes of Calvin, and with the full approval of the mild Bullinger and Melanchthon. We quote from the principal Protestant Confessions.

The *Augsburg Confession* of the Lutheran Church (1530), Art. III. (*De Filio Dei*): —

"Also they teach that the Word, that is, the Son of God, took unto him man's nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably joined together in unity of person; one Christ, true God and true man: who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that he might reconcile the Father unto us, and might be a sacrifice, not only for original guilt, but also for all actual sins of men."

The *Second Helvetic Confession*, by Bullinger (1566), chap. 11:—

"We acknowledge, therefore, that there are in one and the same Jesus Christ our Lord, two natures, the divine and the human nature; and we say that these two are so conjoined or united, that they are not swallowed up, confounded or mingled together, but rather united or joined together in one person, the properties of each nature being safe and remaining still: so that we do worship one Christ our Lord, and not two; I say, one, true, God and man; as touching his divine nature, of the same substance with the Father, and as touching his human nature, of the same substance with us, and 'like unto us in all things, sin only excepted.'"

The Thirty-nine Articles of the Church of England, Art. II.:—

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for [all] actual sins of men."

The *Westminster Confession*, which gives the clearest and strongest expression to the faith of the strictly Reformed or Calvinistic churches, thus states the doctrine of Christ's person in chap. viii. § 2:—

"The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the Holy Ghost in the womb of the Virgin Mary, of her substance: so that two whole, perfect, and distinct natures, the Godhead and the Manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and men."

The *Westminster Shorter Catechism*, which is famous for clear and terse definitions, says (Qu. 21):—

"The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever."

VIII. The Scholastic Lutheran Christology. On this general basis of the Chalcedonian christology, and following the indications of the Scriptures as the only rule of faith, the Protestant, especially the Lutheran, scholastics, at the close of the sixteenth, and during the seventeenth, century, built some additional features, and developed new aspects of Christ's person. The propelling cause was the Lutheran doctrine of the real presence or omnipresence of Christ's body in the Lord's Supper, and the controversies growing out of it with the Zwinglians and Calvinists, and among the Lutherans themselves.

There is, however, a characteristic difference between the christology of the Lutheran and that of the Reformed churches, which affects the whole system. The former has a leaning towards the Eutychian confusion of the divine and human natures; the latter, to the Nestorian separation: yet both distinctly disown the Eutychian and Nestorian heresies. The Lutheran christology started from the principle that the finite is capable of receiving the infinite (*finitum capax infiniti*), and went to the very border of doketism, which destroys the realness of Christ's humanity. The Reformed christology held fast to the inseparable gulf which separates the finite from the infinite as to their essence or nature (*finitum non capax infiniti*), and kept open the possibility of a full appreciation of the humanity of Christ in its actual growth and development.

The progress made in christology since the Reformation, on the basis of the Chalcedonian orthodoxy, relates to the communion of the two natures, and to the states, and the offices of Christ. The first was the production of the Lutheran Church, and was never adopted, but partly rejected, by the Reformed: the second and third were the joint doctrines of both, but with a very material difference in the understanding of the second.

(1) The *communicatio idiomatum*, the communication of attributes or properties (*ἰδιώματα, proprietates*) of one nature to the other, or to the whole person. It is derived from the *unio personalis* and the *communio naturarum*. The Lutheran divines distinguish three kinds or genera.

(*a*) The *genus idiomaticum* (or *ἰδιοποιητικόν*), whereby the properties of one nature are transferred and applied to the whole person, for which are quoted such passages as Rom. i. 3; 1 Pet. iii. 18, iv. 1.

(*b*) The *genus apotelesmaticum* (*κοινοποιητικόν*), whereby the redemptory functions and actions which belong to the whole person (the *ἀποτελέσματα*) are predicated only of one or the other nature (1 Tim. ii. 5 sq.; Heb. i. 2 sq.).

(*c*) The *genus auchematicum* (*αὐχηματικόν*), or *majestaticum*, whereby the human nature is clothed with and magnified by the attributes of the divine nature (John iii. 13, v. 27; Matt. xxviii. 18, 20; Rom. ix. 5; Phil. ii. 10). Under this head the Lutheran Church claims a certain ubiquity or omnipresence for the body of Christ, on the ground of the personal union of the two natures; but as to the extent of this omnipresence there were two distinct schools, which are both represented in the *Formula of Concord* (1577). Brentius and the Swabian Lutherans maintained an *absolute* ubiquity of Christ's humanity from his very infancy, thus making the incarnation not only an assumption of the human nature, but also a deification of it, although the divine attributes were admitted to have been *concealed* during the state of humiliation. Chemnitz and the Saxon divines called this view a monstrosity, and taught only a *relative* ubiquity, depending on Christ's will (hence called *volipræsentia*, or *multivolipræsentia*), who may be present with his *whole* person wherever he pleases to be, or has promised to be.

(*d*) A fourth kind would be the *genus kenoticum* (from κένωσις), or *tapeinoticum* (from ταπείνωσις), Phil. ii. 7, 8; i.e., a communication of the properties of the human nature to the divine nature. But this is decidedly rejected by the old Lutherans as inconsistent with the unchangeableness of the divine nature, and as a "horrible and blasphemous" doctrine (*Form. Conc.* p. 612), but is asserted by the modern Kenoticists (see below).

The Reformed divines never committed themselves to the *communicatio idiomatum* as a whole (although they might approve of the first two kinds, at least, by way of what Zwingli termed ἀλλοίωσις, or a rhetorical exchange of one part for another); and they decidedly rejected the third kind, because omnipresence, whether absolute or relative, is inconsistent with the necessary limitation of a human body, as well as with the Scripture facts of Christ's ascension to heaven, and promised return. The third *genus* can never be fully carried out, unless the humanity of Christ is also eternalized. The attributes, moreover, are not an outside appendix, but inherent qualities of the substance to which they belong, and inseparable from it. Hence a communication of attributes would imply a communication or mixture of natures. The divine and human natures can indeed hold free and intimate intercourse with each other; but the divine nature can never be transformed into the human, nor the human nature into the divine. Christ possessed all the attributes of both natures; but the natures, nevertheless, remain separate and distinct. The familiar illustrations of the iron and the fire, of the body and the soul, favor the Reformed rather than the Lutheran theory; for the fire, while it pervades the iron, does not communicate its properties to the iron, nor the iron its properties to the fire. The soul resides in and interpenetrates the body; but its spiritual qualities, as cognition and volition, are not communicated to the body; nor are the physical qualities of the body, as weight and extension, communicated to the soul. The Scripture passages quoted by the Lutherans are inconclusive.[1]

(2) The doctrine of the *twofold state* of Christ, — the state of *humiliation* and the state of *exaltation*. This is based upon Phil. ii. 5-9, and is no doubt substantially true. The *status exinanitionis* (*humiliationis*) embraces the supernatural conception, birth, circumcision, education, earthly life, passion, death, and burial of Christ: the *status exaltationis* includes the resurrection, ascension, and the sitting at the right hand of God.

But here, again, the two confessions differ very considerably. First as to the descent into hell, or Hades rather. The Lutherans regarded it as a triumph over hell, and made it the first stage of exaltation; while the Reformed divines viewed it as the last stage of the state of humiliation. It is properly the turning-point from the one state to the other, and thus belongs to both.

Secondly, the Lutheran Creed refers the two states only to the human nature of Christ, regarding the divine as not susceptible of any humiliation or exaltation. The Reformed divines refer them to both natures; so that Christ's human nature was in a state of humiliation as compared with its future exaltation, and his divine nature was in the state of humiliation as to its external manifestation (*ratione occultationis*). With them the incarnation itself is the beginning of the state of humiliation; while the Lutheran symbols exclude the incarnation from the humiliation.

Finally, the Lutherans regard the humiliation only as a partial concealment of the actual use (κρύψις χρήσεως) of the divine attributes by the incarnate Logos.

The proper exegesis of the classical passage in the second chapter of Philippians decides here in favor of the Reformed, and against the Lutheran theory. The κένωσις, or self-humiliation, cannot refer to the incarnate Logos, who never was ἐν μορφῇ θεοῦ, but must refer to the pre-existent Logos (the Λόγος ἄσαρκος). This is admitted by the Greek fathers, and by the best modern commentators, Lutheran as well as Reformed. (See quotations in SCHAFF'S *Creeds*, etc., I. 328 sq.)[2]

(3) The threefold *office* of Christ. (*a*) The *prophetical* office (*munus*, or *officium propheticum*) includes teaching and the miracles of Christ. (*b*) The *priestly* office (*munus sacerdotale*) consists of the satisfaction made for the sins of the world by the death on the cross, and in the continued intercession of the exalted Saviour for his people (*redemptio et intercessio sacerdotalis*). (*c*) The *kingly* office (*munus regium*), whereby Christ founded his kingdom, defends his Church against all enemies, and rules all things in heaven and on earth. The old divines distinguish between the reign of nature (*regnum naturæ sive potentiæ*), which embraces all things; the reign of grace (*regnum gratiæ*), which relates to the Church militant on earth; and the reign of glory (*regnum gloriæ*), which belongs to the Church triumphant in heaven.

This convenient threefold division of the office of Christ was already approved by Calvin, and used by the divines of both Confessions during the seventeenth century. Ernesti opposed it, but Schleiermacher restored it.

LIT. — On the Lutheran side: *The Formula Concordiæ* (1577); BRENZ: *De personali unione duarum naturarum in Christo* (1551); *De Majestate Domini nostri J. C.* (1562); CHEMNITZ: *De duabus naturis in Christo, de hypostatica earum unione, de communicatione idiomatum* (1571, revised 1576). — On the Reformed side: the *Admonitio Neostadiensis* (1577) and the christological writings of BEZA, URSINUS, SADEEL, DANÆUS (*Examen libri de duabus naturis a Chemnitio conscripti*, Genev., 1581), ZANCHIUS (*De Incarnatione Filii Dei*, Heidelb., 1593).

On the difference between the Lutheran and Reformed christology, see especially MATTHIAS

[1] Dr. Hodge (*Syst. Theol.*, II. 416) objects to the Lutheran doctrine, that it "destroys the integrity of the human nature of Christ. A body which fills immensity is not a human body: a soul which is omniscient, omnipresent, and almighty, is not a human soul. The Christ of the Bible and of the human heart is lost, if the doctrine be true."

[2] Dr. Lightfoot, also, in his *Com. on the Philippians*, p. 130, gives the Reformed interpretation: "The point of time is clearly prior, not only to our Lord's open ministry, but also to his becoming man. Even if the words μορφὴν δούλου λαβών did not directly refer to the incarnation, as they appear to do, nothing else can be understood by ἐν ὁμοιώματι ἀνθρώπων γενόμενος."

SCHNECKENBURGER: *Zur kirchlichen Christologie. Die orthodoxe Lehre vom doppelten Stande Christi nach lutherischer und reformirter Fassung*, Pforzheim, 1848, 2d (title) ed. 1861; also his *Vergleichende Darstellung des lutherischen u. reformirten Lehrbegriffs, herausgegeben durch Edw. Güder*, Stuttgart, 1855, 2 parts. Very accurate and discriminating. (Schneckenburger was a Swabian Lutheran, but professor at the Reformed University of Berne, and hence well qualified to appreciate the strength and the weakness of both Confessions. He made the first preparations for HERZOG'S *Encykl.* before his death, 1848.) — On the Lutheran side, see FRANK: *Theologie der Concordienformel*, Erl., 1865, vol. III. pp. 165–396; CHARLES P. KRAUTH: *The Conservative Reformation and its Theology*, Phila., 1872, pp. 456 sqq. — On the Reformed side, HEPPE: *Reformirte Dogmatik*, Elberf., 1861, pp. 351 sqq.; SCHAFF: *Creeds of Christendom*, New York, vol. I. 285 sqq. and 317 sqq. Compare also the great historical monographs of BAUR and DORNER, already quoted, and the most recent work on the subject by HERMANN SCHULTZ: *Die Lehre von der Gottheit Christi. Communicatio idiomatum*, Gotha, 1881 (an attempt to reconstruct the Lutheran theory on a modern critical and ethical instead of a dyophysitic basis).

IX. THE KENOSIS CONTROVERSY between Giessen and Tübingen. This is the last chapter in the development of the orthodox Lutheran christology on the basis of the Formula of Concord. The Reformed churches had no share in it; since they rejected the deification of Christ's humanity, which it presupposes. In the early part of the seventeenth century, there arose a subtle controversy between the Lutheran divines of the University of Giessen and those of Tübingen about the *Kenosis* and *Krypsis;* that is, about the question whether Christ, in the state of humiliation, entirely abstained from the use of his divine attributes (*κένωσις, abstinentia ab usu*, Phil. ii. 7), or whether he used them secretly (*κρύψις, occultatio*). The divines of Giessen (Bathasar Mentzer, his son-in-law Feuerborn, and Winkelmann) defended the *Kenotic;* those of Tübingen (Thumm, Hafenreffer, Osiander, Nicolai), the *Kryptic* view. Both schools were agreed as to the *possession* (*κτῆσις*) of the divine attributes by Christ, including omnipotence, omniscience, and omnipresence, during all the stages of his humiliation, and differed only as to the *use* (*χρῆσις*) of them, — whether it was a *κρύψις χρήσεως* (a concealed use), or a *κένωσις χρήσεως* (a non-use). The Kryptic view of Tübingen is logically (i.e., from Lutheran premises) more consistent, but carries the theory of the *communicatio idiomatum* to the very verge of Gnostic doketicism, which resolves the human life of Christ on earth into a magical illusion. The Kenotic view of Giessen is more in accordance with the facts of Christ's life, but agrees with the other in principle, and admits, after all, an exceptional use in the performance of miracles. The controversy was waged with violence, and threatened to weaken the Protestant cause at a very critical period. The Lutheran princes interfered. In their name, Hoe von Hoenegg, court-preacher at Dresden, issued a *Solida Decisio* (1624), essentially favoring the cause of the Giessen Kenoticists; but the Tübingen divines defended their position till the controversy was lost in the disastrous events of the Thirty-years' War, without leading to any positive result. The Kenotic controversy was renewed recently, but in a modified form, and on a new basis (see below).

LIT. on the Giessen-Tübingen Kenosis controversy: —

(1) On the Giessen side: The Saxon *Solida decisio*, Latin and Germ., Leipz., 1624; FEUERBORN: *Sciagraphia de div. Jes. Christo juxta humanit. communicatæ majestatis usurpatione*, 1621. By the same: *Κενωσιγραφία χριστολογική*, Marburg, 1627; MENTZER: *Necessaria et Justa Defensio*, against the Tübingen divines, Giess., 1624.

(2) On the Tübingen side: LUC. OSIANDER: *Do omniprœsentia Christi hominis*, Tüb., 1620; THUMMIUS: *Majestas J. Christi θεανθρώπου*, Tüb., 1621; by the same: *Ταπεινωσιγραφία sacra, h. e. Repetitio sanæ et orthod. doctrinæ de humiliatione Jesu Christi*, Tüb., 1623 (900 pp. 4to); by the same: *Acta Mentzeriana*, 1625.

(3) On the Roman-Catholic side: *Bellum ubiquisticum vetus et novum*, Dilling., 1627; *Alter und neuer lutherischer Katzenkrieg v. d. Ubiquität*, Ingolst., 1629.

(4) Historical and critical: COTTA: *Historia doctrinæ de duplici statu Christi* (in his edition of Gerhard's *Loci theologici*, vol. IV. pp. 60 sqq.); WALCH: *Lehrstreitigkeiten der luth. Kirche*, vol. I. p. 206; vol. IV. p. 551; BAUR: *Gesch. der L. v. d. Dreieinigkeit*, vol. III. pp. 450 sqq.: THOMASIUS: *Christi Person und Werk*, vol. II. pp. 391–450; DORNER, vol. II. pp. 788–809; G. FRANK: *Gesch. der protest. Theol.* vol. I. p. 336; ROCHOLL: *Realpräsenz*, pp. 198 sqq. (Gütersloh, 1875); WAGEMANN: *Kenotiker und Kryptiker*, in HERZOG, VII. 640–646.

X. MODERN CHRISTOLOGIES. The orthodox christology emphasized the divinity of Christ, and left his humanity more or less out of sight (although it was always recognized in theory), and, in the last stage of its Lutheran development, arrived at the brink of Gnostic doketism. Rationalism arose, towards the close of the eighteenth century, as a re-action against symbolical and scholastic orthodoxy, and ran into the opposite extreme: it ignored the divine nature, and fell back upon a purely human or Ebionitic Christ. Its force, as well as its weakness, consists in the examination of the human element in Christ and in the Bible.

With the revival of evangelical faith in Germany, the divine element in Christ was again duly appreciated by theologians. Hegel and Schleiermacher mark a new epoch in christological speculation, with two tendencies, — the one pantheistic, the other humanistic; and these, again, were followed by original reconstructions and modifications of the Catholic doctrine of the God-man. The pantheistic tendency of Hegel is more congenial to the maxim of the Lutheran Confession, that the finite is capable of the infinite: the humanistic of Schleiermacher, to the tendency of the Reformed Confession, which guards the genuine humanity of Christ against confusion with the divine. The former starts from the divine, the latter, from the human element; but both may unite, and do often unite when they proceed from naturalistic premises.

Both Hegel and Schleiermacher gave impulse to orthodox as well as negative and destructive tendencies. To most of his pupils Schleiermacher was a sort of John the Baptist, who led them to Christ.

1. The HUMANITARIAN or UNITARIAN CHRISTOLOGY makes Christ a mere man, though the wisest and best of men, and a model for imitation. It is held in various forms, from the communicated semi-divinity of the old Socinians down to the pure humanity of modern Unitarians and Humanitarians.[1] Kant may be said to have inaugurated the modern Humanitarian view. He regarded Christ as the representative of the moral ideal, but made a distinction between the ideal Christ and the historical Jesus. The more conservative Unitarians admit the sinless perfection of Christ. Dr. Channing (see that art.) was, at least in his earlier period, a firm believer in the *pre-existence* of Christ: hence he is sometimes called an Arian. He certainly rose above the mere Humanitarianism of Priestley. He saw in Christ the perfect manifestation of God to man, and the highest ideal of humanity, and paid one of the noblest and most eloquent tributes to Christ's character and inspiring example.

LIT. — The writings of the SOCINIANS, especially the *Racovian Catechism*, 1605 (Eng. trans. by Thomas Rees, London, 1818); JOS. PRIESTLY: *History of Early Opinions concerning Jesus Christ*, 1786, 4 vols., and other works; KANT: *Religion innerhalb der Grenzen des blossen Vernunft*, 1793; A. COQUEREL: *Christologie*, Paris, 1858, 2 vols.; the writings of WILLIAM ELLERY CHANNING, Boston, 1848 (especially vol. IV. 1-29); JAMES MARTINEAU: *Studies of Christianity* (1858), *Essays Philosophical and Theological* (1869), *Religion and Modern Materialism* (1876); THEODORE PARKER (radical Unitarian): *Discourse of Matters pertaining to Religion*, Boston, 1847.

2. The PANTHEISTIC CHRISTOLOGY, suggested by Schelling and Hegel, and best represented by Daub, Marheineke, and Göschel (of the right or conservative wing of Hegelianism), and by Baur, Strauss, and Biedermann (of the left or radical wing), starts from the idea of the *essential unity* of the divine and human, and teaches a *continuous* incarnation of God in the human *race* as a whole, but denies, for this very reason, the specific dignity of Christ as the one and only God-man. This, at least, is the theory of the "left" or radical and negative wing of the Hegelian School, although Hegel himself had no sympathy with rationalism, but despised it. "The infinite," says Strauss, "cannot pour out its fulness into a single individual." The peculiar position of Christ, however, is that he *first* awoke to a consciousness of this unity, and that he represents it in its *purest* and *strongest* form. Under this view Biedermann (*Christliche Dogmatik*) places Christ highest in the scale of humanity, not only in the past, but for all time to come. Even Strauss was at one time willing to go so far; but he destroyed nearly the whole historic foundation of his life, and ended in the philosophical bankruptcy of materialism.

LIT. — D. FR. STRAUSS: *Die christl. Glaubenslehre in ihrer geschichtl. Entwicklung und im Kampfe mit der modernen Wissenschaft*, Tüb., 1840, II. 193 sqq. (a work as destructive of Christian dogmatics as his *Leben Iesu* is of the evangelical history); A. E. BIEDERMANN: *Christliche Dogmatik*, Zürich, 1869 (more serious, but almost equally unsatisfactory in its results); EMANUEL MARIUS: *Die Persönlichkeit Iesu Christi. Mit besond. Rücksicht auf die Mythologien und Mysterien der alten Völker*, Leipz., 1881 (first ed., 1878), — a strange compound of the mythical views of Strauss, and the mystical interpretation of Swedenborg.

3. SCHLEIERMACHER'S CHRISTOLOGY represents the highest form of Humanitarianism with an important admission of the *supernatural* or *divine* element. He regards Christ as a perfect man, in whom, and in whom alone, the ideal of humanity (the *Urbild*) has been fully realized: at the same time he rises above Humanitarianism by emphatically asserting Christ's essential sinlessness and absolute perfection ("*wesentliche Unsündlichkeit*," and "*schlechthinige Vollkommenheit*"), and a peculiar and abiding indwelling of the Godhead in him ("*ein eigentliches Sein Gottes in ihm*"), by which he differs from all men. He admits him to be "a moral miracle," which means a great deal for a divine of the boldest and keenest criticism in matters of history. He was willing to surrender almost every miracle of action in order to save the miracle of the person of Him whom he adored and loved, from his Moravian childhood to his deathbed, as his Lord and Saviour. He adopts the Sabellian view of the Trinity as a threefold manifestation of God in creation (in the world), redemption (in Christ), and sanctification (in the Church). Christ is God as Redeemer, and originated an incessant flow of a new spiritual life, with all its pure and holy emotions and aspirations, which must be traced to that source. Sabellian as he was, Schleiermacher did not hold an eternal personal preexistence of the Logos which would correspond to the historical indwelling of God in Christ. His conception of the abstract unity and simplicity of the Godhead excluded an immanent Trinity. See his christology in his *Der christl. Glaube*, §§ 92-99 (vol. II. 26-93), and the sharp criticism of Strauss, *l.c.* II. 175 sqq.

ULLMANN (d. 1865), originally a pupil of Schleiermacher, but more orthodox, wrote the very best book on the important topic of the sinlessness of Christ, which has an abiding doctrinal and apologetic value, independently of all speculative theories (*Die Sündlosigkeit Jesu*, 7th ed., 1853).

Somewhat similar is the christology of RICHARD ROTHE (d. 1866), the greatest speculative divine of the century next to Schleiermacher (d. 1834). He was influenced by Hegel and Schleiermacher, but wrought out an original system of ethics of the highest order. He abandons the orthodox dogma of the Trinity and the Chalcedonian dyophysitism (which he thinks goes far beyond the simplicity of biblical teaching, and makes the union physical rather than moral), but fully admits the divine-human character of the one personality of Christ, and lays great stress on the ethical feature in the development of Christ, by which alone he can become our Redeemer and Example. God, by a creative act,

[1] Bruce, *Humiliation of Christ*, second ed., Lect. V. p. 193, distinguishes five classes of Humanitarians.

calls the second Adam into existence in the bosom of the old natural humanity. Christ is *born* of a woman, yet not *begotten* by man, but *created* by God (as to his humanity), hence free from all sinful bias, as well as actual sin. His development is a real, but normal and harmonious, religious moral growth, and a correspondingly increasing indwelling of God in him. There was not a single moment in his conscious life in which he stood not in personal union with God; but the absolute union took place with the completion of the personal development of the second Adam.[1] This completion coincided with his perfect self-sacrifice in death. Henceforth he was wholly and absolutely God (*ganz und schlechthin Gott*), since his being is extensively and intensively filled with the true God; but we cannot say, *vice versa*, that God is wholly the second Adam; for God is not limited by an individual person. The death of Christ on earth was at the same time his ascension to heaven and his elevation above all the limitations of material existence into the divine mode of existence (a return to the *μορφὴ θεοῦ*) which, however, implies also his perpetual presence with his Church on earth (Matt. xxviii. 20).

Here is the place also for the theory of Horace Bushnell (d. at Hartford, Conn., 1876), which strongly resembles those of Schleiermacher and Rothe, but differs from them by adhering to the eternal pre-existence of Christ (though only in a Sabellian sense). It was first delivered in his *Concio ad Clerum*, at the annual commencement of Yale College, New Haven (Aug. 15, 1848), and was published, together with two other discourses (delivered at Cambridge and Andover), and a preliminary dissertation on the *Nature of Language as related to Thought and Spirit*, under the title, *God in Christ* (new ed., New York, 1877). It gave rise to his trial for heresy. Bushnell, one of the most independent and vigorous American thinkers, was not a German scholar; but he read Schleiermacher's essay on Sabellius as translated by Professor Moses Stuart in the *Biblical Repository*, and says that "the general view of the Trinity given in that article coincides" with his own view, and confirmed him in the results of his own private struggles (*l.c.* p. 111 sq.). He maintains the full divinity of Christ on the Sabellian basis. He rejects the theory of "three metaphysical or essential persons in the being of God," with three distinct consciousnesses, wills, and understandings; and he substitutes for it simply a trinity of revelation, or what he calls (p. 175) an "instrumental trinity," or three impersonations, in which the one divine being presents himself to our human capacities and wants, and which are necessary to produce mutuality, or terms of conversableness, between us and him, and to pour his love most effectually into our feeling (p. 137). "God may act," he says (p. 152), "a human personality, without being measured by it." The real divinity came into the finite, and was subject to human conditions. There are not two distinct subsistences in the person of Christ, — one infinite, and the other finite; but it is the one infinite God who expresses himself in Christ, and brings himself down to the level of our humanity, without any loss of his greatness, or reduction of his majesty. At the same time, Bushnell holds to the full yet sinless humanity of Christ; and the tenth chapter of his work on *Nature and the Supernatural* is one of the ablest and most eloquent tributes to the sinless perfection of the moral character of Christ.

4. The modern Kenotic theory differs from the theories just noticed, by its orthodox premises and conclusions as far as the dogma of the Trinity and of the eternal Deity of Christ is concerned; but it likewise departs from the Chalcedonian dyophysitism, by holding to one divine human Christ, with one consciousness and one will. It is chiefly based on the famous passage Phil. ii. 6–8 (*ἑαυτὸν ἐκένωσεν, he emptied himself*, etc., the subject of the Kenosis being the pre-existent, not the incarnate, Logos), and also on 2 Cor. viii. 9; John i. 14 (*ἐγένετο, became*); Heb. ii. 17, 18, v. 8, 9; and on the general impression which the gospel history makes of Christ as a truly human, yet divinely human being, speaking of himself always as a unit. It was suggested by Zinzendorf in the form of devout sentimentalism, that brought the divine Christ down to the closest intimacy with men; it was scientifically developed, though with various modifications, by a number of eminent German divines of the Lutheran Confession (Thomasius, Liebner, Gess, Von Hofmann, Kahnis, Delitzsch, Schöberlein, Kübel), and several Reformed divines (Lange, Ebrard, Godet, Pressensé, in Europe, Henry M. Goodwin and Howard Crosby in America). It is hardly just to call it (with Dr. Dorner) a revival of Apollinarianism and Patripassianism, or Theopaschitism; for, while it resembles both in some features, it differs from them by assuming a truly *humanized* Logos dwelling in a human body. It carries the Kenosis much farther than the Giessen Lutherans, and makes it consist, not in a concealment merely (*κρύψις*), but in an actual abandonment, of the divine attributes of omnipotence, omniscience, and omnipresence, during the whole period of humiliation from the incarnation to the resurrection; the differences between the advocates of this theory referring to the *degree* of the Kenosis. It substitutes a *genus kenoticum*, or *tapeinoticum*, for the *genus majestaticum* of the Lutheran Creed: in other words, a communication of the properties of humanity to the divinity for a communication of the properties of the divine nature to the human. It proceeds from the maxim, *infinitum capax est finiti*, which the old Lutheran theology rejected; while it held to the opposite maxim, *finitum capax infiniti*, which the Calvinists rejected. Instead of raising the finite to the infinite, the Kenotic theory lowers the infinite to the finite. It teaches a temporary self-exinanition or depotentiation of the pre-existent Logos. In becoming incarnate, the second Person of the holy Trinity reduced himself to the limitations of humanity. He literally emptied himself (*ἑαυτὸν ἐκένωσεν*, Phil. ii. 7), not only of his divine glory, but also of his divine mode of existence (the *μορφὴ θεοῦ*), and assumed the human mode of existence (the *μορφὴ δούλου*), subject

[1] See his *Dogmatik* (published after his death, from MSS., by Schenkel, 1870), vol. II. 168: "*Der Process der sittlichen Lebensentwicklung des zweiten Adams ist gleich wesentlich beides, eine stätige Menschwerdung Gottes und eine stätige Gottwerdung des Menschen (des zweiten Adams).*"

to the limits of space and time, and the laws of development and growth. He ceased to be omnipotent and omnipresent: he became ignorant and helpless as a child. But he retained what Thomasius calls the *essential* attributes of truth, holiness, and love, and revealed them fully during his humiliation. The incarnation is not only an assumption by the Son of God of human nature, but also a self-limitation of the divine Logos; and both constitute one divine-human personality. Otherwise the infinite consciousness of the Logos could not coincide with the human consciousness of the historical Christ: it would transcend and outreach it, and the result would be a double personality. The self-limitation is to be conceived as an act of will, an act of God's love, which is the motive of the incarnation; and his love is absolutely powerful, even to the extent of the utmost self-surrrender.

This is the view of THOMASIUS, a Bavarian Lutheran. He and LIEBNER held, first, that the Logos actually became a rational human soul; but afterwards they assumed a truly human soul alongside with the Kenosis of the Logos, and thereby they lost the chief benefit of the Kenosis theory.

GESS, a Swabian divine brought up under the influence of the school of Bengel, Œtinger, and Beck, and starting from a theosophic biblical realism, carries the Kenosis to the extent of a suspension of self-consciousness and will.[1] He identifies it with the outgoing of the Son from the Father, or his descent from heaven, which resulted in a temporary suspension of the influx of the eternal life of the Father into the Son, and a transition from a state of equality with God into a state of dependence and need. Gess and Ebrard assume an actual transformation of the Logos into a human soul, i.e., he *assumed* a human body from the flesh of the Virgin, but *became* a rational human soul, so that he had no need of assuming another soul. Consequently the soul of Christ was not derived from Mary: it was the result of a voluntary Kenosis, while an ordinary human soul derives its existence from a creative act of God. This view, therefore, is inconsistent with traducianism, and presupposes the theory of creationism.[2] It is very questionable whether such a soul, which is the result of a transformation which begins with divinity, and ends with divinity, can be called a truly human soul any more than the Apollinarian Logos, who, remaining unchanged, occupied the place, and exercised the functions, of the human soul. The bond of sympathy with Christ, on the ground of the identity of his mental constitution and condition, seems to be broken by this form of the Kenotic theory.

MARTENSEN, a very able Danish theologian, more cautiously teaches only a relative, though real, Kenosis. He distinguishes between the Logos-revelation and the Christ-revelation, and confines the Kenosis to the latter. In the Logos-revelation the Son proceeds from the Father as God: in the Christ-revelation he returns to God as God-man, with a host of redeemed children of God. The eternal Logos continues in God and his general revelation to the world as the Author of all reason; while at the same time he enters into the bosom of humanity as a holy seed, that he may arise within the human race as a Mediator and Redeemer. He would, however, have become man even without sin, though not as Redeemer.[3] The Son of God leads a double life. As the pure divine Logos (*der reine Gottheitslogos*), he works in all-pervading activity throughout the kingdom of nature; as Christ, he works through the kingdom of grace, redemption, and completion, and he indicates his consciousness of personal identity in the two spheres by referring to his pre-existence, which, to his human consciousness, takes the form of a recollection. But Martensen does not explain how this *Doppelleben* of the Logos can be reconciled with the unity of his personality any more than the two natures of the orthodox creeds.

KAHNIS and LANGE limit the Kenosis substantially to an abandonment of the use, rather than the possession, of the attributes. Lange's christology abounds in fruitful and original hints for further and clearer development.

JULIUS MÜLLER (d. 1879), one of the profoundest divines, whose humility and modesty induced him to forbid the publication of any of his valuable manuscripts, taught, likewise, a moderate Kenosis theory, which I am able to give from my notes of his Lectures on Dogmatics (1839 to 1840): "Paul contrasts the earthly and pre-earthly existence of the Son of God as poverty and riches (2 Cor. vii. 9), and represents the incarnation as an emptying himself of the full possession of the divine mode of existence (Phil. ii. 6). This implies more than a mere assumption of human nature into union with the Son of God: the incarnation is a real self-exinanition (*Selbstentäusserung*), and a renunciation, not only of the use, but also of the possession, of the divine attributes and powers. . . . The Church is undoubtedly right in teaching a real union of the divine and human nature in Christ. But in the state of humiliation this union was first only potential and concealed; and the unfolded reality belongs to the state of exaltation. Only with the assumption of a self-exinanition can we fully appreciate the act of the self-denying condescension of divine love; while in the orthodox dogma God gives nothing in the incarnation, but simply receives and unites something with his person." Want of space forbids further extracts.

GOODWIN differs from the German Kenoticists by assuming that the Logos is the human element

[1] *Bewusstlosigkeit* and *Willenslosigkeit*.

[2] Gess (in the first ed. p. 330): "*Der Logos indem er in's Werden einging und Fleisch wurde, ist zur menschlichen Seele geworden, wie Geist des Lebens von Gott gehaucht in die durch Gottes Wunderkraft aus Staub bereitete Leiblichkeit zu Adams Seele, und wie Geist des Lebens von Gott gehaucht in die von unseren Eltern gezeugte Leiblichkeit zu unserer Seele wurde. Die Leiblichkeit aber, zu deren Seele der Logos wurde, indem er in's Werden einging und sich mit ihr vermählte, war durch den heiligen Geist in Mariens Schoosse gezeugt.*" Dorner and Rothe object that such a soul is not a truly human soul: hence the charge of Apollinarianism against the Kenosis theory.

[3] "Are we to believe," asks Martensen (*Dogmatik*, p. 296), "that the most glorious fact in the world was possible only through sin, and that without it there would be no room in history for the glory of the only-begotten of the Father?" He teaches, with several of the Fathers and modern German divines, that the incarnation is necessary for the highest revelation of God, and was only modified, not conditioned, by the fall.

in God which pre-existed in him from eternity, and became incarnate by taking flesh, and occupying the place of the soul.[1] No incarnation, he thinks, is possible without a humanization of the divine; and this implies a self-limitation, and true development from ignorance to knowledge and wisdom. The incarnation is not a synthesis or union of opposite natures, but a development of the divine in the form of the human. The Word did not *assume* flesh or human nature, but it *became* flesh. As the true idea of God includes humanity, so the true idea of man includes God. The divine and human differ only as the ideal differs from the actual, or the prototype from the copy. This essential unity is the basis of the possibility of the incarnation as a Kenosis.

Dr. CROSBY holds, that, according to the Scripture, the Son of God reduced himself to the dimensions of humanity, to a state of "dormancy," but declines to enter into speculations about the possibility of such self-reduction, which he regards as transcending human thought. The supreme Godhead of Christ is clearly taught in *words*, he says, but Christ nowhere showed it in *action* from Bethlehem to Calvary; for his miracles, like those of Moses, Elijah, and the apostles, were wrought by the power of God, by a delegated authority, and proved merely that he was *sent* from God, not that he *was* God. His Godhead, therefore, was in a state of quiescency during his humiliation, and awoke with the resurrection, after which the divine overshadowed the human.

Criticism. A theory advocated by so many learned and pious divines cannot be altogether false. We cannot think too highly of the amazing condescension of God, and the self-denial of his love for the good of his creatures. The Kenotic theory has the merit to have brought out the truth of the classical passage in Phil. ii. more forcibly than ever before. But it carries the idea of the humiliation and self-limitation of the Logos to the extent of a metaphysical impossibility: it contradicts the essential unchangeableness of God. The humiliation of the Logos is an abandonment of the divine *doxa* and its enjoyment, but not of the divine *being*. He laid aside his divine majesty, and assumed the condition and function of a servant; as a king in noble self-denial may condescend to the lowest of his subjects, and put himself on an equality of condition with him, without losing any of his qualities. The true Kenosis is a renunciation of the *use* (χρῆσις), but not of the *possession* (κτῆσις), of divine attributes. The former is possible, the latter impossible. God can do nothing that is contrary to his rational and moral nature. It is admitted by the Kenoticists that the Logos cannot, in the incarnation, limit or suspend his *moral* attributes of love and holiness, but reveals them most fully in the state of humiliation. But his metaphysical and intellectual attributes belong just as much to the essence and nature of God as his moral attributes, and all are inseparable from his nature; so that God cannot give up any of his attributes without mutilating and so far destroying his own being. He cannot commit suicide, nor can he go to sleep. He cannot reduce himself to the unconscious existence of an embryo, without ceasing to be God, and without destroying the life of the world, which without him cannot exist a single moment. The illustration borrowed from sleep proves nothing; for man's identity continues undisturbed in sleep, and he awakes with the full exercise of all the faculties. Moreover, we cannot conceive of such a self-reduction of the Logos without suspending the inter-trinitarian process, and also the Trinity of revelation. It would stop for thirty-three years, as Gess frankly admits, the eternal generation of the Son, the procession of the Spirit from the Father and the Son, and the government of the world through the Logos. To say that the Logos remained unchanged in the Trinity, while at the same time he went out of the Trinity, and became man, is virtually to establish two distinct Logoi, or a Logos with two heads, which is no better than the orthodox theory of two parallel natures, — one infinite, the other finite. The Father and the Son have but one essence: how, then, could the divinity of the Son be suspended, or almost annihilated for a time, without suspending the divinity of the Father? It may be said with Thomas Aquinas, that it was not the nature, but the *person*, of the Logos that became man. True, but a person without a nature is an impossible abstraction. If the Logos surrendered his divine self-consciousness, his omnipotence, and omniscience, how did he regain them? Was it by a recollection of his pre-existent state? Or by a reflection on the Old-Testament Scriptures? Or by a revelation from the Father? Or by the development of a native instinct? These and similar questions cannot be satisfactorily answered by the consistent Kenoticists.

LIT. on the Kenotic theory: JOH. L. KÖNIG: *Die Menschwerdung Gottes*, Mainz, 1844; THOMASIUS: *Beiträge zur kirchl. Christologie*, 1845, and *Christi Person und Werk*, Erlangen, 1856; LIEBNER: *Christologie*, Göttingen, 1849; EBRARD: *Christl. Dogmatik*, Königsberg, 1851 and 1852, 2 vols.; LANGE: *Positive Dogmatik*, Heidelb., 1851, pp. 595–782; GESS: *Lehre von der Person Christi*, Basel, 1856 (rewritten under the title *Christi Person und Werk*, Basel, Part I., 1870, Part II., 1878); MARTENSEN: *Christl. Dogmatik*, Berlin, 1853 (Engl. trans. by Urwick, Edinb., 1866); DELITZSCH: *Syst. der bibl. Psychologie*, 2d. ed., 1861, pp. 325 sqq.; BODEMEYER: *Die Lehre von der Kenosis*, Göttingen, 1860; KAHNIS: *Die luther. Dogmatik*, Leipz., 1861–68, 3 vols. (III. 343 sqq.); SCHÖBERLEIN: *Die Geheimnisse des Glaubens*, Heidelb., 1872; ROBERT KÜBEL: *Christliches Lehrsystem*, Stuttgart, 1873; VAN OOSTERZEE: *Christian Dogmatics*, Eng. trans., 1874, vol. II. 514 and 543 (very moderately and cautiously Kenotic); GODET: Essay on *Jesus Christ*, in his *Studies on the New Testament*, trans. by Lyttleton, 1876, and his *Com. on the Gospel of John*, 3d ed., 1881; PRESSENSÉ: *Life of Christ* (first French ed., 1866, also trans. into English and German), and *La divinité de Iésus-Christ*, in the *Revue Chrétienne*, III. 641 sqq.; HENRY M. GOODWIN: *Christ and Humanity*, New York, 1875; HOWARD CROSBY: *The True Humanity of Christ*, New York, 1881.

For an adverse criticism of the Kenosis theory see DORNER: *Entwicklungsgesch.*, II. 126 sqq. (Eng. trans. Divis. II. vol. III. 100); his able

[1] Isaac Watts believed in the pre-existence of the human soul of Christ, but as created, and distinct from the Logos. Swedenborg taught an eternal humanity of God himself.

Essays on the *Unchangeableness of God* in the *Jahrbücher für deutsche Theol.* for 1856 and 1858, and his *Christl. Gl. lehre* II. 367 sqq.; also ROTHE: *Dogmatik*, II. 157 sqq. BRUCE gives the fullest account in English of the Kenosis theories in his able work, *The Humiliation of Christ*, Edinb., 2d ed., 1881, Lect. IV. Dr. HODGE also notices the Kenotic theories of Thomasius, Ebrard, and Gess, but condemns them very severely, saying, "Any theory which assumes that God lays aside his omnipotence, omniscience, and omnipresence, and becomes feeble, ignorant, and circumscribed as an infant, contradicts the first principle of all religion, and, if it be pardonable to say so, shocks the common sense of men" (*Syst. Theol.* II. 439). He also objects that the Kenosis destroys the humanity of Christ, since a being which never had a human soul and a human heart cannot be a man. But Gess maintains that the Logos *became* a true *human* soul.

5. The last theory which promotes a solution of the problem, but has not yet been sufficiently matured, is the theory of a GRADUAL OR PROGRESSIVE incarnation. It carries the divine Kenosis, or the motion of God's love to men, through the whole earthly life of Christ, instead of confining it to an instantaneous act when the Holy Spirit overshadowed the Blessed Virgin. When John says that the "Logos became flesh," he spoke as one of those who "beheld his glory, the glory of the only-begotten of the Father," as it manifested itself in his whole public life. We discard the impossible idea of an essential self-limitation of the Logos, but assume instead the rational idea of a limitation of the *self-communication* of the Logos to humanity. There are various degrees in this self-communication. The being and actuality of the Logos remained metaphysically and morally unchanged; but Jesus of Nazareth possessed the Logos merely so far as was compatible with the truth of human growth and the capacity of his expanding consciousness. In other words, the eternal personality of the divine Logos entered into the humanity of Jesus, measure by measure, as it grew, and became capable and worthy of receiving it. There were two corresponding movements in the life of Christ, — a descent of the divine consciousness, and an ascent of the human consciousness. There was a progressive self-communication of the divine Logos to Jesus, and a moral growth of Jesus in holiness keeping step with the former. The process of union began with the supernatural conception, and was completed with the ascension. The first act of the incarnation of the Logos was the beginning of the man Jesus, and both constituted one undivided personality. There was a personal unity and identity throughout the whole period, the same life of the divine-human personality, but in actual growth and development from germ to full organization, from infancy to ripe manhood. Christ became conscious of his Godhead as he became conscious of his Manhood; but the divine life always was the basis of his human life. The twelfth year of Jesus in the temple, and the baptism in the Jordan, mark two important epochs in the development of this divine-human consciousness. There was in connection with the gradual incorporation of the divine Logos into the humanity of Jesus an actual elevation of his humanity into personal union with the Godhead, as he grew in moral perfection: hence his exaltation is spoken of by Paul as a reward for his humiliation and obedience (Phil. ii. 9; comp. Heb. v. 7–10).

This theory escapes the difficulties of the Kenotic theory, and is even better reconcilable with the orthodox christology of the creeds, as far as the *result* is concerned; the difference being only that the latter puts the end at the beginning, and ignores the intervening process by which the result is attained. Nearly all christologists admit now the genuine growth and development of Christ's humanity, to which the Kenoticists add the impossible growth of the divine Logos from unconsciousness and impotence to omniscience and omnipotence. Our view teaches the former without the latter, and saves the continued integrity of the Logos. There still remains the speculative problem felt by the Reformed divines, — how the infinite consciousness of the eternal Logos can ever become *absolutely* coincident with the limited consciousness of the man Jesus; but this difficulty attaches to every theory which holds fast to the strict divinity of our Lord.

LIT. — Comp. DORNER: *Christliche Glaubenslehre*, Berlin, 1880, vol. II. 431, where he sums up his matured view of a gradual incarnation, hinted at towards the close of his classical *History of Christology*.[1]

6 CONCLUSION. — In reviewing these various theories, we can readily accept the elements of truth which they variously express. Christ is the ideal man realized, the head of the redeemed race, the perfect model for universal imitation. So far, even the Humanitarian theory is correct;

[1] I quote the following passage in the original: "*Da der Menschheit das Werden geordnet ist, Christus aber die wahre Menschheit in einem wirklichen Menschenleben darstellt, so kommt ihm ein wahrhaft menschliches Werden zu. Da anderseits Gott in Christus erst dann kann vollkommen offenbar sein, wenn die ganze Fülle des göttlichen Logos auch zur eignen Fülle dieses Menschen in Wissen und Wollen, also gott. menschlich geworden ist: so ist in ihm mit dem Werden der menschlichen Seite nothwendig auch ein Werden der Gottmenschheit gegeben und die Menschwerdung ist nicht als eine mit einem Male fertige, sondern als fortgehende, ja wachsende zu denken, indem Gott als Logos jede der neuen Seiten, die von der wahren menschlichen Entwicklung hervorgebildet werden, stetig ergreift und sich aneignet, wie umgekehrt die wachsende actuelle Empfänglichkeit der Menschheit mit immer neuen Seiten des Logos sich bewusst und wollend zusammenschliesst. Trotz dieses Werdens innerhalb der Unio ist aber der Logos von Anfang an mit Iesu im tiefsten Wesensgrunde geeinigt und Iesu Leben immerdar ein gottmenschliches gewesen, indem nie eine vorhandene Empfänglichkeit für die Gottheit ohne ihre Erfüllung blieb. Das menschliche Werden und die Unveränderlichkeit der Gottheit stimmt aber dadurch zusammen, dass Gott als Logos ohne Selbstverlust in Geschichte eingehen kann für den Zweck steigender Selbstoffenbarung in der Menschheit, diese aber fähig ist, immer mehr in die Unveränderlichkeit, wieder ohne Alterirung ihres Wesens, gestellt zu werden.*"

In the progress of his profound discussion (as sketched vol. II. 384), Dr. Dorner unfolds (1) The pre-existence of Christ according to his divine side, or the Eternal Word of God and his activity in creation and history; (2) Christ's presence on earth, or his parousia in the state of progressive humiliation and inner transfiguration, (*a*) The act of the incarnation of God in Christ, or his divine-human nature, (*b*) The ethical God-manhood (*Gottmenschlichkeit*), or the doctrine of the holy divine-human personality, (*c*) The official God-manhood of Christ, or his divine-human functions on earth, in which he presents himself as the Redeemer, — his prophetic, high-priestly, and kingly office; (3) The post-existence of Christ, or his person and work after his earthly life, the descent into Hades (*Hadesfahrt*), resurrection, exaltation to the right hand of God, and the continuation of his threefold office in heaven till the completion of his work, and the judgment of the world.

only it does not go far enough, and it becomes a serious error when it denies the higher truth beyond. For Christ is also the eternal Son of God, who in infinite love renounced his glory and majesty, and lowered himself to a fallen race, entering into all its wants, trials, and temptations, yet without sin, and humbled himself, even to the death on the cross, in order to emancipate men from the guilt and power of sin, and to reconcile them to God. He is the one undivided God-man, who, as man, calls out all our sympathies and trust, and, as God, is the object of true worship. In this respect we accept fully the faith of the Church in all ages, and consider the divinity of our Lord as the corner-stone of Christianity. We hold, with Rothe and Ritschl, to the *moral* nature of the God-manhood of Christ, but without sacrificing his eternal divinity. We would go as far with the Kenosis theory as the unchangeable nature of God permits, and as the unbounded love of God demands. We dissent from the dyophysitic and dualistic psychology of Chalcedon, and hold to the inseparable personal unity of the life, and at the same time to the genuine growth of Christ, without asserting, with the Kenoticists, a growth of the divine Logos, who is unchangeable in his nature; but we substitute for this impossible idea a gradual *communication* of the divinity to the God-man.

This is, *in substance*, the Christ of the Catholic creeds and the Protestant confessions of faith. He is a mystery indeed to our intellectual and philosophical comprehension, but a mystery made manifest as the most glorious fact in history, — the blessed mystery of godliness, the inexhaustible theme of meditation and praise for all generations. How the whole fulness of uncreated divinity can be poured out into a human being passes our understanding, but not more, perhaps, than the familiar fact that an immaterial and immortal soul made in God's image, and capable of endless perfectibility, inhabits and interpenetrates a material and mortal body. And deeper and grander than both mysteries is the infinite love of God which lies back of them in the very depths of eternity, and which prompted the incarnation and the death of his only-begotten Son for the salvation of a sinful world. Yet this love of God in Christ, whose "breadth and length and height and depth passeth knowledge" (Eph. iii. 18, 19), is more certain and constant than the light of the sun in heaven and the voice of conscience in man.

LIT. — Besides the books already mentioned, among which DORNER'S exhaustive *History of Christology* is the most important, the following English works deserve notice, though mostly confined to an exposition and defence of the Chalcedonian dogma: R. J. WILBERFORCE: *The Doctrine of the Incarnation of our Lord*, etc., London, 1852; H. P. LIDDON: *The Divinity of our Lord and Saviour Jesus Christ* (Bampton Lectures for 1866), London, 1868; M. T. SADLER: *Emmanuel, or the Incarnation of the Son of God, the Foundation of Immutable Truth*, London, 1867; ALEX. B. BRUCE: *The Humiliation of Christ in its Physical, Ethical, and Official Aspects*, Edinb., 1876, second ed. 1881. The various *Lives of Christ* will be noticed, with the historical facts, in the art. JESUS CHRIST. Here we have discussed the person of Christ simply from the *dogmatic* point of view, as an object of the Christian faith, leaving out the *historical*, the *ethical*, and the *artistic* aspects of this central fact in the history of mankind. PHILIP SCHAFF.

CHRISTOPHER, St., lived, according to the oldest versions of his legend, at Saucos in Lycia, and suffered martyrdom under King Dagnus; but no place of the name Saucos is known in Lycia, nor any king of the name Dagnus. Nevertheless, though the historical kernel of this legend seems to be of a very doubtful character, few legends have grown so luxuriantly. In mediæval art and poetry St. Christopher is of frequent occurrence, generally represented as a huge fellow wading through the waters, and carrying a child on his shoulder. His day in the Greek Church is May 9, and, in the Latin, July 25. See *Act Sanct.*, July, VI. pp. 125–149; BUTLER: *Lives of Saints*, July 25; Mrs. JAMIESON: *Sacred and Legendary Art*, II. 439–450.

CHRISTOPHORUS, pope from November, 903, to June, 904, imprisoned his predecessor, Leo V., but was himself imprisoned by his successor, Sergius.

CHRISTO SACRUM, the name of an association founded (1797–1801) by Onder de Wijngaart Canzius, burgomaster of Delft, and some members of the Walloon congregation, for the purpose of gathering all Christians into one body, irrespective of the different denominations to which they might belong. The foundation of the association was the so-called positive Christianity; that is, the faith in the divinity of Christ and the redeeming power of his suffering and death. In the beginning the association was very successful: the number of its members increased to three thousand. But in 1836 the church had to be closed, and in 1838 the association was dissolved. See *Het Genootschap Christo Sacrum binnen Delft*, Leyden, 1801; GRÉGOIRE: *Histoire des sectes religieuses*, V. J. J. VAN OOSTERZEE.

CHRODEGANG (*Hrodegandus, Ruotgang*), b. in Hasbania (Belgian Limburg) in the beginning of the eighth century; d. at Metz, March 6, 766; descended from one of the most distinguished families among the Ripuarian Franks, and was destined for an ecclesiastical career, and incorporated with the court clergy. Having been appointed *referendarius* by Charles Martel, he was made Bishop of Metz in 742 by Peppin, Charles's son. Twice he visited Rome, — in 753 to conduct the Pope safely to Gaul, and in 764 to bring back with him the relics which the Pope had presented to his monasteries and churches; and the intimate relation which sprang up between the papal see and the Frankish empire was much furthered by his influence. His great fame, however, is chiefly due to his labors for the improvement of the discipline of the Church. By his rules, which in parts are borrowed from those of Benedict, he instituted or regulated the so-called *Vita Canonica*. Of these rules there was a double version: an older, destined only for the Cathedral of Metz, and published by MANSI: *Coll. Conc.*, XIV. 313; HOLSTENIUS: *Codex Regularum Monasticarum et Canonicarum*, II. 69; and a more recent, enlarged into eighty-six chapters, destined for the Church in general, and published by D'ARCHERY: *Spicilegium*, I. 565; HARTZHEIM:

Concilia Germaniæ, I. 96; and MIGNE: *Patrologia Lat.*, 89, 1097.

LIT. — Chrodegang's Life was written by PAULUS WARNEFRIDUS: *Liber de Episcopis Mettensibus*, written in 784, published by PERTZ, *Mon. Germ.*, II. 267; and by JOHN OF GORZ, between 965 and 973, published by PERTZ, *Mon. Germ.*, X. 552; and in *Act. Sanct.*, March, I. 453. MEJER.

CHROMATIUS, Bishop of Aquileia from 388 to 406, was a friend of Ambrose, Rufinus, Jerome, etc., and exercised considerable influence in the controversies of that time, not so much, though, on account of his writings, as by his frank and sympathetic character. Most of what he has written is lost; but some considerable fragments of homilies on Matthew, etc., are still extant, and have been published by GALLANDI in *Biblioth. Patrum*, VIII. p. 333, and separately by PIETRO BRAIDA, Udine, 1816.

CHRONICLES, The First and Second Books of. The name, since Jerome, for the Hebrew "Book of the Events of the Days," called in the Septuagint Παραλειπόμενα ("things omitted"). Originally our present First and Second Chronicles, Ezra, and Nehemiah, formed one book. The proof of this is the similarity of style, language, point of view, and the identity of the last two verses, of Second Chronicles (xxxvi. 22, 23) with the first two of Ezra. These books, therefore, were once one book, a history of the Israelites from the beginning; although the first part is exclusively genealogical tables to the post-exilian period. Our present division of this book into four parts is very ancient, originating with the Seventy. *Chronicles* contains a reliable history, being drawn from the official records of the Israelites, which explains the numerous instances in which it coincides even verbally with *Kings*; and where it differs in names, etc., the discrepancy can be explained by textual corruptions, either in Chronicles, Kings, or their common source. But the point of view is priestly, and therefore the author dwells at greater length upon those features of the history which are ecclesiastical. Accordingly we find his narrative very full about David's religious reforms and arrangements, Solomon's erection of the temple, its consecration, and his care for religion (he passes over his defection). In regard to the other kings he emphasizes those like Asa, Jehoshaphat, Joash, Hezekiah, and Josiah, who were zealous for the Jewish religion. While, therefore, accurate, his language, times, mind, and purpose colored his story. He often translates the old speech into that of his day; alters expressions and things; omits single facts, and explains them peculiarly, and not always correctly; scatters over his pages all kinds of reflections and remarks. He is influenced by his dogmatic environment. By leaving out intermediate causes he represents ordinary events as miracles. He reproduces the spirit rather than the letter of the old speeches he professes to copy. He infuses into his frequent descriptions of the religious festivals of former days too much of the feeling of his own day. A hint, at times, furnishes him materials for a picture. In general, then, it is true that his ideas are correct and historical; but his mode of treatment follows the fashion of a later day, and his peculiarities must be borne in mind when using Chronicles for historical purposes. — The *language*, when not that of quotation, betrays in idiom and words, as well as in orthography, its later age and degeneracy. The *time* of composition is after Ezra and Nehemiah (cf. Neh. xii. 47), more exactly about 330 B. C., or a little later, in the beginning of the Greek rule in Asia, as Ewald acutely argued from the application of the phrase "King of Persia," to Cyrus and his successors (2 Chron. xxxvi. 22; Ezra i. 8, etc.); nor is the reckoning according to *darikonim* ("drams") (1 Chron. xxix. 7, and in Ezra and Nehemiah) against this view; because such reckoning would, of course, continue after the fall of the Persian Empire. — The *object* of the writer was not so much to retell the story of Israel, as, from the rich historical stores at his command, to select those portions which related more particularly to the history of worship in order to demonstrate to his compatriots how precious this legacy was, and how fundamental to the existence and prosperity of the new state arising from the ashes of the old. — The *author* was either a priest or a Levite. — The Septuagint text and the present Masoretic text are exactly the same. — The book was received into the canon because of its important additions to history; but, as it was plainly recent, it was relegated to the Hagiographa. It seems to have been originally wanting in the Peshitto. A. DILLMANN.

Dr. Zöckler, in *Lange*, says, "Neither the exegetical nor the critical literature of this book is very rich: indeed, there is scarcely one portion of the Old Testament that has found fewer laborers, either in the one respect or the other. The older Jewish commentators shrank from the many difficulties which the genealogies of the first chapters presented; and there are in all very few Jewish commentaries. Of the Church Fathers, Theodoret and Procopius of Gaza alone commented upon the book at any length: Jerome is very cursory and meagre. None of the Reformers have treated Chronicles exegetically." Of modern works the best are, E. BERTHEAU: *Die Bücher der Chronik erklärt*, Leipzig, 1865, 2d ed., 1873; C. F. KEIL: *Bibl. Komment. über das A. T.*, Leipzig, 1870 (translated in Clark's Foreign Theological Library); B. NETELER (R. C.): *Die Bücher der biblischen Chronik, übersetzt u. erklärt*, Münster, 1872; RAPH. KIRCHHEIM: *Ein Commentar zur chronik aus dem 10 Jahrh. zum erstemal hrsg.*, Frankfurt-a.-M., 1874; ZÖCKLER: *The Books of Chronicles* (vol. 7th of the American edition of Lange's *Commentary*, translated by Professor JAMES G. MURPHY of Belfast), New York, 1877. — Important also is the critical though destructive monograph of K. H. GRAF: *Die geschichtlichen Bücher des A. T.*, Leipzig, 1866.

CHRONOLOGY. See ERA.

CHRYSOLOGUS, b. at Imola, 406; d. there 450; was made Bishop of Ravenna in 433, and distinguished himself as one of the most eloquent preachers of the fifth century. A hundred and seventy-six *Sermones* ascribed to him are still extant; but only a hundred and sixty of them belong really to him. The five sermons (57–62) on the apostolical symbolum are of great historical interest, as containing an independent text. The first edition of the sermons was given by

Vincentius, Bonn, 1534, and often reprinted. His letter to Eutyches was edited in Greek and Latin by Vossius, 1604. Both the letter and the sermons are found in *Bibl. Max. Patrum*, Lyons, Tom. VII. German translation, Kempten, 1874.

CHRYSOSTOM (CHRYSOSTOMOS), Joannes, b. at Antioch, 347; d. at Comana in Pratas, 407; descended from an illustrious Greek family. His father was *Magister Militum Orientis*. His mother, Anthusa, was a Christian woman; and, though only twenty years old when her husband died, she remained a widow, and concentrated her whole life on the education of her son. The young Chrysostom — the name is a surname (the "golden-mouthed") occurring for the first time in the beginning of the seventh century, with Isidore of Seville — was destined for a public career in the administration or the court, and received instruction from the celebrated rhetorician Libanius. But there was a deeper craving in his nature. Rhetoric became repugnant to him. At last he left the Pagan sophist for the Christian priest; and, after studying for three years under Bishop Meletius of Antioch, he was baptized.

Monasticism, and generally the ascetic views of his time, attracted him powerfully; and immediately after the death of his mother he joined a society of hermits living in the mountains outside Antioch. It was probably there that he met with Diodorus, afterwards Bishop of Tarsus, and founder of the school of Antioch; and how deep a satisfaction he extracted from this kind of life, in which study of the Bible, and meditation on holy things, alternated with prayers and manual labor, may be seen from a couple of enthusiastic treatises written in its praise, and more especially from two letters addressed to his friend Theodorus, afterwards Bishop of Mopsuestia, who wished to abandon monasticism, and marry. After the lapse of six years, however, his failing health compelled Chrysostom himself to forsake the solitude; and, having returned to Antioch in 380, he was ordained a deacon by Meletius.

Thus began his practical labors in the service of the Church, and he inaugurated this period of his life by the publication of his celebrated treatise *On the Priesthood*. In 386 he was ordained a presbyter by Flavian, the successor of Meletius. As a presbyter he began to preach, and the very next year offered a grand opportunity for his extraordinary oratorical gifts. A rebellion broke out in Antioch, and the statues of the imperial family were hurled down from the pedestals into the dust. But the rebellion was speedily suppressed, and the city was in an agony of fear. Flavian proceeded to Constantinople to avert the emperor's wrath; and in the mean time Chrysostom delivered his famous twenty-one sermons *On the Statues*. The activity which he developed as a preacher during the twelve years he staid in Antioch was very great; and his fame as the first preacher of the Church was spreading rapidly. We have still from that time sixty-seven sermons on Genesis, sixty on the Psalms, ninety on the Gospel of Matthew, eighty-eight on the Gospel of John, and a number on the Epistles to the Romans, Corinthians, Galatians, Ephesians, Timotheus, and Titus. Of a more strongly-marked doctrinal character is the series of sermons against the Anomœans, belonging to the same period.

In 398 he removed to Constantinople. Eutropius, the favorite of the Emperor Arcadius, wished to see him placed on the patriarchal throne of the metropolis; but Chrysostom absolutely refused to assume the responsibility of such a position. Nevertheless, by a trick he was allured to Constantinople, and by force he was compelled to accept the patriarchal ordination from Theophilus of Alexandria. Thus he suddenly found himself at the head of the whole Greek Church, very much against his own will. The situation was full of dangers to him. He was a man of single aims and straight ways. Severe to himself, he was severe to others too; and, in his passionate hatred of any thing bad or wrong, his frankness and courage prevented him from paying any regard to circumstances. But such a man was very ill adapted to manage the whims of a despotic court, and handle a population immoral beyond description, fanatical unto fury, and exceedingly proud of its own doctrinal orthodoxy. Controversies with heretics, Arians, Novatians, etc., added to the difficulties; and the situation finally proved too strong for the man who had been pressed into it.

Some Egyptian monks, who, on account of the esteem in which they held Origen, had excited the displeasure of Theophilus, Patriarch of Alexandria and a very violent character, fled to Constantinople, and sought refuge with Chrysostom. Theophilus was summoned to Constantinople to defend himself. But on his arrival there he found that Eudoxia, the empress, was very ill disposed towards Chrysostom; and at the decisive moment he managed to assume the part of the judge instead of that of the accused. Under his presidency a synod was convened on the imperial estate at Chalcedon, — the so-called *Synodus ad Quercum;* and there forty-six accusations were raised against Chrysostom, most of them mere lies, and some of them completely ludicrous. Nevertheless, as the synod was composed of Chrysostom's enemies, it gave in a verdict of guilty, recommending his deposition and banishment. The Emperor accepted the verdict; and Chrysostom was secretly brought on board a vessel to be carried to Bithynia. But an earthquake which shook the city during the night, and the threatening fermentation in the population, frightened the court. Chrysostom was recalled, and received by the people with great applause. Thus he escaped the first bolt.

A few months later, a silver statue of Eudoxia was raised on a column of porphyry in front of the Church of St. Sophia, and consecrated with all those idolatrous ceremonies and licentious rites which characterized such an occasion during the days of rank Paganism. Chrysostom gave a warning: Eudoxia accepted it as a challenge. Chrysostom went farther: he is reported to have said in the pulpit, "Again Herodias is dancing; again she demands the head of John on a charger;" and the empress now determined to get rid of the man. A council of Constantinople deposed him a second time; and June 20, 404, he was dragged into exile, Cucusus in Lesser Ar-

menia having been fixed as his abode. In this dismal village he spent three years in bodily pain and mental anguish, but without losing his influence on the Church, without even relaxing his hold on his congregation in Constantinople. No less than two hundred and thirty letters, written from this place, are still extant, and bear witness to the extraordinary power and purity of his mind. His friends, even the Bishop of Rome and the Emperor Honorius, labored for his recall; but the result of their exertions was simply that he was transferred to a still more distant place, Pityos in Colchis. On the way thither he died.

Lit. — Collected editions of his works have been given by Savilius, Etonæ, 1613 (8 vols.), Fronto Ducæus, Paris, 1609–36 (12 vols.), and Montfaucon, Paris, 1718–38 (13 vols.), reprinted at Venice, 1755, re-edited in Paris, 1835–40. Separate editions of his single works are very numerous. [English translations of the homilies and *De Sacerdotio* are found in the Oxford Library of the Fathers (1842–53).] His life was first written by his contemporary, Palladius: *Dialogus Historicus . . . de Vita et Conversatione J. Chrysostomi;* compare Socrates: *Hist. Eccel.*, VI. 2–21; Sozomenus, VIII. c. 2–23; Theodoret, V. 27, 34; Jerome: *De Vir. Ill.*, 129. Among modern biographers see Neander: *Der heilige Chrysostomus*, Berlin, 1831, 3d ed., 1848, 2 vols. [1st vol. translated into English by J. C. Stapleton, London, 1838]; Rivière: *Chrysostome comme prédicateur*, Strassburg, 1845; Lutz: *Chrysostomus*, Tübingen, 1846; [Perthes: *Life of Chrysostom*, Boston, 1854; W. A. W. Stephens: *Life and Times of Chrysostom*, London, 1872 (2d ed., 1880)]. C. BURK.

CHUBB, Thomas, deist, b. in East Harnham, near Salisbury, Sept. 29, 1679; d. at Salisbury, Feb. 8, 1746. He was a tallow-chandler to the end of his life. When Whiston published his *Primitive Christianity revived*, Chubb wrote a defence of the idea of the supremacy of the one God and Father, expressed in the preface, entitled *The Supremacy of the Father asserted*, and sent it to Whiston, who printed it in 1715. This brought Chubb into notice, and induced him to write a good deal. He represents the decay of Deism in England. He stated his objections to orthodoxy in a simple, vigorous style; but he had no learning, nor very great logical ability. His principal writings are, *A Discourse concerning Reason*, London, 1731; *The True Gospel of Jesus Christ vindicated*, 1739 (advocating the pregnant idea that Christianity is not doctrine, but *life:* wrongly, however, he makes the true gospel of Christ identical with natural religion: Lechler characterizes it as an essential moment in the historical development of Deism); *The Author's Farewell to his Readers*, printed in his *Posthumous Works*, 2 vols., 1748. This is the most complete summary of his opinions. He denied a special providence, miracles, literal inspiration, and apparently Christ's resurrection. Stephen says his writings show a very calm and honest intellect; there is little bitterness in his attacks upon the Established faith; and his arguments are fairly, though seldom vigorously, stated. He was a man of considerable natural ability, and in many of his tracts (and he wrote more than fifty) exhibits a logical faculty, which, guided by better training, might have made him a formidable antagonist. But it was not to be expected that much new light was to be thrown upon his well-worn topics by an ignorant chandler. See Lechler: *Geschichte des englischen Deismus*, Stuttgart, 1841; Stephen: *History of English Thought in the Eighteenth Century*, London, 1876, 2d ed., 1881; Cairns: *Unbelief in the Eighteenth Century*, Edinburgh and N. Y., 1881. See Deism.

CHURCH. 1. The Church in the New Testament. *Meaning of the word.* — The word ἐκκλησία in the New Testament means either the universal Church of Christ, or a local congregation. In modern use, "church" means also the "house of God," or the building in which the congregation assembles for divine worship, and a particular "denomination." [Our English word "church" is of Greek origin, from ἡ κυριακή or τὸ κυριακόν; in Anglo-Saxon, *cyrice;* in Scotch, *kirk*. The fact seems to be, that the Romance languages derive their word for "church" from ἐκκλησία; e.g., French, *église*, Italian, *chiesa;* the Teutonic and Scandinavian, from κυριακή.] In profane Greek ἐκκλησία, from ἐκκαλεῖν (to call together), describes an assembly of citizens called together, usually by a herald, the members of which were therefore the "elect," ἔκκλητοι (the called). Instances of this usage occur in Acts xix. 32, 41, — "the assembly" (ἡ ἐκκλησία), cf. ver. 39, where the town-clerk contrasts the tumultuous gathering with a "lawful assembly" (ἔννομος ἐκκλησία). But the ecclesiastical meaning of the word in the New Testament is directly connected with the Hebrew of the Old Testament and the Greek of the Septuagint. The two expressions in the Old Testament for the people of God are עֵדָה and קָהָל: the difference between them is, that, while both express an assembly, עֵדָה means assembly in general, and קָהָל an assembly for divine worship; cf. Lev. iv. 13, 14, where the two words are in juxtaposition. In ver. 13 the "congregation" is general: in ver. 14 the "congregation" is that assembled for religious worship. The Seventy translate עֵדָה by συναγωγή, and never by ἐκκλησία, and קָהָל also by συναγωγή, though more frequently by ἐκκλησία. At bottom lies the idea that the congregation is called together by God himself.

The question has often been discussed, whether Jesus contemplated a new Church in distinction to the Jewish Church. He surely announced the nearness, nay, the existence, of the kingdom of God. But did he mean by this a particular organization of his own? The allusions to and parables of the kingdom, with the exception of Matt. xvi. 18, do not lend themselves to this idea. The "kingdom" is already present (Luke xvii. 21) in those who are good ground for the seed sown by the Son of man (Matt. xiii. 3–8, 37–43). These, together with those in whose hearts the seed does not come to fruitfulness, and those in whom it is mixed with weeds, are represented as standing upon one and the same field. But of any such connection between them as membership in one church would imply, there is no hint. Nor is there any in the parable of the net or of the pearl. At the same time, it is true that the disciples constituted a little body by themselves:

they were Jesus' flock (Luke xii. 32; John x. 1 sqq.), his devoted band, whose love and interest stood in boldest contrast to the indifference and hate of the rest of the nation. In Matt. xvi. 18 and xviii. 17 sqq., however, he contemplates the Church which should result from their activity, and therefore had a vision of the coming times. To him the *ἐκκλησία* was a קָהָל, an assembly for divine worship.

Our Lord declared that he would build his Church upon Peter (Matt. xvi. 18); by which play on the word *petros* (a *rock*) he prophesied that historically his Church should rest upon the sermon and activity of the inspired Man of Rock; and the Day of Pentecost realized his prophecy. But of any succession in office, and government of the Church thus established, there is not a word. For the meaning of the phrase "power of the keys," see KEYS, POWER OF THE.

Very naturally in the Early Church the apostles occupied the most prominent positions. Yet there was no distinction in authority between them and the newer disciples; rather, when churches were established, they left them to the care of the members, and discharged in all literalness their Lord's commission, and went forth to preach in new localities the gospel of Christ. In Matt. xxiii. 34 Jesus speaks of sending "prophets, wise men, and scribes;" and in Matt. xxiv. 45 sqq., Luke xii. 42 sqq., of "stewards" and "upper servants;" all which expressions are not to be considered other than different forms of loving service, by which the Church was built up. Next to the preaching of the Word came baptism, an institution plainly Christ's; and every congregation observed the other sacrament, the Lord's Supper, as the principal feature of its peculiar growth. At first the Church was a Palestinian affair; and although one might argue it was intended to be much more comprehensive, yet there was nothing in its structure to directly support the opinion that it would ultimately unite Jew and Gentile in one society. Therefore evangelical Protestantism is right in asserting that the existence of the Church does not depend upon the apostolic forms; for our Lord's speeches concerning his Church have nothing to do with the externals of religion, the ordering of worship, and of government, nor yet with the formulating of doctrine, — phenomena which have greatly occupied later attention. [The distinction between the Kingdom of God and the Church is important to observe. The Kingdom is much more comprehensive. It exists irrespective of the Church. Its members are the ultimately saved, whether they belong to the Church as an ecclesiastical body, or not. The Church, on the other hand, is made up of all under gospel influences. Therefore, when we pray for the Church, we pray for the progress of divine truth with all its attendant blessings; but when we pray, "Thy kingdom come," we pray for the speedy presence of the saints, gathered under the sceptre of their King, Jesus Christ.]

The historical Church began on the Day of Pentecost; and it was at first composed of the disciples whom Jesus had personally gathered. It was a community inside of Judaism, with peculiar worship and government. It was the *ἐκκλησία*; and by this name Paul calls it in his earliest Epistles, whether in Palestine or outside (1 Thess. ii. 14). Its complete name was the "Church of God," or the "Church of Christ" (Rom. xvi. 16), whether of a single congregation, or of the whole body of believers. It was made up of the "sanctified in Christ Jesus" (1 Cor. i. 2), the "called saints" (Rom. i. 7), the "holy nation" (1 Pet. ii. 9). In the deep conception of Paul every believer was united with Christ, and entered this close union through baptism (1 Cor. xii. 13; Gal. iii. 27). The Church was Christ's body, of which he was the Head (Col. i. 24, ii. 19).

But how comes it that this body of Christ is described by Paul as enclosing unworthy members, "vessels of dishonor" (2 Tim. ii. 20)? Not because the term is used in a general sense, just as the Israelites were called collectively the "people of God," but rather, as Luther says, because Paul speaks synecdochically, putting the whole for a part, looking not at the unsaintly, but at the saintly, at those who had really put on Christ, and by their lives gave form and value to the whole body. It was indeed a recognition of the distinction between the visible and the invisible Church: only we must bear in mind that there was then no State Church; so that the relations of the unworthy to the worthy were quite different from what they afterwards became, when both made up one body politic. It is noticeable how Paul refers to Jesus' idea of the kingdom of God. He, like the other apostles, put the kingdom into another æon, when the Lord shall in person unite Christianity, and bring it to its highest development. In the present æon, Christianity is a developing, spreading force, working upon the hearts and practices of men: in the future it will be completed (cf. 1 Cor. vi. 9 sqq., xv. 24, 50; Gal. v. 21; Eph. v. 5; 2 Thess. i. 5; 2 Tim. iv. 1; Heb. xii. 28; Jas. ii. 5; 2 Pet. i. 11). The Church in the present has for its immediate duty the steady growth in God, letting his word dwell among it richly (Col. iii. 16), praying, praising, and working, reaching out its hands of love and comfort unto all needy ones, and providing especially for the necessities of the saints. Each member is a priest to offer spiritual sacrifices (Heb. xiii. 15 sq.).

To the proper discharge of these duties the Church had certain officers, who were endowed with particular gifts. In a collective sense the duties were called *διακονίαι* ("ministrations," 1 Cor. xii. 5). The leaders were known as *ἐπίσκοποι* ("overseers"), who were the elders, or "presbyters," and "deacons." Originally they were the selection of the apostles themselves, then by the congregations. See CLERGY. They sprang up in accordance with the wants of the different churches. Thus "deacons" were a necessity in the Jerusalem church; and that church was modelled upon the synagogue. But the clergy are not divinely constituted in the sense that God gave special order for their organization, or special direction for their continuance: on the contrary, the New Testament contains no particular ecclesiastical polity. The future Church was left free to manage its affairs according to its needs. — One gift of the nascent Church was the prophetic (1 Cor. xii. 28 sqq.). It was necessary to build up the communities, and lead them unto

better acquaintance with the divine Word. But the "prophets" were not an order; rather the gift was shared by presbyters (1 Tim. iii. 2, v. 17), and generally by the Church (Jas. iii. 1). The apostolic office was by its very conditions unique and untransmissible. There will never be apostles again, because they were the divinely-ordered *founders* of the Church. See Apostle.

There was a mighty difference between the "legal" church in Jerusalem, and the "spiritual" churches permeated by Paul's heavenly freedom. But bond and free constituted one Church in Christ Jesus; and the test of membership was not ecclesiastical observances or theological conceptions, but love. Love to Christ, love to the brethren, — by this were Christians known to the world. "See how these Christians love one another!" was the admiring speech of their enemies. "These things I command you, that ye love one another," said Jesus (John xv. 17). And John, when too feeble through age to say more, repeated in the gatherings at Ephesus the words of the Master. Love was the higher unity in which the Church forgot minor differences. The seal of this sweet brotherhood was the holy kiss (Rom. xvi. 16).

2. The Church and the Doctrine of the Church in Catholicism. (*a*) *The Ancient Catholicism.* — The Catholic Church is the development of the Church of the New Testament; and yet it contains elements which certainly are not found in the New Testament. In place of the body of Christ, is the episcopacy as a divine institution. Salvation is communicated by means of a priesthood. The uniting band is no more brotherly love, but the external organization. The holiness of the external Church is increasingly emphasized, instead of the holiness of the individual member, leading directly to a belief that the Church by its acts can impart this quality. The Pauline doctrine of faith, and liberty as the result, is unknown.

The Roman-Catholic theologians hold this entire movement to be normal, a real progress along the lines marked out for it in the New Testament. The Baur school, on the other hand (see Schwegler: *Das nachapostolische Zeitalter*, 1846), hold that the Catholic Church was the resultant of the Petrine (the particular) and the Pauline (the universal) tendencies of the earliest times, — a position contradicted by the facts. Much more to the point is it to recognize the position of the Church in the midst of the Roman world, which was permeated with the idea of law, and therefore to find in the influence of the empire the solution of the unquestionable tightening of church bands. The Church opposed itself to the world. It required a stronger external organization to enable it to cope successfully with its foes. And this it received, although not according to any direct and special divine plan, from its very historical environment. When the Church thus benefited by the situation, and exhibited a marked departure from New-Testament ideas in other ways, there was not necessarily any fall from so-called "primitive purity." It is important to bear in mind that the apostles were not representative men, but inspired and elevated above their times. Their writings are not, therefore, to be considered as the expression of the Christian consciousness of their times, but rather of *their* consciousness, — quite a different thing. [Indeed, the Epistles are the very best evidence that the apostolic churches were by no means always such model communities as pious fancy pictures; although, speaking generally, the spontaneity and beauty of the new life must be freely and heartily granted.]

We now examine the writings of the Fathers, with a view to bring out their ideas upon the Church. And first, Clement of Rome, in his *First Epistle to the Corinthians*, parallels the episcopacy, or the presbyterate, with the Old-Testament priesthood, and the offerings in prayer which these bishops bring with the offerings of the priests, but knows nought of bishops as successors of the apostles, nor of offerings by them of saving efficacy for the congregation. In the *Pastor* of Hermas, the high idea of the Church comes out in his identification of the "Jerusalem that is above" (Gal. iv. 26) with the earthly Church. Ignatius, in his *Epistle to the Church of Smyrna*, and the Muratorian Fragment, first speak of the "Catholic Church," — a phrase of contested meaning, but probably in opposition to the dividing and differing heretical churches. The Catholic Church takes in all true Christians; and so each congregation was a "Catholic Church."

With noteworthy definiteness speaks Ignatius: "Each church stands under *one* bishop, who is the representative of Christ or of God, and under the presbyters, who are about the bishop as the apostles were about Christ." But he does not discuss the questions, how the bishops came to occupy this position, how far they were divinely gifted for their office, and how the Church and they were guarded against erroneous leadings. Irenæus and Tertullian voice the general opinion of their day, when they speak of the episcopacy as the representatives of the apostles, continuing their work of teaching and leading the Church, and thus giving to it "apostolicity." See Irenæus (IV. 26, 2) and his famous sentence (III. 24, 1): "Ubi ecclesia, ibi Spiritus Dei, et ubi Spiritus Dei, illic ecclesia et omnis gratia" ("Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace"). Similarly Tertullian compares, as Clement of Rome had done, the presbyterate, and especially the episcopacy, to the Old-Testament priesthood, asserting that to the Church belonged an "order of priests," and that the bishop was the "high priest" (*pontifex maximus*, ἀρχιερεύς). It must, however, be allowed that the notion of the bishop as the dispenser of the means of grace was the development of a later age. — The Alexandrian theology of a Clement and an Origen did not affect this development. Their philosophical and aristocratic gnosis was out of the stream of New-Testament Christianity. Against this stream Montanism tried to work its way, but failed; and we find its progress in Cyprian, to whom the bishops are the Church's rulers, with divine authority. Baptism was indeed allowed to be valid, even if performed by heretics or schismatics; yet the shibboleth, that "out of the Church there is no salvation," was maintained; for those baptized by outsiders first received the saving effects of their baptism when they entered the Church. See Baptism by

Heretics. Besides the expressions of Cyprian, which show that to the episcopacy he granted unconditional authority, are others which as emphatically point to a necessary participation of the presbyters, and even of the laity, particularly in the "power of the keys." Nor does he suggest any explanation of this contradiction. In him, also, the priest, in the Lord's Supper, represents Christ, and offers the body of Christ. See Mass. It is true, however, that he does not use the word "body" in its later Roman sense. — Cyprian finds the *unity* of the Church in its being built upon the one Peter (Matt. xvi. 18). In Rome he sees the "cathedra Petri," the root and the matrix of the Catholic Church (*De Unit. Eccl.*, c. 4; *Epist.*, 70, 73, 55 [59], 45 [48]); yet he explains that the Lord granted to the other apostles, and to the post-apostolic bishops, the same power originally given to Peter, and vindicates for himself independent episcopal authority. See the Old Catholic bishop Reinkens: *Die Lehre des hl. Cyprian von der Einheit der Kirche*, Würzburg, 1873.

We come now to Augustine. It is from him that the Church received her deepest and fullest exposition of the doctrine of the Church. The historical occasion for this was the contest with the Donatists, who denied the holiness of the Catholic Church, because she kept within her fold those who had sinned unto death, as they claimed; i.e., those who had delivered up the sacred writings to the heathen persecutors. To these idealists Augustine opposed the true conception of the Church as really the body of Christ, because the divine energy impelled her, and the divine love inflamed her, and not because she was spotless. In this mixed body the Lord knoweth his own. The elect constitute the true inner Church. It was substantially from Augustine that the present Roman-Catholic doctrine of the Church has been developed. He teaches that out of the Church there is no salvation, and the sacraments, including ordination, have no efficacy. He contends for the divine right of episcopacy, and calls the Church "catholic," because she spreads herself all the world over. Upon her depends the individual faith. He declared that he believed the gospel only on the authority of the Catholic Church ("Evangelio non crederem nisi me catholicæ ecclesiæ commoveret auctoritas," c. *Epist. Fund.*): consequently he finds nothing in the Scriptures which contradicts the teachings of the Catholic Church. And, finally, he demands for this Church the support of the State.

(*b*) *The Oriental and Occidental (Roman) Catholicism.* — The priesthood and the episcopacy were fully developed in both branches of Christendom, and in the Occidental churches the further ideas of priestly sacrifice and absolution, and of government in the Church analogous to that in the State, much more than in the Orient. It is markworthy that the schisms which devastated this Church — the Novation and the Donatist — were peculiar to the Occident. This organization was at length carried to the point of the papal monarchy, coupled with papal infallibility. The Oriental churches, on the other hand, indulged in doctrinal speculations of various kinds, particularly in soteriology.

Pope Leo I. claimed for the Papacy, in the way of government more than of doctrine, the care of the Universal Church. Out of his teachings the later claims were naturally developed. The political position of Rome in the empire, and the support given to the Church of Rome by the emperor (edict of Valentinian III., A.D. 445), helped very greatly this tendency. The desire of the Latin and German peoples in the middle age for an earthly representation of the divine was gratified in the appearance of the one Roman representative of the one heavenly Lord, as by the doctrines of the mass, the saving efficacy of the sacraments, the transmission of the Holy Spirit through the ordination and the priesthood, with their ability to forgive sins as God's vicegerents. Over the State the Church claimed authority; and the great popes of the middle age, Gregory VII. and Innocent III., carried out this authority to its widest possible extent. Finally, the Occidental Church claimed to be the *only* Catholic Church, denying to the Greek Church any part in the genuine Church of Christ [or, rather, calling it *schismatical*].

But these pretensions of the Chair of Peter had not yet been formulated as a dogma; for in opposition to them stood not only the civil authority, which endeavored to break the yoke of the Church, but also national pride, as in France, during the pontificate of Boniface VIII., the consciousness of their original independence and importance on the part of the bishops, the bad or weak character of the popes, and the great papal schism, which aroused the Church against the Papacy. Hence, especially in France, do we find a vigorous exposition of a Catholic Church in distinction to the Roman Church; and under the leadership of D'Ailly and Gerson (cf. his *De modis uniendi et ref. eccles.*) these ideas were presented in the great Reform councils: the councils were infallible, not the Pope; the *Roman* Church was fallible, and under the authority of the Universal Church, which was represented in the councils, composed not of bishops alone, but also of princes, and delegates from the universities; the Head of the Church was Christ; the Pope was not the head, but only the vicar of Christ. The divine right of episcopacy, and the divine ordinance of the papal primacy, were not, however, denied; and Hus was condemned to death, even by a Gerson and a D'Ailly, for maintaining that the true Church was made up of the elect, that the Papacy was not divinely appointed, and that councils were not infallible.

Notwithstanding this opposition, the papal theory gained ground. It dominated the Lateran Council (1512–17) under Leo X. The Jesuits gave it their powerful advocacy. Bellarmine defines the Church as the assembly of those professors of the Christian faith who are bound by the sacraments under the rule of *legitimate* pastors, and especially under the Pope. But the Council of Trent refused to decide between the opposing theories; and it was left for the Vatican Council of 1870 to give the logical conclusion to the long development, in its dogma of the infallibility of the Pope, when speaking *ex cathedra* upon matters of faith and morals. This makes the Pope the Head of the Church, and as Pope Pius IX. actually claimed, in his famous letter of Aug. 7,

1873, to the Emperor William, rightful ruler of all who have received baptism.

3. The Church and the Protestant Dogma of the Church since the Reformation. The Waldensians were the first to return to the primitive idea of the Church, but without any new principle of church-action, or any scientifically settled doctrine upon the subject. The first theologian who opposed to the Roman-Catholic doctrine of the Church another which was well grounded, was Wiclif, whom Hus followed. According to him, the Church is the company of the predestinated. This was so far forth both Catholic and Augustinian: but the conclusion to which his idea led him was decidedly otherwise; for he declared that to the proper administration of salvation neither priest, nor bishop, nor pope was needful. He denied the papal primacy and the *de jure divino* episcopacy, and maintained that God granted the laity to hold fast to truths lost sight of by the clergy. The Church, to Wiclif, was the elect, both living and dead. The next champion of Protestantism to Hus is Luther, who, at the Leipzig Disputation (1517), defined the Church as the Communion of Saints, whose existence depended upon its possession of the Word and sacraments, and not of bishop or clergy. The "power of the keys," which the true Church knew, was no exclusive class-possession, but the assurance, by the means of grace, that sin was forgiven, independent of the personal character of the administrator. The saints who form the Church are those who have been sanctified by the Word and sacraments, through the exercise of faith. On this basis Luther conducted the revolt against Rome; proving out of the Word that no human agency intervened before the sinner and his Saviour, but that by faith in Christ we were saved, and became members of his body. The Church thus defined was real, although not visible, except to God, who knows his own. The evidence of saintship was a holy life, and of the Church was the preaching of the Word and the sacraments; and it consequently assumed such shape as best suited this activity. Luther held strong notions of the right and power of the Church to punish offences. In cutting loose from the Church of Rome, Luther (like the Waldensians so long before) recognized in that Church the members of Christ's Church. Very different, of course, was Rome's opinion of Luther's followers. In the mouth of the Lutherans the Catholic Church is the Church spread all over the world and over all the centuries. Its Head is the one Christ: its bands are the one faith, one hope, one baptism. As is evident, this definition of Luther's is too vague to decide the many questions and problems which it starts: what is purity in preaching, and administration of the sacraments, and how far is it necessary? what is the power of the Church? who should exercise it? etc. The position of the Church to the State was the result of circumstances; its mode of government was almost accidental; and the question of a return to episcopacy was left open for many years. See Lutheran Church. Melanchthon in his later teaching emphasizes the conception of the Church as a visible organization, in which the pure Word or the pure doctrine was taught; and in its doing of these things consisted its visibility. [He also favored a modified episcopacy, and was willing even to allow a papal supremacy over the Church, provided the Pope tolerated the freedom of the gospel. See Schaff: *Creeds*, I. 254.]

The Reformed Confessions describe the Church as the Communion of Believers or Saints, and condition its existence on the pure preaching of the Word. They distinguish between the visible and the invisible Church; the latter composed of the elect, who, however, know their election, and therefore their membership in the invisible Church. The Reformed theologians made much less of the sacraments. They declared that the Church was in no sense the "dispenser of grace," as the Roman Catholics and Lutherans affirm. Various solutions were offered to the problem of Church and State. Zwingli made the Church the servant of the State. Calvin favored presbyterial government, and independence of the State, but could not carry out his scheme. As in the case of the Lutherans, the political surroundings and relations dominated the Church, and only where these were hostile did the Church assume independent government. The theory of complete separation of Church and State belongs to a later period. Inside the Reformed churches difference of opinion also existed in regard to ecclesiastical polity; and so Presbyterianism and Congregationalism sprang up side by side. The Reformed theory in government and theology reached its extremest point in Quakerism.

Unlike either the Lutheran or the Reformed churches, is the Anglican. Reformed in its teachings on the sacraments, it is yet Melanchthonian in its assertion of the visibility of the Church. But its assertion of the necessity of apostolical succession to the existence of the Church of Christ is not found in its Thirty-nine Articles.

After the Reformation, followed a period when a newly-awakened religiousness rebelled against the too tightly drawn lines of ecclesiastical polity. Then came in rationalism, religious indifference, and unbelief, which depreciated the Church in any sense. Spener strove to counteract this disintegrating tendency by awakening the laity; but Pietism sought rather the satisfaction of personal religious wants through *ecclesiolæ*. The piety which here sought satisfaction took on a narrow, legal character, and one related to the Reformed idea. Rationalism considered the Church as a purely human organization, on a level with other societies, and denied that Jesus ever contemplated the formation of a Church.

[Of great influence was the view of Schleiermacher (1768–1834); namely, that "the Christian Church is quickened by the Holy Ghost, and is in its purity and completeness a perfect copy of the Saviour, and that every regenerate soul is a component part of this society" (*Der christliche Glaube*, 3d ed., Berlin, 1836, II. 306). The theory of Rothe (1799–1867) was quite different. He held, that, in the true moral development, civil society is in itself a religious community. Every man should have a part in the Church; for only thus can his part in other associations have moral validity. It follows, that, when humanity becomes perfect, the Church vanishes; for then the sphere of the moral and that of the religious communion become one and the

same: hence the Church disappears in proportion as the State becomes perfect. This gradual solution of the Church in the State can take place only by the State becoming a religious body, a kingdom of God, — a theocracy in the highest sense. See R. ROTHE: *Die Anfänge der christlichen Kirche*, Wittenberg, 1837.]

The fright of revolution in the first part of the century produced in Germany, in some quarters, a longing for authority; and so a new emphasis was laid upon the Church. It was clothed with divine might and right: it was a divine institution, and was composed of the baptized. There was talk of reviving the episcopacy. The discussion elicited by this Neo-Lutheranism showed the necessity of ecclesiastically recognizing the laity, and of giving them part in the government of the Church. The condition of the Church's existence and growth is, however, not in its polity or policy, but in its use of the divinely-ordained means of grace, and, above all, in the presence of the Holy Spirit, who gives efficacy to the Word, and enables the congregations to live and work together in love. J. KÖSTLIN.

In England, about the same time, arose High-Churchism (Anglo-Catholicism) with its romanizing tendency as expressed in the famous Oxford *Tracts for the Times*. See PUSEYISM, TRACTARIANISM. The Anglo-Catholics announced their belief, (1) In apostolic succession (i.e., the ministry of the Church of England was derived by uninterrupted descent, through episcopacy, from the apostles, and is a permanent and unalterable institution: upon this connection with the apostles rested the efficacy of the sacraments); (2) In baptismal regeneration; (3) The eucharistic sacrifice, and the real communion in the body and blood of our Lord; (4) The appeal to the Church from the beginning as the depositary and witness of the truth. Opposite to them is the Broad-Church party, which, in the interests of the widest freedom, denies that apostolical succession is essential to the Church and the sacraments. A strange product of the extreme High-Church view is the Catholic Apostolic Church, commonly called the Irvingite. The interpretation of the New-Testament passages in the interest of episcopacy is gradually giving way to a more liberal exegesis under the influence of such scholars as Bishops Ellicott and Lightfoot, G. A. Jacob, and E. Hatch. See BISHOP; ENGLAND, CHURCH OF.

LIT. — PETERSEN: *Die Idee der christlichen Kirche*, 3 Thle., Leipzig, 1839–46; W. PALMER: *On the Church*, London, 1842; KÖSTLIN: *Luther's Lehre von der Kirche*, Gotha, 1853; the same: *Luther's Theologie*, 1863, and *Das Wesen der Kirche nach Lehre und Geschichte des N. T.*, 2d ed., 1872; MÜNCHMEYER: *Das Dogma v.d. sichtb. u. unsichtb. Kirche*, Göttingen, 1854; STAHL: *Die Kirchenverfassung nach Lehre u. Recht. d. Protest.* 2d ed., Erlangen, 1862; HUSCHKE: *Die streitigen Lehren von der Kirche*, Leipzig, 1863; HUNDESHAGEN: *Beiträge zur Kirchenverfassungsgeschichte*, Wiesbaden, 1864; ZEZSCHWITZ: *Die wesentlichen Verfassungsziele der luth. Reform.*, Leipzig, 1867; J. J. MCELHINNEY: *The Doctrine of the Church*, Phila., 1871; H. COTTERILL: *The Genesis of the Church*, Edinburgh and London, 1872; HACKENSCHMIDT: *Die Anfänge des katholischen Kirchenbegriffs I.*, Strassburg, 1874; RIEZLER: *Die literar. Widersächer der Päpste*, Leipzig, 1874; TH. FÖRSTER; *Der Altcatholizismus*, Gotha, 1879; K. HACKENSCHMIDT: *Die Kirche im Glauben des evangelischen Christen*, Erlangen, 1881.

CHURCH-DIET. See KIRCHENTAG.

CHURCH-PROPERTY. The means necessary for its organization and maintenance the primitive Church derived, partly from voluntary gifts, and partly from direct taxes levied upon its membership. The revenues thus raised were collected in a common diocesan purse, whence they were paid out, in proportionate allotments, to the clergy, for the *fabrica ecclesiæ* (that is, the church-building, the cemetery, etc.), and to the poor. The administration devolved originally upon the presbytery, and afterwards upon a steward, *δικονομος*, appointed by the presbytery, and acting under the supervision of the bishop. The Council of Chalcedon (451) recommended the appointment of such an officer in every diocese; and the office was still in existence when the Fourth Council of Toledo was held (633), though at that time the financial department of the Christian Church had long lost its original simplicity.

In 321 Constantine the Great granted permission to donate and bequeath property to the Christian Church; and this permission was so extensively used, that, already in 364, Valentinian felt constrained to enact a mortmain law in order to prevent the accumulation of land by the Church. Property consisted at that time chiefly of land; and great masses of landed property accrued to the Church from bequests for the erection or ornamentation of buildings, for the foundation or maintenance of establishments, etc. Valentinian's law, however, had no permanent influence. Under Justinian (527–565) it became a recognized maxim of Roman jurisprudence, and the general practice of the Roman courts, to put the most favorable construction on wills making dispositions of property for the benefit of the Church. It occurred very frequently, that by will a legacy was given to the Church in general, or to the poor in general, or to God; but in such cases the courts never allowed the legacy to be lost on account of the uncertainty of the instrument, but construed it to inure to the parish of the testator. Thus the Church soon became very rich, holding property in every form in which property could be held: and this wealth was well guarded; it could not be alienated by its present incumbents, and robbers of it were punished doubly.

But the question now arose, Who is the true owner of all this property? In the contest between the monastic institutions and the episcopal authority, the bishop protested that he was the real owner of all the ecclesiastical property in his diocese; but finding no support from the Pope, whose policy it was to use monasticism as a counterpoise to the episcopacy, the claim was never recognized. Again: in the contest between the episcopacy and the papacy, the Pope asserted that he, as the representative of the Universal Church, was the real owner of all the property of the Church, and to a certain extent he succeeded in establishing his claim. Finally, in the contest between the Church and the secular government, the Church declared that its property belonged to Christ, and any encroachment upon

its rights, or privileges, or immunities, was a robbery of Christ. It may be doubtful whether such an argument ever could have obtained legal force; but it is certain that it made a deep impression on people in general, and exercised great influence on the formation of public opinion. There was also a theory afloat according to which the property of the Church belonged to the poor; but the practical difficulties of this theory were so obvious, that it remained a mere phrase. But the true theory, that on which practical life moved along, was, that each ecclesiastical institution was the real owner of its property: not so, however, that the present representatives of the institution, the congregation of the Church, the members of the order, the inmates of an asylum, etc., could do with the property what they liked; for the property did not belong to the persons who enjoyed it, but to the purpose, religious or charitable, for whose promotion it was set apart.

The Reformation acknowledged this principle, and acted upon it, at least in the beginning. When the object of a certain institution was rejected, as, for instance, in the case of monasteries, legacies for saying mass, etc., the institution was dissolved, and its property confiscated. But when the institution was preserved, its property remained with it, and was applied only for religious or charitable purposes. See LUTHER: *Ordnung eines gemeinen Kastens, Rathschlag, wie die geistlichen Güter zu handelen sind*, 1523. By degrees, however, as the Reformation spread and split, and every State organized its own church establishment, the Church became a function of the State, a State institution, and the State became the owner of the property of the Church. Such is the case in all Protestant countries, with one great exception, — America, in which the Church is perfectly free and independent of the State, — and a number of minor exceptions arising from the existence of dissenting churches beside the State establishment. Such is also the case in France; though it has proved very difficult, as the people are Roman-Catholic, to carry through there the principle of organizing the Church as a State institution. But there is at present a tendency abroad in all evangelical countries to revise the now ruling system of Church organization in favor of freedom and independence; and the revision will, of course, have its influence also on the question of holding property. See the articles on TERRITORIALISM and COLLEGIALISM.

In America a church may hold property in various ways, sometimes not without impediments of various kinds, but always with perfect safety. The law of charity is here the chief protector of church-property, and, in connection with the law of trusts, also the chief regulator. When a religious society is incorporated, it is regarded by the law, and treated by it, exactly like any other civil corporation, — a railroad company, a bank, or an insurance company; and the civil courts will not interfere with its organization, order, discipline, doctrine, or ownership of property, except to enforce an application of its wealth in strict accordance with the purposes for which it was acquired. When, however, a religious society is not incorporated (and in some States a charter cannot be obtained by them), they are not recognized as having a legal existence. They can neither sue nor be sued in civil courts; and they cannot hold property directly, yet they can control property held by others for their use. Donations and grants may be legally made to trustees for the use and benefit of an unincorporated society; and courts of equity will protect them in the enjoyment of their rights, and, if necessary, will raise up legal trustees through whom they may act.

LIT. — EWALD: *Die Kirche und ihre Institute auf dem Gebiete des Vermögensrechts*, 1845; HÜBLER: *Der Eigenthümer des Kirchengutes*, Leipzig, 1868; W. STRONG: *Two Lectures upon the Relations of Civil Law to Church Polity, Discipline, and Property*, New York, 1875.

CHURCH-RATE is a tax imposed on the parishioners, and occupiers of land in a parish of England for church repairs: the payment, however, cannot be compelled. It is proposed by the church-wardens, and must be voted by a majority of the parishioners at a regularly constituted meeting.

CHURCH-REGISTERS were books in which the minister recorded the births, deaths, and marriages, etc., occurring in his congregation. The custom originated in the Roman law; but, in spite of its eminent usefulness, it never became a general law, and never acquired a universal method. The oldest records of this kind still extant are the baptismal registers of Florence, beginning with 1450. There are French burial registers from 1515; and in 1539 Francis I. ordered that baptismal registers should also be kept. The Council of Trent (*sess.* XXIV. *cap.* 1 and 2, *de reform. matrius.*) instituted marriage registers; and the institution was adopted also in Protestant countries. As, however, the civil law could not well leave it entirely to the Church to decide whether or not in a certain case there existed a real marriage, a French law of Sept. 20, 1792, transferred the whole business of registering to a civil officer; and this change was afterwards introduced in all civilized countries.

CHURCH-WARDENS, lay-officers in the Episcopal Church in England and America, appointed by the united consent of minister and parishioners (in the United States they are elected at Easter), whose duties are to protect the church-building, and provide public worship, and see that it be orderly.

CHURCHING OF WOMEN, or Thanksgiving of Women after Childbirth. The Hebrew idea, that child-bearing was in a sense a defilement which required purification on the fortieth day (Lev. xii.), passed over into the Christian Church, and comes out in Dionysius of Alexandria, the canons of Nicæa, Chrysostom, and Augustine (*Quest. in Levit.*, lib. iii. q. 64). Primitively there were no formularies for this purpose; but there was a service of some sort, at the discretion of the priest. "On the fortieth day the mother and the child, accompanied by the godfather, went solemnly to church. Before the church-door the priest received them, signed the mother with the cross, and said over her several prayers. He then took the child, made the sign of the cross with it, and carried it up to the altar. The godfather then received it from the priest, and left the church" (SMITH'S *Dict. Christ. Antiq., in loco*). The service as now used in the Greek, Roman, and Episcopal churches, is based upon the *Chris-*

tian idea, that there is honor, not defilement, in motherhood; and women safely delivered are bound to thank God publicly for his mercy in granting them offspring, and in preserving their lives. In the Church of England the title to the office in the first book of Edward VI. was "The Order of the Purification of Women," the old title; but in the second book it was altered to "The Thanksgiving of Women after Childbirth; commonly called the Churching of Women." No set day was appointed for it, but custom would naturally fix upon one. The ceremony prescribed is very simple and beautiful. Some curious information upon this subject will be found in vol. iii. pp. 1751–1763, of the *Book of Common Prayer, with Notes* by ARCHIBALD JOHN STEPHENS, London, 1854, 3 vols.

CHURCH AND STATE. The relation between Church and State may be conceived of on three different principles, — the supremacy of the Church, the supremacy of the State, and their reciprocal independence of each other. Each of these principles has, in succession, been tried in the history of the Church. The first is the ideal of the Roman-Catholic Church, and has for centuries been the cause of perpetual contests, full of confusion and misery. At one time it seemed to be on the high road to victory; but it finally failed, and it now stands in history as a ghastly spectre from the past. The second was adopted by the Reformed churches as the most, if not the only, practicable issue, — as a convenience, if not as a necessity. But in course of time it proved so ill suited to the strongest demands of the Church, so incapable of satisfying her deepest impulses, that it became an object of many reproaches, and was driven into much compromising, remodelling, and patching up, probably as a preliminary to its entire abandonment. The third finally developed in the United States of America, as the natural result of their free political constitution; and the success which it has already achieved indicates that it has opened a new chapter in the history of the Church, — a chapter of the most decisive interest.

The Christian Church started in the Roman Empire as a forbidden organization, and was, as such, subject to bitter attempts at extinction. In the fourth century, under Constantine the Great, this situation was completely changed. When the Emperor became a Christian, the Christian Church became an active part of the State, like the judicature, or the army, an organ, and that the most vital one, — the heart. Still greater changes soon took place in its external condition, with corresponding effect, of course, on its internal construction. In the East, when the Greek civilization had run out its course, Christianity became the heir of its philosophy; but, in the same degree as it assimilated this its new acquisition, it ceased to be a religion, and became itself a philosophy. Its enthusiasm sprouted out in speculation; its conscience got entangled in dialectics; its wisdom became petrified in mere dogmatics. In the West, by the general decay of the empire, by its division into two empires, by the disintegration of the western empire, the Christian Church was made the heir of the prestige of the city of Rome, for centuries the mistress of the world; and in the same degree as the Church took possession of this its new heirloom it ceased to be a preacher, and became itself a ruler. Most of the good which the Roman-Catholic Church has done for Europe during the dark ages and the middle ages — and the sum total is incalculable — she did, not as the messenger of the gospel, but because she furnished the noblest and the strongest government.

The sources of the immense power which the Church of Rome attained during those ages are by no means a mystery. She was then teaching people the first rudiments, that is, the essential elements, of human nobleness, — to obey, not as the slave or the vanquished, but from love and reverence, and to work, not from greed or any other impulse of egotism, but from gratitude for the faculties given, and for the glory of the giver. She was then gathering into her bosom the most and the best of the genius which was produced. In the feudal world one was born in a castle, on the back of a horse, and with a sword in his hand; another in a hut, crouching on his knees in the dust: and no amount of idiocy or genius could possibly change their lots. But in the ecclesiastical world the gates of the Church stood open to all, to the serf as well as to the king, provided he was a man of upright heart and clear brain, of pure will and strong understanding; and in the Church he was sure to rise according to his gifts and his energy. She was, then, the sole possessor of science and art. All knowledge, from the origin of a thunderstorm to the mysteries of the Trinity, from a song by Horace to the Lord's Prayer, she held; all skill, from the tilling of a vineyard to the rearing of a cathedral, from the curing of a fever to the fabrication of gunpowder, was in her hands. Even the science and art of war did not form an exception. She held, then, the weightiest, the most intelligible, and the only beloved and awe-inspiring title of authority. The king had his sword with what agony of blood and brand might still cling to it, and upon his sword depended all his claim to authority: could anybody dull or break it, so much the better. But the Pope had the prestige of Rome, and on the background of this radiant effulgence the words of the Lord to Peter, his predecessor. To deny this authority, was, indeed, to shut one's self out from what light the world contained, and turn away into utter darkness. Thus the idea that all power on earth emanated from the Church, and centred in the Pope, was the natural and inevitable outcome of history itself, and by no means the dream of a diseased ambition, or the result of a well-contrived fraud. But the idea was one born of time, to be again swallowed by time. In Gregory VII. it became conscious of itself. In Innocent III. it found its most brilliant expression. In Boniface VIII. it already became a desperate struggle on the other side of the line, on the course downwards.

In order to realize this idea, it was necessary, first, to organize the whole mass of the Church into one compact body, independent of those divisions into states into which the secular world was cut up, and, next, to bring the collected force of this one body to bear upon each of the secular divisions individually until the State was actually crushed into submission. The first part of this problem the Roman Church handled with mar-

vellous success. But she never achieved a complete solution; and hence it follows, that she never came to try herself fairly on the second part of the problem. In his contest with Germany the Pope succeeded in making the papal election completely independent of the Emperor; but with respect to the next step in the process of emancipation, his attempt to make the episcopal election dependent on the papal see alone, he accomplished only a compromise. In spite of such striking scenes as Henry IV. at Canossa standing barefooted, almost naked, for hours and days under the window of the Pope, or the army of Barbarossa before the gates of Rome melting away like snow, vanishing into nothingness, until the victorious emperor must flee, alone, and with no one but Death himself for a groom, the victory was only apparent. The investiture with ring and staff was reserved for the Pope; but the bishops' oath of allegiance to the Emperor, as holders of imperial fiefs, was not abolished. Equally ambiguous was the Pope's victory in his contest with England. The question was, whether the canon law, or the "customs of our fathers," should rule over England; that is, whether, in secular affairs, the English clergy should be amenable to the jurisdiction of the civil courts of the country, or whether, in secular as in spiritual mattters, they should be amenable only to the jurisdiction of their own ecclesiastical courts. But though Henry II. was soundly flogged on his bare back by the Canterbury monks before the miracle-working corpse of the murdered Thomas Becket, the English king could never be prevented from dragging into the civil courts the priests who happened to commit murder or theft, and punishing them according to the "customs of our fathers." Thus, although the organization of the Church into one compact body, independent of all secular powers of the States, was carried onwards with triumphant energy, it was never completed; and the result hereof was, that when the Pope attempted to meet the secular power in its own field, and to overawe it by his mere presence, his attempts were looked upon by many contemporaries as a dangerous and unbearable arrogance, and to our times they even assume a somewhat humorous aspect. He pretended to give away the crowns of Naples, of Hungary, indeed, all crowns, even that of the Emperor; but, when he happened to give a crown to a man who had no power of his own to vindicate it, the gift never proved of any value.

The principal reasons, however, why the establishment of a universal church-monarchy failed, were the internal decay of the Church herself, and the rapid development of distinct nationalities in Europe. There came a time, towards the close of the middle ages, when the Church of Rome was not teaching people any more the rudiments of nobleness, but the refinements of crime; when she was not gathering to herself any more the flower of the nations, but filled her ranks with those who were weak and lazy and indifferent; when science and art had gone somewhere else, and even become her bitterest enemies; when her very title of authority was read with incredulity, and laid aside with a smile. By her vices she lost her power; and, the power gone, the idea suggested by it became absurd. But, even if the Church of Rome had never been found wanting herself in any respect, the idea of a universal church-monarchy would, nevertheless, have proved an impossibility on account of the steadily growing national differentiation of the mass of the subjects. Had Europe been inhabited by one nation, with homogeneous instincts and impulses, homogeneous traditions and aspirations, homogeneous customs and manners, it might still have been sitting quietly in the dark ages, lit up with Roman candles from one end to the other, and no one suspecting the existence of a sun in the world. But as it was a number of nations consolidating themselves, each having its own errand to do, the Church herself became split into many divisions; for the Church is not and can never be, like the *imperium Romanum*, a mere superstructure which can be stretched across all national differences. With the nations the Church became national; and already, at the Council of Trent, the Pope was compelled to make special arrangements with the special states (see CONCORDAT), which simply amounts to a practical abandonment of the idea of a universal church-monarchy. In the individual states the Pope still continued to exert himself in order to maintain the supremacy of the Church, with what ups and downs may be learned from the concordats with Napoleon I. and Francis Joseph I., with what final result may be inferred from recent events, — the *Kulturkampf* in Germany, the expulsion of the Congregations in France, etc. But if the Pope now would repeat the famous words of Boniface VIII., "*Romanus pontifex omnia jura in scrinio pectoris sui habere censetur*," he would simply make the impression of a distracted actor suddenly wandering astray into a wrong part. A striking exposition of the enormous claims which the Pope made, and of the opposition which he met already in the period of the Council of Constance, is found in GERSON'S *De potestate ecclesiastica considerationes*, written during the sessions of the council, *Opera*, vol. II. pars II., Antwerp, 1706. Among modern ultramontane writers, see JOSEPH DE MAISTRE: *Du Pape*, Lyons, 1819.

With the Reformation the principle of the relation between Church and State was completely reversed. The Roman-Catholic Church had tried to make the State her right hand by which to defend her property, temporal and spiritual, from robbers and heretics. The Reformed Church became the left hand of the State, charged with keeping back the citizens from any kind of unruly or immoral behavior. The Church supreme, the State her knight; the State supreme, the Church its servant, — that was the change. It took place in a somewhat different manner in England and on the Continent; but it was essentially the same in both cases, and had the same effect. The maxim "*cujus regio, ejus religio*," the pithy definition of territorialism, which makes the religion of the people dependent of the religion of the ruler of the country, became the leading principle in all Protestant states on the Continent; and, in spite of a certain roughness of expression, it agrees fully with what we read in the Thirty-nine Articles: "The Queen's Majesty has the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Eccle-

siastical or Civil, in all causes doth appertain. . . . They [the princes] should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers" (Article XXXVII.); or in the Westminster Confession of Faith: "The civil magistrate . . . has authority, and it is his duty, to take order, that amity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed" (chap. xxiii. sect. III.).

It was Luther's as well as Calvin's view, that the Church should stand free and self-governing under the protection of the State. But the view proved impracticable. When the Protestants cut loose from the old church-moorings, the question was not simply of re-organization, but of self-defence. But the Reformers could go nowhere else for protection than to the secular powers, — what the case would have become in the hands of the people, the Peasants' War showed; and the princes were sure to give no support unless their ideas of reform agreed with those of the Reformers. Thus the power of reform lay practically in the hands of the princes; and the maxim, "whoever rules in the State has the say in religion," became the established rule. Furthermore, as the bishops everywhere protested against the Reformation, the episcopal authority and jurisdiction had, in the Protestant countries, to be conferred on the civil ruler. He became the master of the Church as the Pope had never been. He authorized its creed and rituals; he appointed its ministers and teachers; he held and administrated its property without responsibility, etc. The Church became a mere department of his government, a mechanical apparatus, by which he proposed to instil quietness, submissiveness, industry, and good morals in general, into his subjects, just as he distilled money from them by means of the taxing machine. For the theoretical justification of this practice see Grotius: *De imperio summarum potestatum circa sacra*, 1623; Puffendorf: *De habitu religionis ad vitam civilem*, 1672; Thomasius: *Kirchenrechtlichen Vorträgen*, published after his death, 1738; Brenneysen: *De jure principis circa adiaphora*, 1695.

The results to the Church herself, of this her complete subordination to the State, were, first the so-called orthodoxy, a barren pedantry which made it impossible for any one who had not a lawyer's smartness to become a good Christian; and, next, rationalism, which made Christianity an enlightenment of the intellect, a matter of the school merely. The opposition of pietism to orthodoxy did not touch the question of the relation between Church and State; but that opposition did, which, in the third and fourth decades of the present century, arose against rationalism. It claimed that the Church should be a representation of the religious life of the congregation, and it consequently demanded that the congregation should at least have a certain share in the government of the Church. The movement was strongest in Prussia, weakest in Sweden; but it achieved everywhere some results. Elements of presbyterian or synodal government were everywhere introduced, and the movement is still in vigorous progress.

In England the Reformation did not begin from below, but from above, Henry VIII. simply taking the place of the Pope, and, making himself the head of the English Church; and, when it was finally accomplished under Elizabeth, the supremacy of the State was firmly established as the principle of the relation between Church and State. Opposition, however, soon arose, first from the Puritans, and afterwards from other dissenters. The Puritans protested that the Church and the State are two entirely distinct societies; that they ought, therefore, to stand wholly independent of each other; that the Church can in no way rightfully be made subject to the control of the civil magistrate, etc. The opposite view, the theory adopted by the Established Church itself, is represented by Hooker, *Laws of Ecclesiastical Polity*, London, 1594, who maintains that Church and State are one and the same society, only contemplated from two different aspects, and that the State, therefore, has a perfect right to legislate for the Church. After a short victory for the Puritans under Cromwell, who, with certain limitations, adopted the principle of toleration, guaranteed free exercise of religion to all who professed faith in God and in Christ Jesus, and forbade all compulsion, by penalties or otherwise, to conform to the Established religion, there followed a violent re-action under Charles II. It is said, that, on account of the Act of Uniformity of 1662, two thousand ministers were ejected, eight thousand laymen imprisoned, and sixty thousand persons made to suffer, in some way or other, for conscience' sake. Finally, however, the Toleration Act of 1688, granting full liberty of worship to all nonconformists excepting Roman Catholics and Unitarians, broke down the main bar obstructing the freedom of the Church; and the progress towards liberty and independence has ever since been uninterrupted, though slow. The act was extended in 1778 to Roman Catholics, and in 1813, to Unitarians. The repeal of the Test Act, etc. (1828–29), gave the dissenters access to Parliament and public offices. The Registration and Marriage Acts of 1836, 1837, and 1844, made the baptisms and marriages performed by dissenting ministers valid before the law. The Reform Bill of 1854 opened the universities of Oxford and Cambridge to dissenting students, etc. Meanwhile, also, the theory changed. In his *The Alliance between Church and State*, London, 1736, Warburton accepts the Puritan premise, that the Church and the State are distinct societies, but rejects the inference, that, for that reason, they should remain independent of each other, and construes the relation as an alliance, something like a *contract social* for the sake of mutual advantage. The book is not remarkable for any logical strength in its reasoning; but it is interesting as indicating a decisive step onward in the direction of liberty. Among more recent contributions to the theoretical solution of the question are, S. T. Coleridge: *On the Constitution of the Church and State according to the Idea of each*, London, 1830; Thomas Arnold: *Fragment on the Church*, unfinished, and published after his

death, London, 1844; GLADSTONE: *The State in its Relations with the Church*, London, 1838, fourth revised edition, 1841; *Church Principles considered in their Results*, London, 1840; LORD MONTAGUE: *The Four Experiments in Church and State*, London, 1863.

The principle of independence as the true relation between Church and State was not brought to America by the Puritans. Though they left their native country on account of the tyranny of its church-establishment, they established a state-church themselves no less tyrannical. No man, they enacted, who did not belong to the Church of the Colony, should have the freedom of the Colony. Romanists, Baptists, and others were excluded. Quakers were punished with imprisonment, and, in four cases, even with death. But other denominations were settled in other Colonies, — the Baptists in Rhode Island, the Episcopal Church in Virginia, the Roman Church in Maryland, the Quakers in Pennsylvania, etc.; and when these Colonies were united, and a Constitution was framed for the Union, it was found necessary to secure entire freedom of religion by the provision that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." From the Constitution of the Union this principle was gradually introduced into the constitutions of the individual States, so far as it was not found there beforehand. In Virginia it had been established already in 1785; but in Massachusetts it was not completed until 1833, up to which time the Church was still supported in Massachusetts by State taxation; and with the State support followed, of course, a kind of State control. Now, in all the States and Territories (except in Utah), the Church is entirely separated from the secular government, forms her creeds, arranges her rituals, builds and owns her churches, educates and appoints her ministers. In the Mormon Territory of Utah, politics and religion are blended; but other denominations have built churches in Salt Lake City.

LIT. — RIFFEL: *Geschichtliche Darstellung der Verhältnisse zwischen Kirche und Staat*, Mainz, 1836; VINET: *La separation de l'Église et de l'État* Paris, 1842; BAIRD: *Religion in America*, Glasgow, 1842; I. I. MCELHINNEY: *The Doctrine of the Church*, Philadelphia, 1871; C. M. CURCI: *Der heutige Zwiespalt zwischen Staat und Kirche. Aus dem Ital.*, Wien, 1878; M. MINGHETTI: *Stato e Chiesa*, Milano, 1878; Ger. trans., Gotha, 1881; SAMUEL T. SPEAR: *Religion and the State, or the Bible and the Public Schools*, New York, 1876; SCHAFF: *Christianity in the United States*, Basel and London, 1879 (in the Proceedings of the Seventh General Conference of the Evangelical Alliance); NIPPOLD: *Die Theorie der Trennung v. Kirche u. Staat geschichtlich beleuchtet* (87 pp.), Bern, 1881. CLEMENS PETERSEN.

CHURCH DISCIPLINE. See DISCIPLINE.

CHURCH GOVERNMENT. See POLITY.

CHURCH HISTORY. I. NATURE AND AIM. — Church history is the largest, and, with the exception of exegesis, the most important, department of theological science or sacred learning. It embraces, in the widest sense, the whole religious development of mankind, from the creation down to the present time, and is continually growing in bulk. In a narrower sense, it is confined to a history of Christianity and the Christian Church from the birth of Christ and the Day of Pentecost, when Christianity made its first appearance in an organized form as distinct from the Jewish religion. The historian has to trace the origin, growth, and fortunes of the Church, and to reproduce its life in the different ages. The value of his work depends upon the degree of its truthfulness, or exact correspondence with the facts. Church history is not a heap of dry bones, but life and power: it is the Church itself in constant motion and progress from land to land, and from age to age, until the whole world shall be filled with the knowledge of Christ. It is the most interesting part of the world's history, as religion is the deepest and most important concern of man, the bond that unites him to God. It embraces the external expansion and contraction of Christianity, or the history of missions and persecutions, the visible organization or Church polity and discipline, the development of doctrine and theology, the worship, with its various rites and ceremonies, liturgies, sacred poetry and music, the manifestations of practical piety, Christian morality, and benevolent institutions: in one word, all that belongs to the inner and outer life of Christianity in the world. It is a panorama of God's dealings with the human race, and man's relations to God under all aspects. It shows the gradual unfolding of the plan of redemption, — a plan of infinite wisdom and goodness, in constant conflict with the Satanic powers and influences which are struggling for the ascendency, but are doomed to ultimate defeat, and overruled for good. It is the greatest triumph of God's wisdom to bring good out of evil, and to overrule the wrath of man for his own glory and for the progress of truth and righteousness. Church history is a book of life, full of warning and precept, of hope and encouragement.

II. CHURCH HISTORY AND SECULAR HISTORY. — They differ as Church and State, as Christianity and humanity, as the order of grace and the order of nature; yet they are inseparably connected, and the one cannot be understood without the other. Among the Jews the spiritual and secular history together form one history of theocracy. Both currents intermingle in the Byzantine Empire, in the European States and the Latin Church during the middle ages, in the period of the Reformation, during the colonial period of America, and in all countries where Church and State are united. Gibbon's *History of the Decline and Fall of the Roman Empire* is in great part also a history of the rise and progress of Christianity, which survived the fall of Old and New Rome, and went forth to conquer the barbarian conquerors by Christianizing and civilizing them. Every history of the papacy is also a history of the German Roman Empire, and *vice versâ*. No history of the sixteenth century can be written without constant reference to the Protestant Reformation and Roman-Catholic reaction. The Puritan settlements of New England are the beginning, alike of the ecclesiastical and secular history of North America. In modern times the tendency is more and more towards separation of the spiritual and temporal powers:

nevertheless, the Church will always be influenced by the surrounding state of civil society, and must adapt itself to the wants of the age, and progress of events; while, on the other hand, the world will always feel the moral influence, the restraining, ennobling, stimulating, purifying, and sanctifying power of Christianity, which works like a leaven from within upon the ramifications of society.

III. Sources. — They are mostly written, in part unwritten.

A. The *written* sources include, (1) The official documents of ecclesiastical and civil authorities, such as acts of councils, creeds, liturgies, hymn-books church-laws, papal bulls and encyclicals. (2) The writings of the personal actors in the history, and contemporary observers and reporters, such as the Fathers for ancient Christianity, the Schoolmen for mediæval, the Reformers and their opponents for the Reformation period. (3) Inscriptions on walls, pictures, churches, tombstones, and other monuments. The history of the Jewish religion has derived much light from modern discoveries of monumental remains in Egypt, Babylon, and Assyria, the deciphering of the hieroglyphic and cuneiform inscriptions, the Moabite stone (1868), and the Siloam inscription in the tunnel of the Kedron Valley at Jerusalem (1880).

B. The *unwritten* sources are works of Christian art; as churches, chapels, pictures, sculptures, crosses, crucifixes, relics, and other monuments which symbolize and embody Christian ideas. The Roman catacombs, with their vast extent, their solemn darkness, their labyrinthine mystery, their rude epitaphs and sculptures, their symbols of faith, and their relics of martyrdom, give us a lifelike idea of the Church in the period of persecution, its trials and sufferings, its faith and hope, its simple worship, and devoted piety. "He who is thoroughly steeped in the imagery of the catacombs will be nearer to the thoughts of the early Church than he who has learned by heart the most elaborate treatises of Tertullian or Origen." The basilicas are characteristic of the Nicene; the Byzantine churches, of the Byzantine age and the Eastern and Russian Church; the Gothic cathedrals, of the palmy days of mediæval Catholicism; the Renaissance style, of the revival of letters. Even now, most churches and sects can be best appreciated in the localities, and in view of the monuments and the people, where they originated, or have their centre of life and action.

IV. Duty of the Historian. — (1) He must master the sources in the original languages in which they were written (Greek, Latin, Syriac, and the modern languages of Europe); separating the genuine from the spurious, the original from corruptions and interpolations, sifting the truth from falsehood, the facts from fiction and partisan judgment, comparing the accounts of all actors, friend and foe, narrator, eulogist, advocate, and antagonist, whether orthodox or heretic, whether Christian, Jew, or Gentile, aiming in all this laborious investigation at "the truth, the whole truth, and nothing but the truth." (2) He must, then, reproduce the clearly ascertained facts and results of his investigation in a faithful and lifelike narrative, so as to present the objective course of history itself, as it were, in a photograph, or rather in an artistic painting; for a photograph gives a ghastly view of the momentary look of a person, while the portrait of the artist combines the changing moods and various aspects of his subject into a living whole. The genuine writer of history differs as much from the dry chronicler of isolated facts and dates as from the novelist. He must represent both thoughts and facts. He must particularize and generalize, descend into minute details and take a comprehensive bird's-eye view of whole ages and periods. He must have a judicial mind, which deals impartially with all persons and events coming before his tribunal. He must be free from partisan and sectarian bias, and aim at justice and truth. It is the exclusive privilege of the divine Mind to view all things *sub specie æternitatis*, and to see the end from the beginning. We can only know things consecutively and in fragments. But history is its own best interpreter; and, the farther it advances, the more we are able to understand and appreciate the past. Historians differ in gifts and vocation. Some are miners, who bring out the raw material from the sources (Flacius, Baronius, Tillemont, Gieseler); others are manufacturers, who work up the material for the use of scholars (Bossuet, Mosheim, Gibbon, Milman, Neander). Some are wholesale merchants, some retailers. Some are bold critics, who open new avenues of thought (Ewald, Baur, Renan); others popularize the results of laborious researches for the general benefit (Hagenbach, Merle, Pressensé, Stanley).

V. Periods and Epochs. — These represent the different stages in the religious development of the race. They must not be arbitrarily made, according to a mechanical scheme (such as the centurial division, introduced by Flacius in the *Magdeburg Centuries*, and followed by Mosheim), but taken from the actual stops or starting-points (which is the meaning of ἐποχή, from ἐπέχω, "to stop," "to pause") and circuits (περίοδοι) of the history itself. The following are the natural divisions: —

A. *Sacred* or *Biblical History*, the history of the divine revelation, from the creation to the close of the apostolic age, running parallel with the Scriptures, from Genesis to Revelation. Here we must distinguish the dispensation of the law and the dispensation of the gospel, or the history of the Old-Covenant religion and that of the New-Covenant religion.

(1) Under the *Old Dispensation*, from the creation down to John the Baptist. Subdivisions: (*a*) The primitive period; (*b*) The patriarchal period; (*c*) The Mosaic period (the establishment of the theocracy); (*d*) The Judges, the Jewish monarchy and prophets; (*e*) The Babylonian exile; (*f*) The period of the restoration (Ezra, Nehemiah, and the post-exilian prophets; (*g*) The Maccabees; (*h*) The Roman rule till Herod the Great, and the destruction of Jerusalem.

(2) Under the *New Dispensation* — Christ and the apostles, or primitive and normative Christianity in its divine-human founder and inspired organs. Subdivisions: (*a*) The preparatory mission of John the Baptist; (*b*) The life and work of Christ; (*c*) The founding of the Church among the Jews and Gentiles by the labors of Peter Paul, and John.

B. *Christian History*, or *Ecclesiastical History* proper, from the close of the apostolic age to modern times. Subdivisions:—

(1) History of *Ancient* Christianity, embracing the first six centuries to Gregory I. (590): Græco-Latin, Patristic, Catholic, the common stock from which the Greek, the Roman, and the Protestant churches have sprung. Subdivisions: (*a*) The life of Christ and the apostolic age (see A 2); (*b*) The age of persecution, to Constantine the Great and the Council of Nicæa (325); (*c*) The age of patriarchs, Christian emperors, and œcumenical councils (to 590). Some historians carry ancient Christianity down to Charlemagne (A.D. 800) and the beginning of the Holy Roman Empire and the temporal power of the Papacy. In this case we have a fourth subdivision, from Gregory I. to Charlemagne (A.D. 590 to 800). But Charlemagne belongs to the middle ages and the Germanic phase of Christianity.

(2) History of *Mediæval* Christianity, from the close of the sixth to the beginning of the sixteenth century, or from Gregory the Great (A.D. 590), the first mediæval pope, to Luther (A.D. 1517). Character: The Greek and Roman churches, divided since the controversy of Photius and Pope Nicolas I., pursue their independent course; the Latin Church extending west among the Celtic and Germanic races; the Greek, north-east among the Slavonians (in Russia); conversion of the Northern and Western barbarians; conflicts with Mohammedanism; the crusades; rise and progress of the papacy, scholasticism, mysticism; the reformatory councils of Pisa, Constance, and Basel; revival of letters; invention of printing; discovery of America; biblical theology; forerunners of Protestantism (Wiclif in England, Hus in Bohemia, Savonarola in Italy, Wessel in Holland, etc.) Subdivisions: (*a*) The missionary period of the middle age, from Gregory I. to Gregory VII. (Hildebrand, A.D. 590–1049); (*b*) The height of the papal hierarchy, from Gregory VII. to Boniface VIII. (A.D. 1049–1294); (*c*) The decline of the papacy from Boniface VIII. to Leo X., or Martin Luther (A.D. 1294–1517).

(3) History of *Modern* Christianity, from the Reformation of the sixteenth century to the present time. Protestantism and Romanism; founding of the various evangelical churches (the Lutheran, Calvinistic, Anglican, etc.); restoration and revival of Romanism; the Council of Trent; Jesuitism; Jansenism; the Puritan conflict in England; the Westminster Assembly; the restoration of the Episcopal Church under Charles II.; the expulsion of the Stuarts; the Edict of Toleration; the organization of the dissenting denominations (Presbyterians, Independents, Baptists, Quakers); the settlement of North America; Pietism and the Moravians in Germany; the Methodist revival in England and the Colonies; the French Revolution, and spread of infidelity; revival of Christian life and missionary zeal; progress and triumph of Ultramontane Romanism (culminating in the Vatican Council, 1870); conflict of faith with rationalism and infidelity; growth of the churches in the United States, on the basis of the voluntary principle; immense activity in theology, literature, missions, and all forms of Christian philanthropy. Subdivisions: (*a*) The age of the Protestant Reformation, and the Roman-Catholic counter-reformation or re-action (from 1517 to 1648); (*b*) The age of scholastic and polemic confessionalism, in conflict with nonconformity and subjective piety (from the middle of the seventeenth to the middle of the eighteenth century); (*c*) The age of revolution and revival, and conflict between Christianity and various forms of scepticism and secularism (from Deism in England, and the French Revolution, to our time).

VI. Value. — The study of history enables us to understand the present, which is the fruit of the past and the germ of the future. It is the richest storehouse of wisdom and experience. It is the best commentary of Christianity. It is full of comfort and encouragement. It verifies on every page the promise of the Saviour to be with his people always, and to build his Church on an indestructible rock. It exhibits his life in all its forms and phases, and the triumphant march of his kingdom from land to land and generation to generation. Earthly empires, systems of philosophy, have their day; human institutions decay; all things of this world bloom and fade away, like the grass of the field: but the Christian religion has the dew of perennial youth, survives all changes, makes steady progress from age to age, overcomes all persecution from without, and corruption from within, is now stronger and more widely spread than ever before, directs the course of civilization, and bears the hopes of the human race. The history of the world is governed in the interest, and for the ultimate triumph, of Christianity. The experience of the past is a sure guaranty of the future.

VII. Lit. — We confine ourselves here to works on General Church History. (1) *Ancient Historians.* — Eusebius (d. 340): *Church History*, from the birth of Christ to Constantine the Great (324); his successors in the Greek Church: Socrates, Sozomen, Theodoret. The Latin Church contented itself with extracts from Eusebius and his continuators. The middle ages produced most valuable material for history, but no great general church history. The Reformation called forth the spirit of critical inquiry.

(2) *Historians from the Sixteenth to the Eighteenth Century.* — Matthias Flacius (d. 1575) and other Lutheran divines of Germany wrote the *Magdeburg Centuries* (Basel, 1559–74), covering thirteen Christian centuries in as many volumes, — the first history, from a Protestant point of view, in opposition to the claims of Romanism. In defence of Romanism, and in refutation of Flacius, Cæsar Baronius (d. 1607) wrote *Ecclesiastical Annals*, in 12 folio vols. (published at Rome, 1588 sqq.; new ed. by Aug. Theiner, Barle-Duc, 1868 sqq.), continued by Raynaldus, Spondanus, Theiner, and others, — a work of extraordinary learning and industry, but to be used with great caution. Tillemont (d. 1698), in his invaluable *Mémoires* (Paris, 1693–1712, 16 vols.), wrote the history of the first six centuries from the sources, in bibliographical style and in the spirit of the more liberal Gallican Catholicism. Gottfried Arnold (d. 1714), of the Pietistic school of Spener, in his *Impartial History of the Church and of Heretics* (Frankfort, 1699 sqq., 4 vols. fol., to A.D., 1688), advocated the

interests of practical piety, and the claims of heretics and schismatics, and all those who suffered persecution from an intolerant hierarchy and orthodoxy. J. L. MOSHEIM (d. 1755) wrote his *Institutes of Ecclesiastical History* (in Latin, Helmstädt, 1755, and often since in several translations) in the spirit of a moderate Lutheran orthodoxy, with solid learning and impartiality, in clear style, after the centurial arrangement of Flacius, and furnished a convenient text-book, which (in the translation of Murdock, with valuable supplements) has continued in use in England and America much longer than in Germany. SCHROECK'S *Christian Church History* (Leipzig, 1768–1810, in 45 vols.) is far more extensive and far less readable, but invaluable for reference, full of information from the sources. It forsakes the mechanical centurial division, and substitutes for it periodic arrangement. HENKE (d. 1809) followed with a thoroughly rationalistic work in 9 vols. (1788–1810).

(3) *Historians of the Nineteenth Century.* — NEANDER, a converted Israelite, professor of church history in Berlin (d. 1850), marks an epoch in this branch of theological literature; and by his truly Christian, conscientious, impartial, truth-loving, just, and liberal, and, withal, thoroughly learned and profound spirit and method, he earned the title of "Father of Church History." His *General History of the Christian Religion and Church* (Hamburg, 1825–52, 11 vols.), though incomplete (it stops with the Council of Basel, 1430), and somewhat diffuse and monotonous in style, is an immortal monument of genius and learning. It pays special attention to the development of Christian life and doctrine, and is edifying as well as instructive. It has been naturalized in England and America by the translation of Professor Torrey (Boston, 1847–52, 5 vols., 12th ed., 1872, new edition with a complete index, 6 vols., 1881), and will long be studied with profit, although in some respects superseded by more recent researches in the first three centuries. Equally valuable, though of an altogether different plan and spirit, is the *Church History* of GIESELER (Bonn, 1824–56), translated from the German, first by Cunningham in Philadelphia (1846), then by Davidson and Hull in England, and revised and completed by H. B. Smith of New York (1857–80, in 5 vols.). The text is a meagre skeleton of facts and dates; but the body of the work consists of carefully-selected extracts and proof-texts from the sources which furnish the data for an independent judgment. BAUR'S *Church History*, partly published after his death (Tübingen, 1863 sqq., in 5 vols.), is distinguished for philosophic grasp, critical combinations, and bold conjectures, especially in the treatment of the apostolic and post-apostolic ages, and the ancient heresies and systems of doctrine. HAGENBACH'S *Church History* (Leipzig, 1873, 7 vols., revised ed. by Nippold, 1885 sqq.) is a popular digest for the educated lay reader. SCHAFF'S *History of the Christian Church* (New York, 1859 sqq., vol. iv., 1885, German ed. of the 1st three vols., Leipzig, 1868, revised ed. of same in English, New York, 1882–84) goes down to 1073, and is written from the Anglo-German and Anglo-American stand-point. The next volume will be upon the Reformation. England has produced greater works on special departments (as Gibbon, on *The Decline and Fall*, etc.; Milman, on *Latin Christianity;* Stanley, on *The Jewish Church* and *The Eastern Church;* Farrar, on *The Life of Christ* and *The Apostle Paul*) than on general church history. WADDINGTON represents the general history, in six volumes, to the Reformation inclusive (1835 sqq.); superseded by JAMES C. ROBERTSON'S *History of the Christian Church to the Reformation*, in 3 vols., 1854 sqq., new ed. 1875, in 8 small vols. The older work of MILNER (d. 1797) is written in popular style for edification. The most valuable contributions of modern English scholarship to ancient church history are found in SMITH & CHEETHAM, *Dictionary of Christian Antiquities*, London, 1875, 1880, 2 vols., and in SMITH & WACE, *Dictionary of Christian Biography*, London, 1877 sqq., to be completed in 4 vols. The largest Roman-Catholic church history of recent times is Abbé ROHRBACHER'S *Histoire universelle de l'Église cathol.*, Paris, 1842 sqq., 25 vols.

(4) *Manuals of Church History in one or more Volumes.* — (*a*) Roman Catholics: DÖLLINGER (1836, unfinished; English trans. in 4 vols.), MÖHLER (posthumous, ed. by P. B. Gams, 1867 sq., 3 vols.), RITTER (1826–35, 3 vols.; 4th ed., 1854), ALZOG (10th ed., 1882, 2 vols.; English trans. in 3 vols.), KRAUS (Trier, 1872–75, 3 parts, 2d ed., 1882), HERGENRÖTHER (Freiburg, 2 vols., 3d ed., 1884). (*b*) Protestants: HASE (10th ed., 1877, a masterly miniature picture), NIEDNER (1846 and 1866, very learned and very heavy), GUERICKE (9th ed., 1866, high-Lutheran, superseded by Kurtz), KURTZ (9th ed., 1885, 2 vols.), HASSE (1864, posthumous), EBRARD (1865, 4 vols., polemically Reformed), HERZOG (1880–82, 3 vols., moderately Reformed), CHASTEL (French, Paris, 1859–74, 4 vols., new ed., 1881 sqq.), H. SCHMID (1881, 2 vols.), HASE (lectures, 1885 sqq.). Hase (text-book), Guericke, and Kurtz are translated, but from old editions.

(5) Doctrine Histories by MÜNSCHER (Marburg, 1797–1809, 4 parts), BAUR (*Lehrbuch der Dogmengeschichte*, Tübingen, 1847, 3d ed., 1867; *Vorlesungen*, ed. by his son, Leipzig, 1865–67, 3 vols.), NEANDER (ed. by Jacobi, Berlin, 1857), HAGENBACH (Leipzig, 1841; 5th ed., 1867, trans. by Buch, Edinb., supplemented by H. B. Smith, N.Y., 1861, 2 vols.; new ed. with introduction by Plumptre, Edinb., 1880, 2 vols.), SHEDD (N.Y., 1863, 2 vols.), THOMASIUS (Erlangen, 1874–76, 2 vols.), FRIEDR. NITZSCH (Berlin, 1870, unfinished), ADOLF HARNACK (Freiburg i. Br., 1st vol., 1886).

(6) *Chronological Tables.* — WEINGARTEN: *Zeittafeln*, Berlin, 2d ed., 1874; H. B. SMITH: *History of the Church of Christ in Sixteen Chronol. Tables*, New York, 1860 (the best, but too large in size for convenient use); L. H. KRAUS (Roman-Catholic professor in Strassburg): *Synchronistische Tabellen zur K. Gesch.*, Trier, 1876; and *Synchronist. Tabellen zur christl. Kunstgeschichte*, Freiburg, 1880. For a fuller introduction into church history see the author's *History of the Apost. Church*, pp. 1–134. PHILIP SCHAFF.

CHURCH JURISDICTION. See JURISDICTION, ECCLESIASTICAL.

CHURCH POLITY. See POLITY.

CHURCH, States of the (*Patrimonium Petri; Stato della Chiesa*), the region occupying the

central part of Italy, between Tuscany and Naples, and once forming an independent state, of which the Pope was the sovereign. This sovereignty of the Pope was not, as Roman-Catholic writers like to represent it, a striking providential arrangement: on the contrary, it was a long and laborious growth of a rather vicious character. The prominence which the Roman episcopacy very early obtained was a natural and necessary consequence of the position which the city of Rome held in the empire. Nothing in Rome could be second-rate; and, from the moment Christianity became the religion of the State, the Roman bishop naturally and necessarily became the centre of Christendom. It was only through reflection that Jerusalem could be any thing grand and awe-inspiring to people of Greek and Roman descent. The congregation of Rome was the largest already in the third century: in the fourth it also became the richest. It commanded respect by itself, independently of its being the representative of the metropolis of the world. The donation of Constantine is a mere fable. Constantine did not move his residence to Constantinople in order to give room in Rome for the "spiritual emperor;" nor did he cede the city of Rome, or the provinces of Italy, or the whole western part of the empire, to the Pope. The instrument of this bequest is a forgery of the ninth century; and, though the Pope had people burnt at Strassburg in 1478 for saying so, that century did not run out before Laurentius Valla and Ariost had made the hollow pretension the laughing-stock of Europe. But by a decree of 321 Constantine allowed the Christian Church to receive bequests by will; and the Bishop of Rome soon became one of the largest landed proprietors of the realm. Estates in Italy, Gaul, and Spain, were bequeathed to him; and to this solid wealth privileges and immunities were added by Gratian, Valentinian III., and others. His money helped him to enforce his authority, and his authority helped him to multiply his money. Still there were as yet no traces of any sovereignty in the Pope's position. For centuries after the alleged "donation of Constantine," he remained a humble subject, and much too often even a humble servant, of the emperor.

But circumstances were already preparing for the coming sovereignty. The removal of the imperial residence to Constantinople left an empty space in Rome; and on thousands of occasions, each, perhaps, very insignificant by itself, the Pope stepped in to fill the void. The idea of a spiritual empire, the condition of a temporal sovereignty, was fully developed, and ready to be acted upon, with Gregory the Great (590–604). Actual opportunities were neither lacking nor neglected. The storms before which the Western Empire finally fell, the continuous invasions of Italy by barbarous tribes, the feeble rule which the Byzantine emperors exercised in Italy, and the still feebler defence which they could give the country, — every thing tended to gather the people of Rome around their bishop as their natural leader, and to allure the bishop into the political field, first as a mediator who deserved his reward, then as an ally who demanded his recompense. Gregory II. received in 728 the city of Sutri from Liutprand, the king of the Lombards; and this is the first possession which the popes held independently of the emperor. Zacharias received in 742, from the same hand, the cities of Amelia, Orta, Bomarzo, and Bieda, which had been taken from the exarchate. The Pope's relations to the Lombard king were by no means safe, however. Gregory III. (731–741) had been compelled to ask for the interference of Charles Martel; and Stephan II. (752–757) was compelled to ask Pepin the Short for direct protection. As Stephan had given Pepin most valuable aid in the acquisition of the Frankish crown, Pepin went to Italy with a great army, defeated the Lombard king, Aistulph, conquered the whole exarchate and the Pentapolis (Rimini, Pesaro, Fano, Sinigaglia, and Ancona), and conferred the conquests on Stephan. This splendid donation, the real foundation of the temporal sovereignty of the Pope, was repeated, and confirmed in 774 by Charlemagne, who completely destroyed the Lombard rule in Italy. The instruments of Pepin's and Charlemagne's donations are not extant, and the real extent of the bequest is somewhat doubtful. The general character, however, of the gift, cannot be questioned: it was a fief. In 800 Leo III. severed the last bond between the papal see and the Byzantine Empire by crowning Charlemagne Roman emperor; and from that moment the Pope stands in the political field as a vassal of the Frankish Empire.

Immediately after the death of Charlemagne (814), the dissolution of the empire began. But, as the strength of the central government became weakened, the power of the feudal lords or fiefholders increased, and the popes were not slow in taking advantage of the situation. Nicholas I. (858–867) is said to have changed his mitre into a crown; and when Charles the Fat, the last emperor of the Carlovingian house, was deposed (in 887), the papal independence became an accomplished fact. Thus the step from simple subjection to complete sovereignty was successfully made through a short, intermediate stage of vassalage. But to hold this new position proved exceedingly difficult in the beginning. First followed a century of shameless intrigue and scandalous fighting, — the period of the Pornocracy. The Pope was elected, not by the clergy alone, but by the clergy and people of Rome; and each election was disputed by factions led by foreign and native adventurers. Sergius III. (905–911) was simply the paramour of Marozin of Tuscany, and for her sake he prostituted the dignity of the apostolic see, and squandered its treasures. The disorder continued till the emperor, Henry III. (in 1046), marched into Italy with a great army, deposed the three pretenders at the Council of Sutri, and seated Clement II. on the papal throne: in 1052 he ceded the Duchy of Benevent to Leo IX., a relative of his. Then followed two centuries of bitter contest with the emperors of Germany, the most brilliant and most dramatic part of the history of the Papacy. In this contest the papal sovereignty did not form the principal issue; but through the whole period it exercised a considerable influence on the windings of the papal policy, and at times it actually occupied the foreground; thus, when the Countess Mathilde of Tuscany, in whose Castle of Canossa Gregory VII. received the homage of Henry IV. (1077), bequeathed all

her possessions to the Pope. She died 1115; but her will was immediately disputed by the German emperors, and the question was not decided until the days of Innocent III. (1198–1216), when Otho IV. recognized the Pope's claim. A change, which in this period took place in the mode of electing the Pope, contributed much to consolidate the papal sovereignty. By a decree of 1059 Nicholas II. reserved the right of electing the Pope exclusively to the college of cardinals; and in 1179 Alexander III. further decreed, that a majority of two-thirds of the votes was necessary to make the election valid. Through the contest with the emperors of Germany the papal power reached its culmination. It was accepted as an undisputed fact, as a moral certainty, that in no case could there be an authority above the Pope; and only the next question was left open,—whether there could be a case in which the Pope had no authority. During the last three centuries, however, preceding the Reformation, the papal sovereignty was often in danger, but only from interior or domestic causes. Every now and then the memory of the past would flash upon the people of Rome, and cause turbulent commotions. Arnold of Brescia was the first of those heroes from Hades; and Lucius II. was massacred in the streets of Rome (1145). Cola di Rienzo (1354) was the last; and his failure was his own fault. Clement VI. and Innocent VI. sat doubtful and powerless at Avignon. Equally dangerous were the feuds and rebellions of the great families,—the Colonnas, Orsinis, Frangipanis, etc. They drove the sovereign from his capital; they caused schisms; and at times the Pope had only a very feeble hold on his own territory. Nevertheless, in the papal monarchy, as in most other European monarchies, the contest between the sovereign and the large fief-holders ended with the victory of the former; and, at the beginning of the Reformation, the Pope was not only in sure and quiet possession of the states of the Church, but he had even found opportunity to enlarge them. Philippe III. gave Venaissin in 1273 to Gregory X.; Clement VI. bought Avignon in 1348 from Queen Johanna of Sicily; Julius II. (1503–12) acquired Parma, Piacenza, and Reggio, etc.

From the Reformation the Papacy received a shock from which it never recovered, and which affected it in all its manifestations, also in the temporal sovereignty of the Pope. This sovereignty has another basis than royalty. It rests upon the spiritual supremacy, the infallibility, of the Pope; and the moment this infallibility, this spiritual supremacy, is understood to be a mere nightmare upon the moral and intellectual development of Christendom, the temporal sovereignty of the Pope becomes something merely incidental, which may last a thousand years, or one hour, according to circumstances. The strange light which the Reformation threw upon the Papacy had its effect, and the effect became apparent at the conclusion of the peace of Westphalia (1648). The Pope protested against this official recognition of a Christendom outside of the Roman-Catholic Church; but no regard was paid to his protest. His position in the political system of Europe was shaken, if not already ruined; and how little was thought of his sovereignty within his own dominion, the squabble between Louis XIV. and Innocent XI. (1676–89) shows. When, towards the close of the eighteenth century, the great ideas began to move, the Pope, as the sovereign of the states of the Church, was simply treated as people treat an inconvenience,—with a mixture of patience, indifference, and contempt. France occupied Avignon and Venaissin in 1792, and, in 1796, Ferrara, Bologna, and the Romagna, which, by the Peace of Tolentino (Feb. 19, 1797), were incorporated with the Cisalpine Republic. Next year (Feb. 15, 1798) the Republic was declared in the *forum* of Rome; and Pius VI. was deposed, and bereft of all temporal power. Once more, however, the Pope came into possession of his sovereignty. The Congress of Vienna, whose principal task was to undo what Napoleon I. had done, re-established the states of the Church, nearly with their old boundaries; and for about a decade every thing went on smoothly. But, since the French Revolution, people in Europe had generally got some sense for good government, and the papal government was as bad as it possibly could be. The administration of justice was as corrupt as the administration of the finances was stupid. Commerce and industry died out; science and art sickened; the country filled up with thieves and brigands; and riots became of daily occurrence. From 1832 to 1838 an Austrian army-corps occupied Bologna, and a French one Ancona, to preserve order. In 1848 the riots grew into a blazing revolution. Pius IX. fled to Gaeta, in the Neapolitan territory, and did not return until 1850, under the protection of a French army. Meanwhile a new great idea—the national unity—had begun to enter men's minds, and within a few years it swept away the papal sovereignty as a spider's web. In 1860 the States of the Church, with the exception of the city of Rome, were incorporated with the Kingdom of Italy; and in 1870 Victor Emmanuel took up his residence in Rome itself. The sovereignty of the Pope, if there still is any thing in existence which can be thus called, is now confined to the Palace of the Vatican.

Lit.—Sugenheim: *Geschichte des Kirchenstaats*, Leipzig, 1854; Scharpff: *Entstehung des Kirchenstaats*, 1854; Th. D. Mock: *De Donatione a Carolo Magno sedi Apostolicæ anno 774 oblata*, Münich, 1861; Döllinger: *Kirche und Kirchen, Papstthum und Kirchenstaat*, München, 1861; English translation, London, 1862; M. Brosch: *Geschichte des Kirchenstaates*, Gotha, 1880–82, 2 vols. CLEMENS PETERSEN.

CHURTON, Ralph, Archdeacon of St. David's; b. near Bickley, Cheshire, Dec. 8, 1754; d. March 23, 1831. He delivered the Bampton Lecture of 1785, on the *Prophecies respecting the Destruction of Jerusalem*, published at Oxford the same year. He issued, besides, *Memoir of Archdeacon Townson*, prefixed to *Practical Discourses* (3d ed., London, 1834), *Lives of Bishop Smith and Sir Richard Sutton* (1800), *Life of Dean Nowell* (Oxford, 1809).

CHYTRÆUS (*Kochhafe*), **David,** b. at Ingelfingen, Feb. 26, 1530; d. at Rostock, June 25, 1600; studied, under Camerarius and Schnepf, at Tübingen, and, under Melanchthon, in Wittenberg; travelled in Italy, and was made professor at Rostock, in 1551; lectured on philosophy and theology, and distinguished himself as one of the most influential of the Lutheran theologians of

the latter part of the sixteenth century. In 1569 he visited Austria, on the invitation of Maximilian II., for the purpose of organizing the evangelical church of the country. He was one of the chief directors at the foundation of the University of Helmstädt, and wrote the statutes. His theological works, among which are *Onomasticon Theologicum*, an *Historia Confessionis Augustanæ*, etc., were collected in 2 vols. fol., Leipzig, 1599. He also wrote a *Chronicon Saxoniæ*, 1500–95. His biography has been written by STURZ (Rostock, 1601), SCHÜTZ (Hamburg, 1720), PRESSEL (Elberfeld, 1862), and KRABBE (Rostock, 1870).

CIBORIUM (from the Greek κιβώριον) denoted originally the canopy, which, borne by four columns, surmounted the altar, but was afterwards specially applied to the shrine or vessel in which the host was kept, which occasioned the erroneous derivation from *cibos* ("food").

CILI'CIA, the south-easterly province of Asia Minor, having Cappadocia on the north, from which it is separated by the Taurus and Anti-Taurus Range, Syria on the east, the Mediterranean Sea on the south, and Pamphylia on the west. Eastern Cilicia was a rich plain. Western Cilicia was rough and mountainous. Tarsus, the home of Paul, was its capital, and there was a famous school of philosophy. The province contained many Jews. There are many references to it in Acts (see vi. 9, xv. 23, 41, xxi. 39, xxii. 3, xxiii. 34, xxvii. 5; also Gal. i. 21). The goat's-hair cloth, called *cilicium*, was one of its products: to make tents of this was Paul's trade. The word, in a slightly modified form, exists to-day in modern European languages, to describe this article, which is still produced.

CIRCUMCELLIANS. See DONATISTS.

CIRCUMCISION, the cutting-away of the whole or of parts of the prepuce, was, in the oldest times, performed with a stone knife, both among the Israelites and the Egyptians (Exod. iv. 25; Josh. v. 2); and other nations adhered to this custom, even after becoming acquainted with sharper instruments; while in later times the Jews employed a steel knife. The operation was not without danger, especially when performed on adults. The third day was feared as the day of the crisis (Gen. xxxiv. 25). Every Israelite was allowed to perform the rite, but no Gentile. Generally it was the office of the father (Gen. xvii. 23); only under certain circumstances it became that of the mother (Exod. iv. 25; 1 Macc. i. 60). Afterwards it became the business of the physician, and at present it is performed by a special officer. According to Gen. xvii. 10–14, circumcision was laid upon Abraham, his seed, and his servants, as a direct commandment from God; and the penalty of neglect was, to be cut off from the people. The Mosaic law speaks only incidentally of it as something already established. According to Lev. xii. 3, the eighth day after the birth of a boy was the term fixed for the performance of the rite. If the child was ill, the rite could be postponed, however. The old Egyptians performed it between the sixth and tenth year; the Mohammedans of our days often wait till the twelfth or thirteenth year. With the Israelites, the naming of the child takes place together with the circumcision (Luke i. 59, ii. 11; comp. Gen. xvii. 5).

Besides by the Israelites, circumcision was practised, not only by the Terachitian peoples, such as the Edomites, Ammonites, Moabites (Jer. ix. 25, the interpretation of the passage is somewhat doubtful, however), but also by the Egyptians. Herodotus (2, 36, and 2, 104), and, after him, Diodorus and Strabo, even assert that the custom was original among the latter; while the Phœnicians and the "Syrians of Palestine" (the Jews) simply adopted it; a statement which even Josephus does not see fit to contradict (*Cont. Ap.*, 2, 13). That the Egyptians should have learnt the practice from the Israelites cannot be maintained, on account of the great age of the Egyptian monuments representing the custom. In Egypt, however, it seems that only the sacerdotal caste was compelled by law to observe the rite. Josephus, Clement of Alexandria, Origen, and others, indicate that such was the case; and Apion, the adversary of Josephus, was himself an uncircumcised Egyptian, and submitted to the operation only late in life, and for physical reasons. The probability is, that the Israelites adopted the custom from the Egyptians; but, as intimate connections existed between the two nations long before the time of Moses, it is unjustifiable, and in contradiction with the whole Hebrew tradition, to place the establishment of the institution of circumcision among the Israelites after the exodus, in the times of Moses or Joshua. After the captivity, the Edomites remained uncircumcised until John Hyrcanus compelled them to re-introduce the rite, as did Aristobulus among the Ituræans (JOSEPH.: *Ant.*, 13, 9, 1, and 13, 11, 3). Among the nations with which the Israelites had to deal, the Philistines are most frequently spoken of as uncircumcised; and, among the prophets, Ezekiel most strongly emphasizes the state of non-circumcision as a feature of heathenism. Among the nations practising circumcision, Herodotus also mentions the Colchians, a colony from Egypt, and the Ethiopians and Phœnicians. The Coptian and Habessynian Christians still retain the rite; and by Islam, which found it in general use among the Arabs, it was introduced to the Persians, Turks, and Hindoos. The custom is also found among nations which have no traceable connection with any form of ancient civilization; as, for instance, among the Congo Negroes and Caffrarians in Africa, the Salivas Indians in South America, the inhabitants of Otaheiti and the Fiji Islands, etc.

With respect to the symbolical signification of the rite, a distinction must be made between Israel and the heathen religions. Even if it could be proved, that, among the Egyptians, circumcision originated from the phallus-worship, this would have no bearing on the Israelite view of the rite. Nor can the rite be brought in connection with the idea of sacrifice (as a remnant of an ancient self-sacrifice, sacrifice of the body, castration in honor of the Deity, etc.); for sacrifice means the selection of something pure for the service of God, and not the destruction of something impure for the sake of God. But to the Israelite the foreskin was a token of human impurity and uncleanliness, and circumcision was an act of purification and cleanliness. Other Oriental peoples considered the act from the

same point of view, as, for instance, the Egyptians (Herodotus, 2, 37; comp. Philo: *De Circumcisione*, 2, 211). The Arabs of to-day call the operation *tutûr*, *tathîr*, "purification." Thus the idea of bodily cleanliness forms the very basis, among the Israelites, for the religious rite of circumcision. But the idea of bodily cleanliness gradually grew into that of spiritual purity, such as was demanded of the chosen people of God: hence such expressions as those in Jer. vi. 10; Lev. xxvi. 41, etc.: the non-circumcision of the ear, the heart, etc. Finally, the act became the external token of the covenant between God and his chosen people, and has been designated as the patents of nobility of the Jews. As such it was the rite of admittance into Israel,—the rite by which a convert entered the synagogue, and without which he was not allowed to participate in the Paschal feast. In spite, however, of the exertions of the Judæa-Christians, it was dropped by the Christian Church, whose corresponding rite of admission is baptism.

Lit.—J. D. Michaelis: *Mosaisches Recht*, Frankfurt-a.-M., 1775, §§ 184–186; J. B. Friedreich: *Zur Bibel. Fragmente*, Nürnberg, 1848, II. 39–163, giving full information of the pertinent literature, ancient and modern. von orelli.

CIRCUMCISION, Feast of. See Octave.

CISTERCIANS, a monastic order founded by Robert, at Citeaux near Dijon, in Burgundy, on the Day of St. Benedict, 1098. Robert, who at an early age had become Prior of the Monastery of St. Michel de Tonnerre, but felt unable to reform the loose and frivolous life of his monks, obtained dispensation from Pope Urban II., then travelling in France, and preaching the first crusade, to retire, at the head of a small colony of hermits, into the forest of Molesme, in the diocese of Langres, for the purpose of leading a life of austere asceticism. The colony prospered; but the reverence of the surrounding population, and the more substantial favors which followed in its wake, brought vanity and irregularities into the hermits' camp; and Molesme was soon as bad as St. Michel de Tonnerre. A second time Robert tried a change, and retired to Haur, a desert in the neighborhood. But the monks of Molesme would not lose their abbot; and the Bishop of Langres compelled him to return. Later on, however, he obtained permission of the papal legate, Archbishop Hughes of Lyons, to retire to Citeaux, in the diocese of Châlons, where he formed a settlement of twenty hermits, who bound themselves to a strict observance of the rules of St. Benedict. The undertaking proved eminently successful. Count Odo built a monastery, and the Bishop of Châlons made Robert abbot. Donations came in plentifully, and it was apparent that Robert was destined to become an ornament to the diocese in which he lived. But this roused the envy of the Bishop of Langres, so much the more as the rise of Citeaux would surely become the fall of Molesme; and, through the Pope, he compelled Robert to leave Citeaux in 1099, and return to Molesme, where he died in 1108.

At Citeaux Robert was succeeded by Alberic, and Alberic's first great task was to make his monastery independent of Molesme. Delegates, with letters of recommendation from the Bishop of Langres, the Archbishop of Lyons, etc., were sent to Rome; and in 1100, by a special bull, Paschalis II. placed the Monastery of Citeaux directly under the papal authority. Shortly after, Alberic issued the *Statuta Monachorum Cistertiensium*, in which a strict observance of the rules of St. Benedict is adopted as the leading principle; and gradually the monks of Citeaux assumed the position as the reformed, or as the only true Benedictines. They got a costume of their own. At first they were gray or tan-colored, like the monks of Molesme: but one night the Virgin descended from heaven, and presented Alberic with a white garment, and from that moment the Cistercians always appeared in white in the choir, and in black in the streets; hence the names of White-, Black-, and Gray- Friars. Nevertheless, a strict observance of the rules of St. Benedict may mean very much as a maxim of conduct, and very little as a principle of life. The example set by the Cistercians was much admired, but it was not followed. When Alberic died (in 1109), the ranks of his monks had been fearfully thinned out; and his successor, Stephan Harding, an Englishman, was in great fear that Citeaux should die out without having had one single novice. Then came the living principle with St. Bernard.

Instinctively the Monastery of Citeaux had formed itself as an opposition to Clugny. Clugny was wealthy and magnificent: at Citeaux every kind of display was banished. The crucifix was of wood, the candlesticks of iron, the censers of copper; no gold, no silver. This austerity attracted St. Bernard. When he and his thirteen friends determined to renounce the world, and devote their lives to the service of God, they entered Citeaux, and not Clugny. But in St. Bernard, asceticism was represented, not as a penance, but as an enthusiasm; not as a cross, but as a glory; and the influence produced by this most extraordinary phenomenon was at once instantaneous and overwhelming. Such a number of monks crowded to Citeaux, that, within two years after the admission of St. Bernard (in 1113), Abbot Stephan had to found four new monasteries,—La Ferté, Pontigny, Clairvaux, and Morimond. In 1119 the number of Cistercian abbeys had increased to thirteen; in 1151, to five hundred; in the middle of the thirteenth century, to eighteen hundred. In 1119 the constitution of the order, the *Charta Caritatis*, was issued by Abbot Stephan, and confirmed by Pope Calixtus II. One of the principal points of this constitution was the establishment of the order entirely independent of the episcopal power, and directly under the papal authority; and the co-operation between the order and the Pope was at times complete. Eugenius III. belonged to the order, and was a pupil of St. Bernard. Led by St. Bernard, and following the Pope, the order occupied one of the very first places in the Christian world. It crushed the heretics, Abelard, Arnold of Brescia, the Cathari, etc.; it preached the second crusade; it called into life the military orders of the Templars, of Calatrava, Alcantara, Montesa, Avis, and Christ. In 1143 the kingdom of Portugal declared itself a fief of the Abbey of Clairvaux; and in 1578 the abbey actually tried to make good its claims.

By the middle of the thirteenth century the order had passed its point of culmination. It

lost its historical mission, which was inherited by the mendicant orders; and the internal decay of the rich and proud institution soon became apparent. One of the first attempts of reform was made by Martin de Vargas in Spain, supported by Pope Martin V. (1426); and in 1469 an independent Spanish congregation was formed on the basis of extreme asceticism. Similar attempts were made a little later in Tuscany, Calabria, and the Papal States. In France, its home, the order suffered very much during the wars with England; and all the attempts of reform which were made during the fourteenth and fifteenth centuries failed. In the sixteenth and seventeenth century, independent congregations were formed, — the Feuillants, the Trappists, etc., which see. The first Cistercian nunnery was founded at Tart, probably by Abbot Stephan; but the most famous was that of Port Royal.

Lit. — Miræus: *Chronicon Cisterciensis Ordinis*, Cologne, 1614; Angelus Manrique de Burgen: *Annales Cistercienses*, Lyons, 1642–59, 4 vols. fol.; Augustinus Sartorius: *Cistertium*, Prague, 1700; Newman: *The Cistercian Saints of England*, London, 1844; *History of the Cistercian Order*, London, 1852; Winter: *Die Cisterzienser des nordöstl. Deutschlands*, Gotha, 1868, 3 vols.; Janauschek: *Origines Cistercienses*, Vienna, 1877. ALBRECHT VOGEL.

CITIES. Cities date from the days of Cain (Gen. iv. 17). In this article we consider only those of Palestine. The Hebrew word shows that originally they were walled, and thus were in contrast to the unwalled villages and the open country. In the walls were gates, over which were towers (2 Sam. xviii. 24 sq.). Immediately inside of the gate was a wide open space, known as the "gate." Here councils and public gatherings were held (Gen. xxxiii. 10, 18; Deut. xxi. 19 sq.; Ruth iv. 1, 11; Isa. xxix. 21 sq.): here, too, one went to learn the news (1 Sam. iv. 18; Job xxix. 7). The gates were provided with posts and bars (Judg. xvi. 3; 1 Sam. xxiii. 7; 1 Kings iv. 13). From the gate the streets led into the city, which, like those of modern Palestine, were probably narrow and unpaved, and distinctively business streets or bazaars; as the "Street of the Bakers" referred to in Jer. xxxvii. 21. The names of the Palestinian cities have almost always a reference to their situation, founding, or history. Many old names were altered, as Luz became Bethel (Gen. xxviii. 19). This frequently happened in Roman times, when the original names were romanized or grecized; but in most instances the old name exists to the present day, and only in few cases has the Romano-Greek name crowded out the old. ARNOLD.

CITIES OF REFUGE were six Levitical cities appointed by the Mosaic law as asylums, to any one of which unintentional manslayers might flee for protection, and therein remain, or in the circuit of one thousand yards around it, until the death of the high priest (Num. xxxv. 4–34; Deut. iv. 41, 42, xix. 1–13; Josh. xx. 2, 7, 8). These cities, however, afforded no safety to wilful murderers; and, if the authorities decided the fugitive to be such, he was given up to the avenger of blood, on the demand of the elders of his own city. The roads to these cities of refuge were kept clear, and finger-posts indicated plainly the way. See the interesting tale, *The Wood-cutter of Lebanon*, by A. L. O. E. See Avenger of Blood.

CITIZENSHIP. 1. Among the Hebrews. The more distinctly the idea of being the chosen people, the people of the Lord (Judg. v. 11), the people of God (Judg. xx. 2), the congregation of the Lord (Num. xvi. 3), the holy people of the Lord (Deut. vii. 6), etc., developed in Israel, the more strictly the nation separated itself from other nations; though that particularism and narrow pride which afterwards characterized the Jews were fruits of a later growth, and resulted chiefly from the harsh treatment they experienced from the Pagans. Generally, citizenship was obtained by being born of Israelite parents; and the more special means by which the individual came into full possession of the whole dignity and holiness of the congregation were the circumcision, the Passover, and the Sabbath. Any neglect or breach of the duties of citizenship was severely punished with penance, and even with death.

Foreigners were allowed to live in Israel, both singly and in whole congregations (Josh. ix. 27; comp. Deut. xx. 10). Especially since the time of Solomon, many foreigners settled in the cities of Judah as merchants and tradesmen: 2 Chron. ii. 17 gives their number as 153,600. They became a kind of half-citizens, and had many rights in common with the Israelites. They could not hold real estate; but their lives and personal property were protected (Num. xxxv. 15; Deut. i. 16, xxiv. 17). They were compelled, however, to comply with certain of the most general laws of the land, — the sabbath, abstinence from blood, etc. (Exod. xii. 49; Lev. xvi. 29, xvii. 8, etc.). Entire strangers had no rights in Israel: they were only tolerated. Originally, foreigners could, under certain restrictions, obtain citizenship in Israel: only Ammonites, Moabites, the offspring of prostitution, etc., were excluded. Egyptians and Edomites could be nationalized in the third generation (Deut. xxiii. 1; Neh. xiii. 1). Afterwards, however, with the growing fanaticism, it was attempted to exclude all foreigners from citizenship in Israel. RÜETSCHI.

2. Among the Romans. The Roman idea of citizenship — that of a privileged class amidst a world of slaves — had no existence among the Hebrews; for their commonwealth was a congregation, and their ruler was God: men governed merely as God's vicegerents. But Roman citizenship is several times spoken of in the Acts as a valuable franchise. It was obtained by inheritance or purchase (Acts xxii. 28), by military service, favor, or manumission. It conferred the right of trial before imprisonment, and of appeal unto Cæsar (xxv. 11). Its possessors could not lawfully be scourged (xvi. 37), much less crucified. Tradition, which puts the martyrdoms of Peter and Paul on the same day, respects Paul's Roman citizenship, and makes him die by the sword.

CLAP, Thomas, a president of Yale College, b. at Scituate, Mass., June 26, 1703; d. in New Haven, Jan. 7, 1767. He was graduated at Harvard College, 1722, and was minister of Windham, Conn., 1726–39, and president of Yale College, 1739–66. He was one of the most learned men of his day in the country: eminent

as a mathematician, he constructed the first orrery in America. His devotion to Yale College was very great. The Code of Laws (in Latin) which he drew up for its government was the first book printed in New Haven. Although, as was universally acknowledged, a truly pious man, he opposed Whitefield, and against him wrote, *A Brief History and Vindication of the Doctrines received and established in the Churches of New England, with a Specimen of the New Scheme of Religion beginning to prevail* (1755). His opposition caused so much feeling, that in deference he resigned his office. His *Annals or History of Yale College* appeared in 1766.

CLARENDON, Constitutions of, is the name given to the laws made by the general council of English barons and prelates held at Clarendon, a royal summer residence near Salisbury, Wiltshire, and subscribed to by the bishops, with the exception of Becket, Jan. 25, 1164. They are a monument in the line of upward progress; because they checked the encroachment of the Church upon the State, put clerics guilty of crime under the civil tribunals, prevented all appeal to Rome, and made Henry II. the virtual "head of the Church." See BECKET, THOMAS. The Constitutions are in sixteen chapters, of which ten were condemned by the Pope: the rest were tolerated.

CLARE, St., and the CLARISSES. Clara Sciffi, b. at Assissi, 1194, d. there Aug. 11, 1253, belonged to a distinguished family, but left her home in 1212 to follow St. Francis; practised, under his guidance, the severest asceticism; founded the order of the Nuns of St. Clare, or the Clarisses; and was canonized by Alexander IV. shortly after her death. The order received its rule from St. Francis in 1224, enjoining absolute poverty, temporary silence, fasting, etc. This rule was mitigated in 1246 by Innocent IV., and again in 1264 by Urban IV., after whom those who adopted only the mildest form of the rule were called Urbanists. In the fifteenth century, however, the development took the very opposite direction. Colette of Corbie (d. 1447) founded the Congregation of St. Colette, whose members bound themselves to a strict observance of the original rule. In 1631 Francisca of Jesus Maria, belonging to the house of Farnese, founded the Congregation of the Strictest Observance; and in 1676 Peter of Alcantara founded the Congregation of the Hermitesses of Alcantara, both of which went still farther in austere asceticism. See *Act. Sanct.*, and BUTLER: *Lives of Saints*, Aug. 12; and the biographies of St. Clare, by VITALIS, Milan, 1646; STŒCKLER, Vienna, 1675; VAUCHOT, Paris, 1782; ORSBACH, Aix-la-Chapelle, 1844; DE MORE, Marseilles, 1848; and LOCATELLI, Naples, 1854.

CLARKE, Adam, the commentator, b. at Moybeg, north of Ireland, 1760 or 1762; d., of cholera, in London, Aug. 26, 1832. From 1782 to 1805 he travelled as a Methodist itinerant; preached over all Great Britain and Ireland. From 1805 to 1815 he held an appointment in London, his stay being prolonged by the special request of the British and Foreign Bible Society in order that he might continue to superintend the printing of their Arabic Bible. From 1815 till his death he devoted himself to literary work. In 1808 Aberdeen University made him LL.D. He was a most industrious student, and acquired much varied and profound learning, particularly in Oriental languages, and wrote many elaborate works, of which the principal are, *A Bibliographical Dictionary*, Liverpool, 1802, 6 vols.; *The Bibliographical Miscellany, or Supplement to the Bibliographical Dictionary*, London, 1806 (both works were published anonymously); *Succession of Sacred Literature*, vol. i., London, 1808 (vol. ii. by his son, 1830); and his widely circulated and still used *Commentary on the Holy Bible*, London, 8 vols., of which vol. i. appeared in 1810, vol. viii., 1826, and which cost him forty years of work. See *Memoirs*, edited by his son J. B. B. CLARKE, London, 1833, 3 vols.; EVERETT: *Adam Clarke Portrayed*, London, 1843; 2d ed., 1866, 2 vols.

CLARKE, John, a founder of Rhode Island, b. in Bedfordshire, Eng., Oct. 8, 1609; d. in Newport, April 20, 1676. He joined Roger Williams's colony, and at Newport, 1644, founded the second Baptist church in America. He was, with Williams, in 1651 sent to England as an agent of the Colony, and published in 1652 the famous tractate, *Ill News from New England, or a Narrative of New England's Persecution* (4to, 76 pp.).

CLARKE, Samuel, the English philosopher and divine, b. at Norwich, Oct. 11, 1675; d. in London, Saturday, May 17, 1729. He studied at Caius College, Cambridge, and greatly distinguished himself by publishing in 1697 a Latin version of Rohault's *Physics*, whose system was founded upon Cartesian principles, with notes derived from Sir Isaac Newton. Having chosen the clerical profession, he rose rapidly, until in 1709 he became rector of St. James's, Westminster, London. He was the author of numerous works, several of a scientific nature; but his fame chiefly rests upon his Boyle Lectures (1704–1705), printed together under the title, *A Discourse concerning the Being and Attributes of God*, etc., and his *Scripture Doctrine of the Trinity* (1712), a work which exposed him to the charge of Arianism. Dr. Clarke's famous proof for the being of God was not meant to be a purely *a priori* argument: it starts from a fact,—"something has existed from eternity,"—and often directly appeals to facts. Among other propositions maintained, is that time and space, eternity and immensity, are not substances, but the attributes of a self-existent being. And it is incorrect, although commonly said, that Clarke argued from the existence of time and space to the existence of Deity: rather, he presupposed the existence of an immutable, independent, and necessary being, before time and space. Nor could the opinion have been borrowed from the *Scholium Generale* of Newton's *Principia*, which was not printed till 1714.

Clarke's theory of virtue was briefly this. The inherent and necessary difference between things causes them to stand in different relations. These relations "make it fit that both creature and creator should act in accordance with them, separately from any command of the Creator, or any foreseen advantage or disadvantage which may follow such actions. It is fit, however, that the Creator should enforce this fitness by his positive commands, and by rewards and punishments. Inasmuch as the original tendency of things to reward virtue, and to punish vice, has

failed to be effectual in the present condition of human existence, there must be a future state of existence for men in order that this adjustment may be complete."

Clarke has been accused of confounding mathematical and moral relations, and of meaning by "fitness" merely the adaptation of means to an end. But the charges are not well founded. What is true is, that he states an *analogy* between mathematical and moral truths, and means by "fitness" accordance to a standard of judgment.

His *Works*, prefaced with a biography by Bishop Hoadley, were published in 4 vols. fol., London, 1738. See also Hunt's *Religious Thought in England*, particularly vol. ii. pp. 447–457, and vol. iii. pp. 20–29, 109–115. The most elaborate essay on his philosophy as a whole is, perhaps, that by Professor Zimmermann, in the *Denkschriften d. k. Akademie der Wissenschaften, Phil. Hist. Classe*, Bd. XIX., Wien, 1870.

CLARKE, Samuel. Three lesser men of this name deserve mention. 1. *Biographer and divine*, b. at Woolston, Warwickshire, Oct. 10, 1599; d. at London, Dec. 25, 1682. He was educated at Emmanuel College, Cambridge; was minister of St. Bennet Fink, London, and ejected 1662. He was for eight years a governor, and for two years a president, of Sion College. He was also a member of the Savoy Conference. His biographical writings are valuable, because he drew upon sources now difficult to obtain. Among them are, *A Mirror or Looking-Glass both for Saints and Sinners*, London, 1646, 12mo; 2d ed., 1654, 8vo; 4th ed., 1671, 1672, 2 vols. fol.; *The Marrow of Ecclesiastical History*, 1650, 2 vols. 4to; 3d ed., 1675, 2 vols. fol.; *A General Martyrologie*, 1651, fol.; same with *Lives of Thirty-two English Divines*, 1652, fol.; 3d. ed., corrected and enlarged, 1677, fol.—2. *Commentator*, b. at Shotwick, Nov. 12, 1626; d. at High Wycombe, Feb. 24, 1701. Educated at Cambridge, and gained a fellowship, which he lost by the Rebellion. He afterwards became rector of Grendon, Buckinghamshire, and was ejected 1662. His reputation rests upon his learned work, *The Old and New Testament, with Annotations and Parallel Scriptures*, London, 1690, fol. The notes are very brief but judicious, and were highly commended by Owen, Baxter, Howe, and others. The book has, however, been superseded. — 3. *Orientalist*, b. at Brackley, Northamptonshire, 1623; d. at Oxford, Dec. 27, 1669. He was made M.A. at Oxford, 1648, and in 1658 returned to his Alma Mater, to be superior beadle of law and architypographus, — the last person who united the two offices. His great service was rendered in connection with Walton, whom he assisted in his famous polyglot. He contributed to the 6th. vol. *Variæ Lectiones et Observationes in Chaldaicam Paraphrasin.* His acquirements comprehended Hebrew, Chaldee, Syriac, Æthiopic, Coptic, Arabic, and Persic.

CLARKSON, Thomas, an antislavery leader, b. at Wisbeach, Cambridgeshire, March 28, 1760; d. at Playford Hall, Suffolk, Sept. 26, 1846. In 1785 he gained the Cambridge University prize for a Latin essay upon the question, "Is Involuntary Servitude Justifiable?" which was afterwards published in English, and had an immense circulation and influence; and the rest of his life was devoted to vigorous efforts to put into practice the principles he held. He was particularly useful in collecting and diffusing information about the slave-trade. With William Dillwyn, Granville Sharp, George Harrison, and other Quakers, under the leadership of William Wilberforce, he labored untiringly, until on March 25, 1807, the British slave-trade was abolished. His principal writings are, *Portraiture of Quakerism* (1806), *History of the Abolition of the Slave-Trade* (1808, 2 vols.), and *Memoirs of William Penn* (1813). See *Memoir of Thomas Clarkson*, by Thomas Elmes and Thomas Taylor, 2d ed., London, 1847.

CLASS-MEETINGS, a distinctively Methodist arrangement, whereby the members of a congregation are divided into sections, over each of which is a leader, appointed by the pastor, whose duty it is "to see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give towards the relief of the preachers, church, and poor; to meet the ministers and the stewards of the society once a week in order to inform the minister of any that are sick, or of any who walk disorderly and will not be reproved; to pay the stewards what they have received of their several classes in the week preceding" (*Book of Discipline*, pt. i. ch. ii. § 1). Mr. Tyerman, in his *Life of John Wesley* (vol. i. pp. 377–379), thus relates the origin of class-meetings: On Feb. 15, 1742, some of the principal members of the Bristol (Methodist) Society met to consult how the debt upon their meeting-house was to be paid. One of them said, "Let every member of the society give a penny a week, till the debt is paid." Another answered, "Many of them are poor, and cannot afford to do it." — "Then," said the former, "put eleven of the poorest with me, and, if they can give any thing, well: I will call on them weekly; and, if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbors weekly, receive what they give, and make up what is wanting." "It was done," writes Wesley; "and in a little while some of these informed me they found such and such a one did not walk as he ought. It struck me immediately, 'This is the thing, the very thing, we have wanted so long.'" On March 25 Wesley introduced the plan in London. At first the leaders visited each member at his own house; but this was soon found to be inconvenient, and a common place of meeting appointed. The leader began and ended each meeting with singing and prayer, and spent about an hour in conversing with those present, one by one.

The class-meeting has been traced, in idea at least, in pre-existing religious societies; but it remains to-day a Methodist peculiarity.

CLAUDE, Jean, b. 1619 at La Sauvetat-du-Dropt, in the department of Lot-et-Garonne, France; d. in the Hague, Jan. 13, 1687; studied theology at Montauban; was ordained in 1645, and had charge of several minor congregations, till in 1654 he was made pastor in Nismes. Having defeated in the provincial synod a scheme of the Prince of Conti, governor of Languedoc, for the union of the Protestant and Roman churches, he was forbidden to preach any more in the prov-

ince, and removed to Montauban. There, too, he was forbidden to preach (1665); and in the next year he was appointed minister at Charenton, near Paris, where he remained till the revocation of the Edict of Nantes drove him in exile. His controversies with Nicole, *Réponse aux deux traités intitulés la perpetuité de la foi* (1665), with Arnauld, *Réponse au livre de M. Arnauld* (1670), and with Bossuet, *Réponse au livre de M. l'Évêque de Meaux* (1683), attracted great attention; but his principal work is *La defense de la réformation* (1673). In his exile he wrote his *Plaintes de Protestants;* and after his death his son published five volumes, *Œuvres posthumes* and letters. His life was written by De La Devèze, Amsterdam, 1687.

CLAUDIANUS (*Claudianus Mamertes, Claudianus Ecdicius Mamertus*), d. 474; was a presbyter at Vienne, brother of the bishop of the diocese, and an intimate friend of Apollinaris Sidonius. His work *De Statu Animæ*, which during the middle ages exercised considerable influence on the whole treatment of the subject, was written as a refutation of Faustus, Bishop of Riez, who held that the soul, like every thing else created, was material. The work has been published in *Max. Bibl. Patr.*, VI., and with notes by Barth, Zwickau, 1655. Two letters by him — one to Apollinaris, and one to the rhetorician Sapandus at Vienne — are still extant; the former having been published among Apollinaris's Lectures, IV. 2, the latter in Baluze: *Miscellanea*, VI. p. 535. The hymn, *Pange, lingua gloriosi*, is generally ascribed to him. EBERT.

CLAUDIUS, Roman emperor (41–54), is still by some historians considered the instigator of the first persecution of the Christians on account of the passage in SUETONIUS, *Claudius*, 25: "Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit." Now, it is very true that "Chresto" may be a corruption of "Christo" (see TERTULLIAN: *Apolog.* c. 3, and *Ad Nationes*, 1: 3); but this does not decide the question. Chrestus must have been a Jewish insurrectionist; and already Paul warns against such an insurrectionary spirit (Rom. xiii.). Moreover, Dio Cassius says in his *Roman History* (60, 6) that Claudius did not expel the Jews from Rome, but only forbade the public exercise of their religion. HERZOG.

CLAUDIUS OF TURIN, d. 839; a Spaniard by birth, and a pupil of Felix of Urgel, whose peculiar opinions, however, he did not share; was appointed teacher in the palatial school of Lewis, king of Aquitania, shortly before the death of Charlemagne. When Lewis became emperor, Claudius was called to the episcopal see of Turin (820), and charged with the restoration of pure Christianity in that diocese, more especially with the suppression of image-worship. Claudius was a pious and learned man, of great energy, and of still greater zeal. With undaunted courage he fought, both against the Saracens who invaded his diocese, and against the misuses which had crept into his flock. In spite of the resistance of the people, he took away from the church of Turin the images and the relics, and preached with great fervor against the worship of any visible object. He was a disciple of Augustine, and saw clearly how far the Church already deviated from that great Father. The justification by good works and the intercession of the saints he rejected altogether. The special merit of the monastical vow he denied, also the opinion that Rome, or any other actual place, was the special seat of penitence and absolution. He went even farther: not any one sitting in the apostolic chair he would call *Dominus Apostolicus*, but only him who did the work of an apostle; and he denied that any special power of loosing and binding had been given to Peter and his successors.

Such views met, of course, with great opposition. Already Paschalis I. reproved the audacious bishop; and later on, it came to actual controversy. In or after 823 Claudius sent his Commentaries on the Epistles to the Corinthians, in which he expressed himself very plainly and very sharply to Abbot Theodemir. Theodemir, very anxious about the orthodoxy of his friend, laid the book before an assembly of ecclesiastics. Rumors began to spread in the country. In 828 Theodemir wrote directly to Claudius, to warn him against heresy; and then Claudius wrote the elaborate *Apologeticum atque Rescriptum adversus Theutmirum Abbatem*, his principal work. The book was condemned by an assembly of the court-clergy of Lewis the Pious, and vehemently attacked by Dungal, a Scotchman whom Charlemagne had appointed teacher at Pavia, and by Jonas, Bishop of Orléans. Nevertheless, Claudius continued his activity in Turin unimpeded, till his death; but his book, the chief source to an understanding of his views, has disappeared. In 1461 there existed a copy of it in the Monastery of Bobbia; but, since the incorporation of the library of Bobbia with the *Bibliotheca Ambrosiana*, the *Apologeticum* has never been seen. Of Claudius's other works (commentaries on the Bible), the most still remain unprinted. See RUDELBACH: *Claud. Turin.*, etc., Copenhagen, 1824; H. REUTER: *Geschichte d. relig. Aufklärung im Mittelalter*, I. pp. 16–24. C. SCHMIDT.

CLAUDIUS, Matthias, b. at Rheinfeld, near Lübeck, Aug. 15, 1740; d. in Hamburg, Jan. 21, 1815; studied law at Jena, and spent most of his life at Wandsbeck, partly as reviser of the Bank of Schleswig-Holstein in Altona, partly as a private citizen. His writings consist of poems and articles published over the signature of *Asmus* in the *Wandsbecker Bote* and other periodicals. Of these writings he made the first collection in 1765, the last (in 8 vols.) in 1812: of the latter, the ninth edition appeared in 1871. He was not a theologian. His articles are not sermons or devotional tracts. None of his poems are used in the churches. He exercised, nevertheless, a great influence on the religious life of his country by his strong, primitive, and sympathetic Christian feeling, expressed in an easy and individual manner, in which humor and irony are singularly blended with warm and even passionate earnestness. The tendency of his writings points directly against the rationalism of his time, though he did not forget to condemn the barren and pedantic orthodoxy.

LIT. — His life has been written by HERBST, Gotha, 1857, 3d ed., 1863; MÖNCKEBERG, Hamb., 1870; REDLICH: *Die poetischen Beiträge zum Wandsbecker Boten*, Hamb., 1871. HAGENBACH.

CLEAN AND UNCLEAN, as a distinction between animals, existed apparently from the earliest times (Gen. vii. 2). Only those animals which divide the hoof, and chew the cud, were regarded as clean (Lev. xi. 3, 4). The distinction primarily related to sacrifice, but in the Mosaic law was extended to food (Lev. xi.; Deut. xiv.); and indeed some of the articles pronounced unclean are really unwholesome. The underlying idea, however, was the education of a people distinguished from all the world by peculiar modes of life. The Jews keep up the distinction to this day, and have their own butchers. So ingrained was the idea, that it required a miracle to convince Peter that he might eat with Gentiles who did not observe this law of food (Acts x. 9–16). See also APOSTOLIC COUNCIL.

CLÉMANGES, Nicolas de, b. in the village of Clémanges, in Champagne, 1360; was educated in the *College de Navarre*, in Paris; studied theology under Pierre d'Ailly and Gerson; began himself to lecture in 1391; and was in 1393 chosen rector of the university. In the ecclesiastical history of that period the University of Paris played a very prominent part, standing at the head of the party of reform, and exerting itself to restore order and unity to the Church; and many of the remarkable memoirs, addresses, and letters which it issued to kings and popes, were penned by Clémanges; thus, for instance, the memoir addressed in 1393 to Charles VI., to induce him to put an end to the papal schism, and the memoir of the following year, proposing, as the only means of ending the schism, the abdication of the popes, or a court of arbitration, or an œcumenical council, etc. When Clement VII. died at Avignon, both the French court and the University of Paris tried to prevent the election of a new pope, until the cardinals came to an understanding with their colleagues in Rome, and with Boniface IX. Nevertheless, Benedict XIII. was elected Sept. 28, 1394; and the following year Clémanges went to Avignon as his secretary. But in 1398 France withdrew from the obedience of Benedict; and in 1407 Benedict laid the king and the country under the ban. Clémanges, who was at Genoa when the bull of excommunication was issued, immediately returned to France, and repaired to Langres, where he a short time before had obtained a canonry. His enemies, however, accused him of being the author of the bull, and he was compelled to live in concealment, — first in a Carthusian monastery at Valprofonds, afterwards at Fontaine-du-bosc. His benefice of Langres he exchanged for one at Bayeux, and after the lapse of some years he once more emerged into public life. In 1421 he defended the liberties of the Gallican Church in a public disputation at Chartres: in 1425 he again took up his lectures in the *College de Navarre*. The date of his death is unknown.

During his stay in Valprofonds and Fontaine-du-bosc, Clémanges wrote, besides a number of exceedingly interesting letters, *De Fructu Eremi*, *De Fructu Rerum Adversarum*, *De Novis Festivitatibus non Instituendis*, *De Studio Theologico* (of special interest for the encyclopædia of theology), *Disputatio de Cocilio Generali*, *Oratio ad Galliarum Principes*, *De Lapsu et Reparatione justitiæ*, etc.; and these works show that he went through a remarkable development. Always on the side of reform and liberty, he came farther and farther away from the idea of the papal authority; and his studies of the Bible brought him nearer to the great principles of the Reformation than his teachers d'Ailly and Gerson ever reached. Above the Pope he placed the œcumenical council; but above the œcumenical council he placed the Bible; and the idea of the invisible Church, to which all the paraphernalia of an established Church may be a mere scandal, began to dawn upon him. A collected edition of his works was published by Joh. Lydius, Leyden, 1613, in 2 vols. 4to; but much of what he has written still remains in manuscript, and some of his treatises seem to have been suppressed. His life was written by ADOLPH MÜNTZ, *Nicolas Clémanges, sa vie et ses écrits*, Strassburg, 1846.

The two works *De Ruina Ecclesiæ*, or *De Corrupto Ecclesiæ Statu*, and *Apostoli* (i.e., *litteræ di missoriæ*) *et Responsio per Nationem Gallicanam Dominis Cardinalibus Appellantibus*, etc., generally ascribed to him are, as Adolph Müntz has shown, not by him. C. SCHMIDT.

CLEMENS ROMANUS, one of the most celebrated names of Christian antiquity, but so overgrown with myths, that it has become next to impossible to lay bare the historical facts which it represents, occurs in all lists of the first Roman bishops, but not always in the same place. Thus Irenæus (*Hær.*, III. 3, 3) puts it in the third place from Peter (*Petrus, Linus, Anencletus, Clemens*); and so do Eusebius (both in his *Church History*, III. 13, 15, and in his *Chronicle*), Epiphanius (*Hær.*, XXVII. 6), and Jerome (*De Vir. Ill.*, 15); only that, with the two last mentioned, the name of the second bishop after Peter is *Cletus*, and not *Anencletus*. But another succession meets us in the Chronicle of Hippolyte, in which Clement is placed before Cletus, — *Petrus, Linus, Clemens, Cletus;* and this succession was adopted by the Liberian Catalogue, by Augustine, Optatus, and others, as also by the Apostolical Constitutions; while at the same time the double tradition made two different persons out of the two names of Anencletus and Cletus, thus producing the following list, — *Petrus, Linus, Clemens, Cletus, Anencletus.* The Leonian Catalogue, however, returns once more to the old succession, according to which Clement occupies the third place after Peter; and thus the Felician Catalogue, which is merely a combination of the Liberian and Leonian Catalogues, arrives at the following succession, — *Petrus, Linus, Cletus, Clemens, Anencletus.* The pseudo-Tertullian *Carmen adv. Marcionem* finally places both Cletus and Anencletus before Clement; while the epistle said to have been written by Clement to the apostle James narrates that Peter himself appointed Clement his successor; but the former found no advocates at all, and the latter only one, — the author of the pseudo-Clementine romance. See LIPSIUS: *Chronologie der römischen Bishöfe*, Kiel, 1869. There is, indeed, no reason to abandon the oldest tradition of the Church, according to which, Clement was the third bishop of Rome after Peter; only it must be remembered that he was not a bishop in that sense of the word which the monarchical tendency of a later period developed. He was simply one of the most prominent presbyters of the Roman

congregation immediately after the post-apostolical age.

So much for the time in which he lived. With respect to the identity of his person, Irenæus (*l.c.*) makes him a pupil of an apostle; and Origen (*In Joann.* 1, 29), Eusebius (*Hist. Eccl.*, III. 15), Epiphanius (*Hær.*, XXVII. 6), and Jerome (*De Vir. Ill.*) identify him with the Clement mentioned by Paul (Phil. iv. 3), making him a special pupil of Paul. This supposition Chrysostom carries still further (*Comm. in 1 Tim.*), speaking of Clement as the steady companion of Paul on all his travels; while the Clementine literature, in harmony with its Judeo-Christian character, brings him in the closest connection with Peter, and makes him his most intimate pupil. These two traditions have been combined in many various ways, all more or less artificial. But though the identity of Clement of Rome and Clement mentioned by Paul still finds its defenders (see WOCHER: *Die Briefe des Clemens und Polycarp*, Tübingen, 1830), it has been given up by most theologians, and with good reason; as Irenæus, if he had known any thing about this identity, would hardly have neglected to speak of it. The Clement mentioned by Paul was, no doubt, a Philippian. Still more intricate is the question, whether the report of the Clementine literature, that Clement was a relative of the imperial family, has any historical kernel or not. Recent investigations, and more especially the excavations of the Roman catacombs, prove that Christianity actually succeeded in penetrating into the Flavian family. [See NORTHCOTE and BROWNLOW: *Roma Sotterranea*, 2d ed., London, 1879, 2 vols. (vol. i. pp. 83 sqq.)]. If we now suppose that the consul Flavius Clemens (who was sentenced to death by Domitian on account of Atheism, the common Pagan designation of Christianity) belonged to the Christian congregation, we have, then, at the same time, two prominent Christians in Rome of the same name, — the one consul and martyr, the other bishop or presbyter; and the question arises, Was there originally only one person, afterwards split into two by a confusion of the tradition, or were there originally two, afterwards merged into one by the Clementine literature? On this point modern opinions deviate very much; and the question can, perhaps, never be fully answered. But it must be remembered, first, that the Christianity of Flavius Clemens is a mere assumption; next, that the martyrdom of Clemens Romanus is equally doubtful. The catacombs prove that Christianity penetrated into the Flavian family, but not that the consul Flavius Clemens was a Christian; and the report of Dio, or rather of his epitomizer Xiphilinus, is in many of its details so palpably erroneous, that it becomes unreliable as a whole. And how could the Roman congregation forget, in the course of only one century and a half, that one of its first bishops had been a consul, that the first martyr among its bishops had been a member of the imperial family? But Irenæus (*l. c.*) mentions Telesphorus as the first martyr among the Roman bishops; and Eusebius (*Hist. Eccl.*, III. 34), as well as Jerome (*De Vir. Ill.*, 15), says that Clement died a natural death in the third year of the reign of Trajan. This leads us to the conclusion that the consul and the bishop, Flavius Clemens and Clemens Romanus, were two different persons; which necessitates the admission that we know nothing of the personal life of Clemens Romanus but its approximate date and the position he occupied in the congregation.

Of the numerous writings which bear the name of Clement, most are evidently spurious, as, for instance, the *Apostolical Constitutions*, and the whole group comprised under the name of the *Clementines;* which articles see. Nor are the two *Epistles on Virginity* worth a long debate. They were first published by Wetstein as an appendix to his New Testament (1752), and afterwards by Villecourt, in MIGNE, *Patrol. Græc.*, I., and by I. Ph. Beelen, Louvain, 1856. But the views of asceticism which they propound, and the state of ecclesiastical development to which they refer, show that they belong to a much later period. Jerome knew them (*Ad Jovin.*, I. 12), perhaps also Epiphanius (*Hær.*, XXX. 15). The two *Epistles to the Corinthians*, on the contrary, especially the first, belong among the most important documents of Christian antiquity still extant. In the Ancient Church they were held in the greatest esteem, and in many places they were read at divine service. Nevertheless, after the fifth century they disappeared from the Western Church, and remained completely unknown until Junius rediscovered them in the celebrated *Cod. Alex.*, a present from Cyrillus Lucaris to King Charles I., and published them at Oxford (1633). Up to 1875 this manuscript remained the only one known; and all editions before that year — by WOTTON, Cambridge, 1718; JACOBSON, Oxford, 1838; MADDEN (photographic facsimile), London, 1856; TISCHENDORF, Leipzig, 1867 and 1873; LIGHTFOOT, London, 1869, to which an Appendix was added in 1877; HILGENFELD, Leipzig, 1866; LAURENT, Leipzig, 1870; and finally by GEBHARDT and HARNACK, in DRESSEL: *Pat. Apost.*, Leipzig, 1875 — were taken from it alone. But in 1875 Bryennios, metropolitan of Serræ, gave an edition from a newly-discovered manuscript in the Library of the Holy Sepulchre at Farnar, in Constantinople; and in this new edition, not only were the many gaps of the *Cod. Alex.* filled, but also the second epistle, of which hitherto only a fragment had been known, appeared in full. Editions based upon a comparison between the two manuscripts have been given by Gebhardt and Harnack, and by Hilgenfeld, Leipzig, 1876. [The Appendix of Lightfoot gives a good English translation of both epistles.] R. L. Bensly found in June, 1876, a Syriac translation of the two epistles in a manuscript purchased for the University of Cambridge at the sale, in Paris, of Julius Mohl's library.

The *First Epistle* is an official missive from the Roman congregation to the Corinthian, occasioned by some dissensions which had arisen in the latter. As it is written in the name of the whole congregation, it bears no author's name; but ancient witnesses mention Clement as the author. Dionysius, Bishop of Corinth, in a letter addressed to Bishop Soter of Rome, about 170, speaks of the epistle as written by Clement, and adds that it was always read aloud in his congregation (EUSEB.: *Hist. Eccl.*, IV. 23). Clemens Alexandrinus also holds it in great esteem, quotes often from it, and designates its author as an apostle

(*Strom.*, IV. 17; I. 7; V. 12; VI. 8). As so very little is known of Clement, the question of the genuineness of the epistle becomes a question of the date of its authorship. Formerly the opinion was generally prevailing, and is still held by Hefele (*Patr. Ap. Prolegomena*, p. XXXII.) and Wieseler (*Eine Untersuchung über den Hebräerbrief*, Kiel, 1861), that it was written between 64 and 68. A closer examination, however, seems to lead to the last decade of the first century, between 93 and 97. On the one side, not only Peter and Paul, but all the apostles, have died, and the state of the congregational life seems to indicate that some time has elapsed since that event. On the other hand, there are presbyters in office who have been appointed by the apostles themselves; and there are members living who have been contemporaries of the apostles.

The *Second Epistle* is not an epistle at all, but a homily; and, as it is the oldest existing sermon, it is, of course, of great interest. Where, at what time, and by whom, it was written, are questions of great difficulty; and, of the many hypotheses which have been offered as answers, none has proved fully satisfactory. It seems most probable that it originated in Rome, and between 130 and 140; but how it then came to be connected with the Epistle to the Corinthians by Clement as a second epistle must for the present be left unexplained. For LIT. see editions mentioned above. G. UHLHORN.

CLEMENS, Titus Flavius, was one of the most celebrated teachers of the Church of Alexandria. The date of his birth falls near the middle of the second century; as between 192 and 202, when he began on his principal work, he was a man in his best years. The place of his birth was not Alexandria, since he speaks of Egypt as a country in which he finally settled. He was probably a native of Greece, — Epiphanius says, of Athens. His parents seem to have belonged to the upper classes, and to have been Pagans. He speaks of himself as one who has come to grace through penitence; and he shows an intimate acquaintance with Pagan life, even with its darkest sides. He frequented the schools of the rhetoricians; and, though strict method is not the most striking feature in his authorship, he studied logic and dialectics with great zeal. He was well versed in music; and the brilliant development which church-music achieved in Alexandria was no doubt due to him. But the principal subjects of his studies were the poets and the philosophers. His works bristle with quotations from the older Greek literature, and have, for this very reason, an additional interest to the student. But neither the poets nor the philosophers were able to fully satisfy his craving for truth. He began to study Christianity; and in Egypt, in Alexandria, he finally found a man who could give him what he wanted. Eusebius is probably right, when in this man he recognizes Pantænus, who acquired great fame as teacher in the Church of Alexandria. In this position Clemens afterwards succeeded him, and in fame he soon surpassed him. During the persecution of Septimius Severus he was driven away from Alexandria, and sought refuge with Alexander, bishop in some Cappadocian city, and afterwards of Jerusalem. It is a letter from Alexander which contains these notices of Clemens: another letter of a later date speaks of him as having recently died.

The three works of Clemens Alexandrinus still extant, Προτρεπτικός ("Exhortation to the Heathen"), Παιδαγωγός ("The Instructor"), and Στρωματεῖς ("Miscellanies"), are his three principal works, and represent three successive stages in a systematical teaching of Christianity, beginning with the conversion from Paganism, and ending with full initiation in the Christian mysteries. [These three works have been translated into English in the Ante-Nicene Library, vol. IV., Edinburgh, 1867.] Other works are mentioned by Jerome and Photius, but they have perished. The writings of Clemens are rich in brilliant thoughts, often most strikingly expressed; and to a certain extent he has succeeded in permeating the whole mass of thoughts with certain grand fundamental ideas. But his talent is not systematical. Even when he most sincerely tries to be systematical, much remains loose, and only mechanically tied together. The elements which he proposes to harmonize are the Greek philosophy and Christianity, an independent reason, and an authority based on tradition. But though he never succeeds in fully defining the office of reason on the field of authority, or in fully separating that of Pagan thought which Christianity can assimilate from that which it must reject, he is, nevertheless, exceedingly suggestive, and often eminently striking.

LIT. — Collected editions of his works have been given by PETRUS VICTORIUS, Florence, 1550; F. SYLBURG, Heidelberg, 1592; HEINSIUS, Leyden, 1616; J. POTTER, Oxford, 1715; DINDORF, Oxford, 1868–69. For his life, and a characterization of his works, see EUSEBIUS: *Hist. Eccl.*, V. 11; VI. 6, 11, 13; JEROME: *De Vir. Ill.*, c. 38; PHOTIUS: *Biblioth.*, 109–111; HOFSTEDE DE GROOT: *De Clem. Al.*, Gröningen, 1826; DÄHNE: *De Gnos. Clem.*, Leipzig, 1831; REUTER: *Clem. Moralis*, Berlin, 1853; WINTER: *Die Ethik d. C.*, Leipzig, 1882. JACOBI.

CLEMENT is the name of fourteen popes. — **Clement I.** (see CLEMENS ROMANUS). — **Clement II.** (Dec. 24, 1046–Oct. 9, 1047). After the abdication of Gregory VI., Henry III., at the head of a formidable army, stood as the master of Rome and the Church; and the people and the clergy conceded to him the right of the first — and, according to the interpretation of Petrus Damiani, also the decisive — vote at the papal election. On Dec. 24 he presented Bishop Suidger of Bamberg to the synod assembled in the Church of St. Peter, and seated him on the papal throne, the first German pope; and the next day Suidger, who assumed the name Clement II., crowned King Henry and his wife. See JAFFÉ: *Regesta;* and WATTERICH: *Pontif. Roman. Vitæ.* I. — **Clement III.** (Dec. 19, 1187–March 25, 1191), a Roman by birth; ascended the papal throne just as the report of the fall of Jerusalem and the entrance of Saladin (Oct. 3, 1187) spread horror and dismay through all Europe. He espoused the cause with great fervor, and succeeded in rousing a general enthusiasm. Letters were sent to all the kings and princes; daily prayers were ordered for the rescue of the Holy Land; the Truce of God was preached in all countries; indulgences, dispensations, absolutions, were freely

distributed; and the summons to the third crusade was accepted by the nations with nearly as much enthusiasm as that to the first. Venice and Hungary made peace with each other; the Emperor took the cross; even France and England were reconciled, and joined in the undertaking. The pitiful end, however, of this grand beginning, Clement was spared from seeing. With King William of Scotland he came into a sharp conflict. The see of St. Andrew became vacant. The chapter chose one bishop; the king appointed another. But the Pope threatened with interdict, and the king yielded. As a reward for this concession, the Pope placed Scotland immediately under the papal authority by a bull of March 13, 1188, thus exempting it from the jurisdiction of the Archbishop of York, who had hitherto acted as papal legate for Scotland. On Nov. 18, 1189, William II. of Sicily died. The Pope, who claimed the kingdom as a fief, invested Tancred with the country; but Henry VI., son of Frederic Barbarossa, protested as the next heir, and was marching against Rome, when Clement died. See JAFFÉ: *Regesta;* and WATTERICH: *Pontif. Roman. Vitæ*, Tom. II. There was an Antipope of the same name (see GREGORY VII.). — **Clement IV.** (Feb. 5, 1265–Nov. 29, 1268), a native of France; studied law, and held a high position at the court of Louis IX.; married, and had two daughters, but was, by sorrow over the loss of his wife, led to enter the Church, and was made Bishop of Le Puy in 1257, Archbishop of Narbonne in 1259, and cardinal in 1262. He was on a journey to England as papal legate, when he heard of his election to the papal throne; but such was the state of Italy that he had to put on the cowl of a mendicant friar in order to reach the papal dominion. His whole reign was occupied almost exclusively with the affairs of the Apulian Empire. The long tradition of the papal policy, the inveterate hatred of the curia to the Hohenstaufen House, and the necessity of withstanding the attacks of the Ghibellines, determined his course. Feb. 26, 1265, Charles of Anjou was invested in Rome with the fief of Apulia, and the war with Manfred began. Clement felt very indignant at the arrogance, faithlessness, and licentiousness of Charles, and was about to open negotiations with Manfred, when the latter died. Conradin now appeared in Italy; and in spite of the papal ban, launched against him Nov. 18, 1267, he entered Rome in triumph. But his defeat at Tagliocozzo was the end of his *rôle* and of that of the House of Hohenstaufen. It is sure, however, that Clement had no part in the pitiful end of his adversary. He was a right-minded and warm-hearted man; and the energy with which he attacked and suppressed nepotism, the cancer of the papal rule, is so much the more praiseworthy, as he had many poor relatives. See MURATORI: *Script.*, III. P. I. p. 594, and P. II. p. 421; and the list of his letters given by POTTHAST: *Regesta Pontif. Rom.*, II. — **Clement V.** (June 5, 1305–April 20, 1314), a native of France; was made Bishop of Comminges in 1295, and Archbishop of Bordeaux in 1299, and showed himself a firm adherent of Boniface VIII., and a decided adversary of Philip the Fair. Cunningly manœuvring with this prestige, he secured the election after Benedict XI.; and only a few persons knew that he had actually bought the papal crown by a number of the most degrading concessions to the French king. He was crowned at Lyons, and took up his residence, first at Bordeaux, then at Poitiers. Finally he settled (1309) at Avignon with the whole curia. No argument or flattery or threat could induce him to go to Rome; and thus began the so-called Babylonian Exile of the Popes, which lasted for seventy years. At Avignon he led a brilliant but scandalous life; and, in spite of his ostentatious arrogance, he was not much more than a tool in the hands of Philip the Fair. In June, 1306, he invited the grand master of the Templars, Jacques de Molay, to Avignon, apparently to discuss the plan of a new crusade, but in reality as the first step towards the abolition of the order; which he had promised the king. An investigation was instituted, but only in order to give in an indirect manner the sanction of the Church to the violent proceedings of the king. Without waiting for the result of the investigation, the king at once imprisoned all the members of the order living in France, and confiscated their property. A general council was convened at Vienne, Oct. 16, 1311; and a papal bull of May 6, 1312, dissolved the order. But, though the bull reserved both the members and the property of the order for the decision of the Pope, the king burnt the members, and pocketed the property; and the Pope kept silent. While the process of the Templars was going on, a process was begun against Boniface VIII., whose memory Clement also had promised the king to condemn as a heretic. He confined himself to annul his acts of excommunication and interdict, and especially his bulls *Clericis Laicos* and *Unam Sanctam*, but only because the king did not find it necessary to press his claims. The decrees of the Council of Vienne, augmented with his own decretals, he ordered to be collected; and, under the name of the Clementines, they now form the seventh book of decretals. See BALUZIUS: *Vitæ Papar. Avenion.*, Paris, 1693; MURATORI: *Script.*, III. P. I. p. 673, and P. II. p. 441; VILLANI: *Hist. Fiorent.; Regestum*, Rome, 1885. — **Clement VI.** (May 7, 1342–Dec. 6, 1352), a native of France; monk of the order of St. Benedict; Archbishop of Rouen; remained at Avignon, though the Romans, through an embassy of which Petrarca was a member, most humbly and most urgently solicited his return to Rome. He sat quietly at Avignon, and looked on while Cola di Rienzi played his farce in Rome. In the affairs of Germany he interfered in a very high-handed manner; and his claim to choose or confirm the Roman king was practically recognized. Avignon, which belonged to the crown of Sicily, he bought of Queen Johanna, and he spent great sums to adorn it. For the Church he had no interest: the most remunerative offices he gave to his relatives. A sumptuous table, fine horses, brilliant pageantries, and the company of beautiful women, were the things he liked; and in order to procure the necessary means he introduced the custom of celebrating the jubilee of the Church every fiftieth year, instead of every hundredth. See BALUZIUS: *Vitæ Papar. Aven.* — **Clement VII.** (Nov. 19, 1523–Sept. 25, 1534), an illegitimate

son of Giuliano de Medici; entered the military order of St. John; was Prior of Capua, and carried the colors of the order at the coronation of his cousin Leo X., but was legitimatized the very next day, made Archbishop of Florence, and soon after cardinal. After the death of Adrian VI. he ascended the papal throne by a shrewd compromise with his antagonist, Cardinal Colonna. But the great business capacity which he had shown under his two predecessors proved altogether insufficient for his new position; and his policy brought not only him, but the Papacy itself, into the greatest dangers. Afraid of the growing influence of Charles V. in the Italian Peninsula, Clement entered into an alliance with Francis I.; but May 6, 1526, Rome was stormed and sacked; the Pope had to ransom his own person for four hundred thousand scudi; and the Medicis were expelled from Florence. This war between the Pope and the emperor proved a great opportunity for the German Reformation, and the Protestants utilized it. The diet of Spires established religious liberty in Germany, and placed the Protestant churches on equal terms with the Roman. The Pope now hoped to crush the Reformation by the aid of the Emperor: but Charles V. demanded a general council; and Clement VII. was afraid of such a measure, on account of his illegitimate birth, the manner in which he had obtained the tiara, etc. Once more he sought the support of France; and his niece, Catherine de Medici, was married to Henry of Orléans, the second son of Francis I. Meanwhile, Protestantism spread rapidly both in Germany and France; and when the Pope (in 1534) decided against Henry VIII. in the divorce case, the king immediately threw off all allegiance to the papal see. See Ziegler: *Hist. Clementis VII.*, in Schelhorn: *Amœnit. Hist.*; Rossi: *Clemente VII.*, Rome, 1837; Balan: *Politica di Clem. VII.*, 1884. There was an Antipope of the same name (see Urban VI.). — **Clement VIII.** (Jan. 30, 1592–March 5, 1605), Cardinal Ippolito Aldobrandini, descending from a noble Florentine family, undertook the difficult task to rescue the curia from the overwhelming influence of Spain, and finally succeeded in fulfilling it. The manner in which he dealt with Henry IV. of France is very characteristic of his policy in general. The conversion of the king (July 25, 1593) was not a sufficient guaranty. The absolution did not follow until Paris and the greater part of France had accepted the king (Dec. 17, 1595). The king then recalled the Jesuits; and the Pope kept silent on occasion of the Edict of Nantes. By the aid of Henry IV. Clement VIII. was able to retain Ferrara as a papal fief when the House of Este became extinct; and thus gradually the French influence grew until it was a match for the Spanish. The same method the Pope employed in the great dogmatical controversy between the Jesuits and the Dominicans, which he smoothed down without risking the estrangement of either of the two great orders by a definite decision. See Wadding: *Vita Clementis VIII.*, Rome, 1723. There was also an Antipope of the same name (see Martin V.). — **Clement IX.** (June 20, 1667–Dec. 9, 1669), a native of Pistoja, and a peace-loving man; mediated the peace of Aix-la-Chapelle (1668), and the *Pax Clementina*, which brought the Jansenistic controversy to a temporary conclusion. — **Clement X.** (April 29, 1670–July 22, 1676), a Roman by birth; was eighty years old when he ascended the papal throne, and left all business to Cardinal Proluzzi. Under him began the controversy with Louis XIV., concerning the enjoyment, during vacancy, of episcopal revenues and benefices. See Amelot de la Houssaye: *Relation du Conclave de Clement X.*, Paris, 1676; Guarnacci: *Hist. Pontif. a Cl. X. ad Cl. XI.* — **Clement XI.** (Nov. 23, 1700–March 19, 1721), b. at Urbino; was a man of great ability, and achieved considerable results as a reformer of the internal administration of his dominion, but was very little successful in his external policy. His protest against the assumption of the royal crown by the ruler of Prussia (1700) made him almost ridiculous. In the War of the Spanish Succession he favored Philip V., but was compelled to acknowledge Charles III., which disturbed his relations with Louis XIV. In the controversy between the Dominicans and the Jesuits, concerning the advisability of allowing Chinese converts to retain certain Pagan customs, Innocent X. had decided in favor of the Dominicans, Alexander VII. in favor of the Jesuits; and Clement now decided in favor of the Dominicans. The Jesuits submitted, but only apparently. In the Jansenistic controversy, in which the Pope took a very decided stand, the bull of July 16, 1705 (*Vincam Domini*), demanding absolute submission to the decrees of Innocent X. and Alexander VII., against the book of Jansenius, was registered by the Parliament of Paris, and enforced by the king; but the bull of Sept. 8, 1713 (*Unigenitus*), against Quesnel's work, caused a great commotion, rallied all adherents of the Gallican views around the Jansenists, and contributed more than any thing else to stir up the hatred to the Jesuits, whose work the bull was. See *Clementis Epist. et Brevia Selecta*, Rome, 1724, 2 vols.; *Bullarium Clementis XI.*, Rome, 1723; *Oratt. Consistor.*, Rome, 1722. His life was written by Buder (1721), Pietro Polidoro (1727), Reboulet (1738), Lafiteau (1752). — **Clement XII.** (July 12, 1730–Feb. 6, 1740), a Florentine by birth, and seventy-eight years old when he ascended the throne. His attempt to reclaim Pavia and Placentia, and to incorporate the republic of San Marino, failed; and, while the political power of the Papacy visibly crumbled into dust, the literary and scientific opposition became sharper and more open day by day. — **Clement XIII.** (July 6, 1758–Feb. 3, 1769), b. at Venice; ascended the throne by the aid of the Jesuits, and became their zealous defender, though he thereby brought the Papacy itself to the very verge of ruin. The storm against them began in Portugal. In 1759 they were expelled from that country, and sent by ship to the Papal States. In France the king proposed certain modifications in the constitution of the order; and, when the Pope refused, the Parliament voted that the Jesuits should leave the country within a month, the king fixing the day at Dec. 1, 1764. On Jan. 7, 1765, the Pope issued the bull *Apostolicum Pascendi Munus*, in which he spoke of the order as a useful and holy institu-

tion; but the publication of the bull was forbidden in Portugal, France, and Naples. On March 31, 1767, the king of Spain had all the Jesuits living in Madrid arrested, and the following day all the Jesuits living in Spain. They were packed like slaves in some merchant-vessels, and carried across the Mediterranean to the shores of the Papal States. The contest became still more violent. The Duke of Parma introduced some reforms in his dominions; and by a breve or monitorium of Jan. 30, 1768 (*Aliud ad Apostolatus*), the Pope undertook to annul those measures. The duke answered by expelling the Jesuits; and the Pope actually began to prepare for war. But at this moment French troops occupied Avignon and Venaissin; Sicilian troops, Benevent and Ponte Corvo; and no other issue seemed possible but the destruction of the political power of the Papacy, when Clement suddenly died. See THEINER: *Geschichte d. Pontif. Cl.* XIV., Leipzig and Paris, 1853, vol. I. — **Clement XIV.** (May 19, 1769–Sept. 22, 1774). The conclave which assembled after the death of Clement XIII. lasted for three months; and only after a hundred and eighty-five scrutinies, the two parties, the friends and the adversaries of the Jesuits, agreed upon Cardinal Ganganelli (b. at Arcangelo in the Papal States), the son of a poor physician. He was agreed upon because he was considered the most insignificant; but he succeeded, nevertheless, in steering safely through the dangers of the moment. He became reconciled to all the estranged powers, even Portugal and Parma, without losing any thing of his dignity; and, when he understood the necessity of dissolving the order of the Jesuits, he did it by a breve of Aug. 16, 1772, quietly, but firmly. He had been warned against the revenge of the Jesuits; and he died, indeed, suddenly and under suspicious circumstances. He founded the Museum of the Vatican, afterwards called the *Pio-Clementinum*. His letters were collected, some say partly invented, by Caraccioli, Paris, 1776, who also wrote his Life, Paris, 1775. See *Leben d. P. Cl. XIV.*, Berlin and Leipzig, 1774–75, 3 vols.; *Esprit du P. Cl. XIV.*, Amsterdam, 1775; REUMONT: *Ganganelli P. Cl. XIV.*, Berlin, 1847; CRÉTINEAU-JOLY: *Clément XIV. et les Jésuites*, Paris, 1847; A. THEINER: *Geschichte d. Pont. Clemens XIV.*, Leipzig and Paris, 1853, 3 vols. G. VOIGT.

CLEMENTINES is the name generally applied to a very remarkable group of writings closely related to each other with respect to their contents, and evidently drawn from the same source, but often transcribed, augmented, and variously remodelled. Of the group, three works are still extant, — the *Clementine Homilies*, the *Recognitions*, and the *Epitome*.

Attention was first drawn to the *Homilies* of Clemens Romanus by Turrianus in his book, *Pro Canonibus App.* (1573); but the codex which he used seems to have disappeared. In 1672 the work was published by Cotelerius, after a codex in the Library of Paris: but the codex was incomplete; it breaks off in the middle of the nineteenth homily. A complete manuscript was discovered by Dressel in the Ottobonian Library in Rome, and published by him at Göttingen, 1853. Finally De Lagarde gave a complete and critical edition, Leipzig, 1865. The book consists of two letters to James, and twenty homilies, also addressed to him. The first letter is from Peter to James: the former asks the latter to keep the *Kerygma* sent to him an absolute secret. The second letter is from Clement to James, written after the death of Peter, and stating that the latter, shortly before he died, appointed the writer of the letter his successor. The work itself tells how Clement, having sought in vain after truth in the schools of the philosophers, and having heard something in Rome about Jesus, decides to go to Judæa. Arrived at Alexandria, he meets Barnabas; and at Cæsarea Stratonis Barnabas introduces him to Peter, who initiates him in Christianity, and invites him to remain with him during the disputation with Simon Magus. The disputation lasts for three days; but at the end of the third day Simon Magus flies from the city defeated. Peter pursues him; and, while journeying, Clement narrates the romantic incidents of his life, — how his father and mother and two brethren have mysteriously disappeared. It now turns out that his two companions, Niceta and Aquila, are his two lost brethren. His father and mother are also found; and Simon Magus is finally overtaken, and completely crushed in a disputation lasting four days. This romantic narrative, however, is used only as the framework around a doctrinal development. The doctrine is the chief interest of the book, and may generally be characterized as speculative Ebionitism, though it is not perfectly homogeneous. Sometimes God is represented decidedly pantheistically, as the One, the All, the world's Heart, which makes the whole stream of life pulsate, etc. At other times he is represented as a person, the Creator, the Judge, etc., but with the strongest anthropomorphisms known to Judaism. These two tendencies the author never succeeds in fully blending.

Of the *Recognitions*, the Greek original is lost. We have the work only in a Latin translation by Rufinus; but of this translation the manuscripts are quite numerous, bearing various titles, generally dramatic terms referring to the meeting between Clement and his brethren. The work was published before the *Homilies*, first by Sichardus (Basel, 1526 and 1536), then by Lambertus Gruterus Venradius (Cologne, 1563 and 1570). The best edition is that by Gersdorf, in *Bibl. Patr. Lat.*, Leipzig, 1838, vol. I. [There is an English translation by T. Smith in the Ante-Nicene Library, vol. III., Edinburgh, 1867.] The difference between the *Recognitions* and the *Homilies* is comparatively small in the narrative part of the works, but very striking in the doctrinal. In the *Recognitions* the ideas and views are all through the work weakened and modified so as to suit a catholic reader.

The *Epitome*, first edited by Turnebus (Paris, 1555), then by Cotelier, is an uninteresting extract from the *Homilies*, to which are added extracts from the letter of Clement to James, from the *Martyrium* of Clement by Simeon Metaphrastes, etc. Dressel's edition, after a newly-discovered codex, and containing a second *Epitome*, has no great interest; nor has the Syriac translation, edited by De Lagarde, Leipzig, 1861.

The doctrinal labor with the Clementine litera-

ture was begun by Neander, who, in the appendix to his *Genetische Entwickelung der gnostischen Systeme*, Berlin, 1818, gave a representation of the doctrinal view of the *Homilies;* and it was continued by F. C. Baur, who, for his conception of the ancient Church, drew a considerable amount of evidential matter from this group of writings. Baur laid at first the emphasis on the Ebionitic elements (*De Ebionitarum Origine*, Tübingen, 1831; *Die Christuspartei in der korinthischen Gemeinde*, Tübingen, 1831), but seemed afterwards inclined to ascribe more importance to the Gnostic elements (*Die christliche Gnosis*, Tübingen, 1835; *Über den Episkopat in der christlichen Kirche*, 1838). In opposition to Baur, Schliemann wrote his *Die Clementinen nebst den verwandten Schriften und der Ebionitismus* (Hamburg, 1844), a book as careful in the collection of materials as acute in the investigation of details; and this work in connection with Schwegler's *Nachapostolisches Zeitalter* (see I. 364 sq.), formed the transition from a purely doctrinal to a purely literary treatment. The turning-point was Hilgenfeld's *Die clementinischen Rekognitionen und Homilien*, Jena, 1848. Not the doctrinal views and their systematical elaboration, but the historical origin and literary character of this group of writings, were to him the points in question; and he attempted to show that the *Recognitions* formed the basis for the *Homilies*, and were themselves based on a still older tract, of Roman origin and Judæo-Christian character, — the true *Kerygma Patri*, of which he found an actual remnant in I. 27–72, and a general outline in III. 75. Against Hilgenfeld, Uhlhorn attempted to show, in his *Die Homilien und Rekognitionen des Clemens Romanus* (Göttingen, 1854), that the author of the *Recognitions* had the *Homilies* lying before him when he wrote, and that the true nucleus from which the whole literature developed was to be found, not in *Recogn.*, I. 27–72, but in *Hom.*, XVI.–XIX. The one-sidedness of these two works was eliminated by Lehmann, who, in his *Die clementinischen Schriften* (Gotha 1869), begins by dissolving the *Recognitions* into two different parts, by two different authors, — I.–III. and IV.–X., — and then penetrates deeper into the construction of the two works until he arrives at the root, the *Kerygma*. Still farther has this method been carried by Lipsius, in his *Die Quellen der römischen Petrussage* (Kiel, 1872), who finds the basis of the whole Clementine literature in the *Acta Petri* with their strongly-marked anti-Pauline tendency. The evidence which can be offered for this last supposition may be deemed insufficient; but the general results of the whole course of investigation are irrefragable. The *Homilies*, the *Recognitions*, and the *Epitome* are three independent elaborations, perhaps at first hand, perhaps at second or third, of some older tract not now extant. G. UHLHORN.

CLERICUS (*Jean le Clerc*), b. at Geneva, March 19, 1657; d. at Amsterdam, Jan. 8, 1736; studied theology and philosophy in Geneva, Grenoble, Saumur, Paris, and London; was, by the reading of the works of Curcellæus and Episcopius, drawn over to the Remonstrants, and became professor of philosophy and *belles-lettres* at Amsterdam, and, after the death of Limborch, professor of church history. Of his numerous works, his commentaries on the Old Testament, and his *Harmonia Evangelica*, are still valuable. See NICÉRON: *Mémoires*, Tom. XL. p. 294.

CLERGY, Benefit of, a mediæval custom by which accused persons who could read Latin could claim the privilege of being tried in the bishop's court. Originally such "clerks" were really ecclesiastics; but laymen who had the knowledge claimed the privilege, to the great impediment, and, in many cases, the actual mockery, of justice. The struggle between the civil and ecclesiastical authorities over this point resulted in the common law courts abandoning the extreme punishment of death assigned to some offences, when the person convicted was a "clerk" in holy orders; but a secondary punishment was inflicted. For more atrocious offences this exemption was not allowed: consequently offences were divided into clergyable and unclergyable. This exemption ultimately wrought out the reformation of the entire criminal law. It became the practice for every criminal to claim, and to be allowed, the benefit of clergy; so that, when a crime was made capital, the statute declared that its action was without "benefit of clergy." The "benefit of clergy" in cases of felony was abolished in England in 1827. See Blackstone's *Commentaries*, iv. 28.

CLERGY, Biblical. It may be considered settled that there is no order of clergy, in the modern sense of the term, in the New Testament; i.e., there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God. Every believer has as much right as anybody else to pray, to preach, to baptize, to administer communion (Rom. v. 2; Eph. ii. 19–22, iii. 12; 1 Pet. ii. 9; 1 John ii. 27; Rev. i. 6, v. 10, etc.). Believers constitute the body of Christ (Eph. i. 22, 23; cf. Col. i. 18, ii. 19), and therefore have *all things* (1 Cor. iii. 21–23). The so-called "power of the keys" is theirs, for it is surely true, that whatever the Christian Church *binds* (declares to be wrong or false) is bound in heaven, i.e., has also the divine condemnation, and what it looses (declares to be right or true) is loosed in heaven. But it does not follow that therefore the clergy are superfluous. Experience has shown that certain persons are by natural endowment better fitted for spiritual functions than others, and also, that, in the Christian communities, there will be leaders to whom will gravitate the major part of the work. The clerical order took its rise, therefore, in the very necessity of the case. Decency, order, and efficiency demanded that certain persons should make it their business to conduct the services, and have the oversight, of the congregations. Without such a class, the very freedom of the gospel would be defeated. If everybody discharged the spiritual functions of which they were capable, then confusion and anarchy would result. In the sense that "order is Heaven's first law," and that progress is the object of public service, the spiritual may be said to be of divine origin.

But who selects and installs the stewards of the divine means of grace? The first servants and instruments for the announcement and upbuilding of the gospel Church were the disciples; and they were chosen by the Lord, and sent out with a di-

rect personal commission; yet the baptism of the Spirit on Pentecost fell not upon them exclusively, but upon the whole body of the disciples (Acts i. 15, ii. 1). The apostles founded the Church on earth (1 Cor. iii. 10; Eph. ii. 20; Rev. xxi. 14): consequently they cannot have successors. The foundation does not need relaying. When persecution arose, the scattered Church did not require special commissions to spread the gospel. It was more difficult to conceal than to tell the glad tidings. Thus the Church grew, and extended to localities where neither commissioned apostle nor evangelist had ever gone. The model upon which these congregations organized themselves was the Jewish synagogue. It is nowhere said that the apostles founded the office of elders or bishops, much less that they endowed it with their own plenary power. In the Jewish-Christian congregations the arrangement grew up naturally. In the heathen-Christian the example of their brethren would be decisive. We read of elders in the Jerusalem Church in very early days (Acts xi. 30, xv. 2 sqq.), and of the ordination of elders by the apostles or their pupils (Acts xiv. 23; Tit. i. 5). But in every case the congregation existed before such ordinations; and the only effect they had was to organize the congregations upon a firmer basis, and fit them better for effective work. The offices thus filled were indeed for the benefit of the Church (1 Cor. xiv. 33, 40). They were, in a sense, necessary for the Church's existence; but they are not to be put on a par with the sacraments as the ordinances of Christ. In the beginnings of the Church the numerous necessary services were performed by the members in common, according to each one's natural ability and supernatural endowment (1 Cor. xii. 4–13, 27–30). The elders or bishops were merely the leaders and guides. That they were ordained by the laying-on of hands and prayer was in imitation of Old-Testament models. The conclusion of the whole matter is, the office in the Church is dependent on the means of grace, and not the means of grace on the office. The office is only necessary to the orderly progress of the Church. But the means of grace gain not a whit of efficacy from their administrator. Baptism, the Lord's Supper, preaching, and prayer, like singing, and taking up a collection; reading of the Scriptures, like reading of notices, — may be performed by laymen with precisely the same spiritual effect as if the highest or the most godly minister in the land had been the administrator. The source of all power is God. If he see fit, he can make the lowliest woman mightier to the pulling-down of strongholds than the whole clergy combined. If God withhold his blessing, the whole clergy are powerless to lift a finger for Christ. BURGER.

Archæological and Historical. 1. *Meaning of the Word.* — The word "clergy" is derived from κλῆρος ("lot"), because the whole body of believers were the "lot," or inheritance, of the Lord (1 Pet. v. 3). The derivation from the choice of Matthias (Acts i. 26) is inaccurate; because, as a matter of fact, the clergy were not chosen by lot.

2. *The Clerical Orders.* — Although, in the New Testament, there is no clergy in the modern sense of the term, very early in church history do we find the distinction between clergy and laity. The three proper orders of bishops, presbyters, and deacons, were called *primi clerici;* and the lower orders, — the readers, singers, porters of monasteries, etc., — *inferioris loci.* The monks formed a third class of religious persons. "Clergyman," or "clerk," in the sense of a "scholar," or one who could write, dates from the eleventh century. "The term *regularis* coming into use when monachism was becoming regarded as 'religion' (i.e., about the eighth century), the term *secularis* also gradually lost its general sense of worldly, and became simply the antithesis of a 'regular,' or monk. *Clerus regularis* thenceforth meant a clergyman who was also a monk; and *clerus secularis*, a parish clergyman, or one who kept a school, or lived in any way not under a rule."

3. *Support of the Clergy.* — In the days of persecution the clergy derived their support both from the weekly offerings at the altar, and the monthly to the common treasury of each church. When, however, the cessation of persecution made it safe for the Church to hold landed property, it came into possession of it by inheritance and gift, and thus could depend, in part, upon its own revenues. Occasionally the Christian emperors gave large sums of money for the support of the clergy; and by Constantine and his successors (except Julian) they received an allowance from the State. The emperors paid the travelling expenses of the clergy coming to the œcumenical councils. *Tithes* were also collected by law; although, up to the time of Charlemagne, they were purely voluntary.

4. *Immunities and Privileges.* — The clergy enjoyed, under the christianized Roman Empire (see JUSTINIAN, CODE OF), immunity from certain taxes, — such as the poll-tax, the soldiers' horses tax, etc., — and from the obligation to fill certain public offices. They were likewise exempted from the jurisdiction of the secular courts in respect of minor offences, — a privilege outrageously abused, and converted into a crying shame. In this way "clerks" were punished more lightly than laymen for the same offences. Neither bishops nor presbyters might be tortured, nor the bishops be summoned as witnesses, nor sworn; their simple word being regarded as sufficient. Civil cases came before the bishops as magistrates; and in criminal cases they appeared as intercessors: and, as they thus time and time again defended the accused, so they came to have the legal defence of the weak; the churches, the right of sanctuary; and the clergy, the censorship of public morals.

The clergy had other immunities and privileges of a more ecclesiastical and private kind. Thus the clergy and the laity enjoyed the right to elect the bishops. The bishops had absolute authority over their clergy. The Bishop of Constantinople presided as lord over sixty presbyters, one hundred deacons, forty deaconesses, ninety sub-deacons, one hundred and ten readers, twenty-five chanters, one hundred door-keepers, and a guild of eleven hundred grave-diggers. The Bishop of Alexandria was faithfully and fanatically served by their *parabolani* (see title) to the number of six hundred. The Bishop of Carthage had five hundred clergy under his authority. The various provincial synods met twice a year for the free discussion of their affairs. The

position of bishop depended, of course, upon the size of their city or diocese; but in any case they enjoyed great influence, and received much respect. The laity, and even the emperor, bowed the head to the bishop, and kissed his hand. The terms used in speaking of him were very honoring, not to say adulatory: indeed, some epithets were profane. Thus he was styled "God-beloved," "Most Holy," "Holy Lord," and "Most Blessed Pope." His seat in his cathedral was called his throne; his vestments were very rich; his praises were sung, although the latter practice was infrequent.

Of the regulations respecting the clergy, contained in the Justinian Code, and which have been enumerated above, few now remain in force. The difference in their present condition in England has been thus concisely put: "Their judicial privileges and immunities exist no longer, except so far as the coercive power of a bishop's court be regarded as a shadow of them. Their pecuniary privileges and immunities exist no longer; for the grant made in some countries to the clergy from the national exchequer is rather a substitute for estates confiscated than a free grant of love. Their official privileges and immunities exist no longer, unless the permission conceded to bishops to take part in national legislation, and the exemption of the clergy from having to serve in the army or on juries, be regarded as the equivalents of the honors and immunities bestowed by the Cæsars with so ungrudging a hand." It is the American idea very widely to separate Church and State; and no one who reads history with open eyes has aught but regret that the State ever undertook to coddle the Church, or the Church to rule the State. The State transcends her sphere when she attempts to regulate the Church.

5. *Those Eligible to Orders.* — So long as the Church was oppressed, comparatively few unworthy persons desired her offices; but, when she became the object of the liberality and care of the State, worldly men pressed into her service. Hence regulation was necessary. It was decreed that no more persons should be ordained than were needed for the service of each church. Among those ineligible to orders were soldiers, slaves, comedians, tax-gatherers, those who had been married twice, persons of a mean and servile occupation, those who had performed public penance, homicides, adulterers, lapsed, usurers, mutilated or self-crippled, clinics (see BAPTISM), and those once insane. See BINGHAM: *Orig. Eccl.* lib. 4.

6. *Clerical Houses.* — It was very common in early times for the clergy to live together, and have all things common. Leo IX. (1048–54) ordered that cloisters should be established in connection with the churches for this purpose.

7. The *power* of the clergy was probably at its height in the eleventh century, when they absorbed all the learning of the time, and their houses were places of refuge. But their *influence* was never greater than in the seventeenth century, when, according to Von Ranke, "they sat in the councils of kings, and discussed political affairs from the pulpit in the presence of the whole people. They directed schools, controlled the efforts of learning, and governed the whole range of literature." *Hist. of the Popes* (bk. vi. Introd.)

See art. "Immunities and Privileges of the Clergy," in SMITH AND CHEETHAM: *Dict. of Christ. Antiq.*; also BISHOP, CELIBACY, ORDERS, PRESBYTER, PRIEST. On the gradual development of the idea of clergy as distinct from laity, see LIGHTFOOT: *Comm. on Philippians*, pp. 244 sqq.; and HATCH: *The Organization of the Early Christian Churches*, Lect. V. 111–139.

CLERK is derived from the Latin *clericus*, and was originally the name given to those in holy orders, and is still the legal name of clergymen of the Church of England. But afterwards it acquired a secondary meaning, — a learned man, or rather, one who could read; but now it is restricted (ecclesiastically) to the persons who lead the responses in the parish churches in England.

CLETUS, one of the first bishops of Rome. It is doubtful, however, whether he followed immediately after Linus, and whether he is identical with Anacletus. See ANACLETUS and CLEMENS ROMANUS.

CLINIC BAPTISM (*clinici*, from κλίνη, a "bed") meant in the ancient Church those who received baptism on the sick-bed. Most of the Fathers considered such baptism valid; though it was a question often raised whether it should be repeated or not, if the sick recovered. The ordination of a *clinicus* for the presbytery was objected to; and the synod of Neo-Cæsarea (314) forbade to ordain a *clinicus* priest.

CLOISTER (from the Latin *claustrum*, an "enclosure") meant originally simply the wall surrounding a monastery, but became gradually applied to the whole establishment, synonymous with monastery; as, for instance, in the capitularies of Charlemagne. A little later it acquired a more special sense (now the most generally used), denoting the arcades which surround the inner court of a monastery, and which were used by the monks as places of study, meditation, and recreation.

CLOTHING AND ORNANENTS OF THE HEBREWS. The collective name for clothes is *begadim*, which were made out of linen, wool, and cotton, although silk is also mentioned (Ezek. xvi. 10; Rev. xviii. 22). Clothing prepared from wool and linen was prohibited (Lev. xix. 19; Deut. xxii. 11). Costly clothing was of divers colors and of needlework. Luxury in, and imitation of, foreign fashions, are often censured (Isa. iii. 16; Zeph. ii. 8). The costume of both sexes was very similar: there was sufficient difference, however, to mark the sex. The articles of clothing common to men and women were: 1. The *under-garment*, which was held together by a girdle, and besides which a linen shirt (*sadin*) is sometimes mentioned. A person who had only this under-garment on was called "naked" (1 Sam. xix. 24; Job. xxiv. 10; Isa. xx. 2). Persons in high stations wore two under-garments; the outer one being called *meïl*, a robe (1 Sam. xv. 27, xviii. 4, xxiv. 5; Job i. 20). A Chaldee costume was the *pattish*, or mantle (Dan. iii. 21). 2. The *over-garment*, for which different expressions are given, and which was thrown around the person. Poor people and travellers also used the outer garment as night-clothes. Both sexes made out of the superabundant folds

in front a pocket or lap. Priests alone wore a kind of drawers. Besides these dresses, women wore veils. Both sexes covered the head with a turban, made of divers articles, and in different forms: hence, from its costliness, it is also called "an ornament," "beauty." *Gloves* were not unknown; yet they appear not to have been used as a part of the attire, but by workmen as a protection of the hands from injury and soiling (cf. Mishna, *Chelim*, xvi. 6, xxiv. 15, xxvii. 3). The covering of the feet were *sandals* of leather or wood, bound to the foot with thongs: they were dispensed with indoors, and put on when leaving the house. On entering of sacred places the sandals were cast off.

Rending the clothes was a sign of nervous irritation and of mourning. Only the high priest was forbidden to rend his garment. Lepers also had to rend their clothes. In times of distress and sorrow, sackcloth (of coarse stuff) was worn. Prophets also used this kind of habiliments to express their sorrow over the sins of the people. On solemn occasions, however, the Israelites used so-called state dresses. Kings and nobles had a goodly wardrobe, which was superintended by the keeper of the clothes (2 Chron. xxxiv. 22). Such costly garments were also used as presents (Gen. xlv. 22; Esth. iv. 4, vi. 8, 11). Persons changed their clothes for religious reasons when they had become ceremonially unclean; and those in eminent stations, and females, anointed and perfumed their garments (Ps. xlv. 9; Cant. iv. 11). Public reverence and homage toward the monarch consisted in spreading the garments along the way; and the ribbon of blue attached to the outer garments was a sign of piety, especially of Pharisaic piety, the longer these ribbons were. To shake the garment was a sign of abhorrence (Acts xviii. 6), and to exchange it with another, a sign of friendship (1 Sam. xviii. 4). A person elevated to a post of honor was solemnly invested with the clothes of his office (Gen. xli. 42), and it was regarded as a disgrace when the clothes were half cut off.

As for the *ornaments*, they were especially common to the female sex, although both sexes wore bracelets (2 Sam. i. 10; Num. xxxi. 50). Besides, we find *ear-rings*, which (according to Job xii. 11) were also worn by men. So-called *ear-pendants* (Judg. viii. 26; Isa. iii. 19) were also attached to the ear-rings. Other ornaments were the *nose-rings*, made of precious metal or ivory; the *signet*, which was suspended by a *string*; *necklaces* formed of perforated gold drops strung together; to which must be added the *anklets*, an especial ornament of the women, which were connected with *step-chains* to announce their coming, and to either attract or chase away the opposite sex. LEYRER.

CLOTHING AND INSIGNIA OF THE CHRISTIAN CLERGY. See VESTMENTS.

CLOVIS (Cludoecus, Chlodovechus, Ludovicus, Ludwig, Louis), King of the Franks 481–511; defeated Syagrius in 486; extended his dominion from the Somme to the Seine, and fixed his residence at Soissons. In 492 he married Clotilda, a Burgundian princess, a Christian and a Catholic; and a happy incident, turning the battle of Zülpich to his advantage, induced him to embrace Christianity, together with the greater part of his warriors and subjects. It is related, that, when he heard the story of the crucifixion of Christ, he exclaimed, "Would I had been there with my valiant Franks to avenge him!" He was baptized upon Christmas Day, 496. This event contributed very much to bring the Teutonic races in closer connection with the Christian Church and Roman civilization; and the circumstance that he became a Catholic, while the princes of Burgundy and of the Visigothic realm in Southern France were Arians, exercised also a considerable influence on the development of the Roman Church. Partly from political, and partly from religious, reasons, Clovis attacked the Visigothic king, Alaric II., defeated him, and extended the boundary of the Frankish Empire to Bordeaux. The principal source to his life is GREGORY OF TOURS: *Historia Francorum*, II. 27–43. See JUNGHANS: *Geschichte der fränkischen Könige Childerich und Chlodovech*, Göttingen, 1857.

CLUGNY. Towards the end of the ninth century, monastic life had sunk very low in France, partly because the monasteries had grown wealthy and were badly governed, and partly on account of the uncertainty which prevailed in all public life. Duke William of Aquitania, called the Pious, thought to save monasticism by reforming it. In 910 he founded a new monastery at Clugny, *Cluniacum* in Burgundy, endowed it well, and placed at its head Berno, a descendant of the ruling family of Burgundy, and Abbot of Beaume in the diocese of Dijon. Berno enforced the strictest observance of the rules of St. Benedict; and this severity struck a rich vein of sympathy in the time. The monastery immediately filled up with monks. Under his successor Odo (927–941) seventeen other monasteries joined the congregation of Clugny; and the success of the establishment continued increasing under Aymardus (941–948), Mayolus (948–994), and Odilo (994–1048). Clugny became the reformer, not only of the order of St. Benedict, but of monastic life in general. Its rules, *Consuetudines Cluniacenses*, first collected in the beginning of the eleventh century by the monk Bernard (HERRGOTT: *Vetus Disciplina Monastica*, Paris, 1726), then in 1070 by the monk Ulric (D'ACHERY: *Spicilegium*, T. I.), and finally by Petrus Venerabilis (*Biblioth. Cluniacen.*, p. 1353), were generally adopted; while the popes vied with each other in conferring new privileges on the establishment. Its abbots bore the title of *archiabbates*. Alexander II. decreed that no bishop or other prelate could lay the ban upon the place. Urban II. gave the abbot episcopal emblems, and exempted the monastery and its estates from the jurisdiction of the Bishop of Mâcon. Towards the end of the eleventh century three popes — Gregory VII., Urban II., and Paschalis II. — issued from the congregation. The monastery itself was the largest in Christendom. In 1245 it received at one time Pope Innocent IV. and the French king, with their whole retinue. Its church was one of the most magnificent built during the middle ages, ornamented with wall and glass pictures, and embroidered tapestries, and stocked with furniture of gold and bronze.

In the beginning of the twelfth century the discipline slackened; and the establishment was

impoverished during the incompetent rule of Pontius. He finally abdicated, and went on a pilgrimage to the Holy Land; but on his return he fell upon the monastery, and sacked it. Under Petrus Venerabilis it rose again. The number of monks increased from two hundred to four hundred and sixty; and three hundred and fourteen abbeys belonged to the congregation; but the improvement was only temporary. The further history of Clugny is a steady decline. The abbot lost his power. In order to defend itself against the counts of Châlons, Clugny invoked the protection of the French king, and the monastery was surrounded with walls, and transformed into a fortress. Both the popes and the French kings interfered in the election of abbots. In the beginning of the sixteenth century the office became a commendam in the House of Guise. In 1744 a royal ordinance placed the establishment under the jurisdiction of the Bishop of Mâcon. The internal decay, however, was still worse. In vain Abbot Yvo of Vergy (1269) founded the College de Clugny at Paris in order to encourage studies and literary pursuits among the monks. In vain several abbots tried to introduce reforms, or at least to better the discipline. The whole result was a split in the order between the old Cluniacenses and the Reformates, which gave rise to much haggling, and even scandal. The whole organization was in a state of dissolution when the Constituent Assembly (1790) confiscated the property, and sold the church and the buildings to the city. The church was broken down. The last abbot, Cardinal Dominique de la Rochefoucauld, whose rare visits to Clugny had been marked by drinking-bouts and lascivious festivities, died in 1800. See *Biblioth. Cluniacen.*, Paris, 1614; Lorain: *Essai Historique sur l'Abbaye de Clugny*, Dijon, 1839, which book, however, is full of circumlocution and bombast. C. SCHMIDT.

COADJUTOR is the assistant of an ecclesiastic who by sickness or age is prevented from fulfilling the duties of his office, and may be appointed temporarily or perpetually; in the latter case with or without right of succession. Generally, however, the name is applied only to the assistant of a bishop. According to an old canon no successor shall be appointed as long as the bishop himself is alive (*c.* 5, 6, *Can.* VII. *qu.* I. [Cyprian. *a.* 252], *c.* 3, 4, *Can.* VIII. *qu.* I. [*Conc. Antiochen. a.* 332, *c.* 23]); and in case of his being disabled the neighboring bishops shall come to his aid, or a *dispensator, intercessor, interventor*, shall be appointed (*c.* 1, *Can.* VII. *qu.* I. [*Gregor.* I. *a.* 601]). Such appointments were originally made by the provincial synods, though with the consent of the Pope; but, later on, the Pope reserved this *causa episcopalis*, like all *causæ majores*, for his own decision (*c.* 13, 14, *cit. c.* 17 *eod.* [Zacharias *ad* Bonifacium *a.* 748]; *c.* 5, 6, X. *de clerico ægrotante* [III. 6], [Innocent. III. *a.* 1204; Honorius III.]; *cap. un. de clerico ægrot. in* VI. [III. 5], [Bonif. VIII. *a.* 1298]). The old principle, *ne in una urbe duo sint episcopi* (*Conc. Nicæn. a.* 325 *c.* 8), was preserved, at least formally, by consecrating the coadjutor on the title of some other church. The Council of Trent further decreed (*sess.* XXV. *cap.* 7, *de reform.*) that coadjutores should be appointed at cathedral churches and monasteries only in cases of absolute necessity, and that they should never acquire the right of succession, except after a careful investigation of all circumstances by the Pope.

Lit. — Overberg: *Diss. de Electionibus Coadjutorum Episcopalium*, Münster, 1780; Köhler: *Quæst. inaug. de Coadjutoribus in Germania*, Mayence, 1787. For the famous election of Dalberg as coadjutor in Mayence see Mejer: *Zur römdeutschen Frage*, I, 110. For the election of Cardinal Geissel as coadjutor in Cologne see Held: *Das Recht zur Aufstellung eines Koadjutors*, Munich, 1848. (H. F. JACOBSON) MEJER.

COBB, Sylvanus, D.D., a Universalist minister; b. at Norway, Me., July, 1799; wrote a *Commentary on the New Testament*, and other works, and was editor of a denominational paper for almost twenty years; d. in East Boston, Mass., Oct. 31, 1866.

COBHAM, Lord (*Sir John Oldcastle*), a prominent supporter of the Lollards; b. in Herefordshire about 1360; martyred at London, Dec. 25, 1417. He married about 1408 Joanne (whose *fourth* husband he was, and who married again after his decease), grand-daughter of Baron Cobham, and by right of his wife's title sat in the House of Lords. He was a brave soldier, an able statesman, a faithful friend. He was called the "good Lord Cobham." He seems to have been early drawn toward the Lollards (see title), and to have freely used his wealth in defence and propagation of their doctrines; while his castle sheltered many a wandering Lollard preacher, to whose ministrations he listened with delight. His interest may have been at the start partly political; but at all events it was profound. He employed John Purvey, Wiclif's companion and fellow Bible-translator, to write books, and had Wiclif's treatises copied and distributed. In 1391 he delivered a speech in the House of Commons against the papal political despotism, which had the practical effect of leading to a law which forbade the publication of excommunications issued by the Pope. In 1395 he wrote a book in prose and poetry which exposed the abominations of the Church. After his marriage he was employed in France (1412) to support by English arms the interest of Philip the Bold, Duke of Burgundy. On his return, his troubles began. His bold stand on behalf of Lollardism led to persecution, from which his rank, wealth, and popularity could not save him; and after trial he was sentenced to be burnt as a "pernicious and detestable heretic." A respite of forty days was, however, granted, perhaps in the hope that he would recant. On the night of Oct. 27–28, 1413, William Fisher, a leather merchant, came with a number of determined burghers, and delivered him. For three months he lay concealed in the city. Very probably the king connived at his escape: at all events, no steps were taken against him until some disturbances on the part of the Lollards raised the rumor that Lord Cobham headed a conspiracy against the State. The king issued a proclamation against him (Jan. 11, 1414), and set a price of a thousand marks ($3,220) upon his head (an enormous amount in those days), and five hundred marks for information which should lead to his capture. Lord Cobham left his hiding-place, and fled to Wales, where he was discovered early in 1417, and in

the fall of that year taken prisoner. On Dec. 14 he was brought before the Lords in Parliament assembled, and the proclamation of January, 1414, read to him. As he had no defence which was acceptable, he was sentenced a second time; and on Christmas Day he was carried from the Tower through the city to St. Giles-in-the-Fields, and there hung in a horizontal position by means of three chains, and burnt over a fire kindled on the ground. He died praising God, and exhorting the people to follow Christ.

See *The processe of Thomas Arundell agaynst lorde Cobham* [London], 1544; T. GASPEY: *Life and Times of the Good Lord Cobham*, London, 1844, 2 vols.; especially G. LECHLER: *Johann von Wiclif*, Leipzig, 1873, Buch III. c. 2, iii. pp. 80–94.

COCCEIUS (Latin form of **KOCH**), **Johannes**, b. in Bremen, Aug. 9, 1603; d. in Leyden, Nov. 4, 1669. He pursued his theological studies at the University of Franeker in West Friesland. In 1629 he became professor of biblical philology in Bremen, in 1636 professor in Franeker, in 1650 professor of theology in Leyden. He laid down the guiding exegetical principle, that every passage must be interpreted according to its context, and have only that sense to which the context leads. He drew his theology directly from the Bible, and from it alone; and thus he put himself in opposition to the scholastics and the Cartesians. And since the Bible is the history of redemption, in the form of a covenant between God and man after the fall, he logically conceived of the relation between the parties *before* the fall as also a covenant. But this covenant is not, like a human one, an agreement for mutual service: rather it is one-sided. The fundamental law of every covenant of God with men is, he says, that man is receiver, God giver. Man was qualified by his creation to receive it. He was free, rational, and holy. The first Covenant was "of Works." God gave man the promise of eternal felicity, on condition that man remained holy, as he was able to do. This was his *work*. But he fell, and accordingly was cursed. After the fall he was still bound to perfect obedience and faith. God, however, who is rich in mercy, put in place of the Covenant of Works the "Covenant of Grace," upon precisely similar principles. God yet stands as free giver; man, as willing receiver. Cocceius shows that the fulfilment of the latter required the sending of Jesus Christ, and in the biblical way handles the doctrines of redemption under nine divisions, — its purpose (the promised grace,) its mode (gratuitous), its founder (a mediator), its means (faith), its recipients (believers), its cause (God's good pleasure), its revelation (the Bible), the method of its application (the operation of the Holy Spirit), its ultimate object (the glory of God). — The history of the second Covenant falls into three divisions (economies), — the *ante-legal* (the law under the form of conscience, the grace under which the patriarchal protevangel manifested itself, and the kingdom of God existed in the form of the family), the *legal* (the written law, grace in the form of ceremonial types and prophecy, the kingdom of God existed in the nation), and the *post-legal* economy (in which Christ himself appeared as the completely fulfilled personal law, and as the personal grace, as the personal word, and in which the kingdom of God exists in universal form). — The effects of the Covenant of Grace are the happiness of the individual soul, the conversion of physical death from a punishment into a deliverance from the body of sin, and, lastly, the resurrection of the body. See his *Summa Doctrinæ de Fœdere et Testamentis Dei*, 1648, 2d ed., 1653.

The Federal theology of Cocceius does not rest upon the doctrine of predestination, as did the teaching of the Protestant scholastics of the sixteenth century. Man, he taught, was not a machine by which the divine decree was carried out, but a person who received the divine grace into his heart, and by it was led unto perfection. See EBRARD: *Christliche Dogmatik*, § 257. As was to be expected, the scholastic school attacked him, and called him a heretic. He replied that "orthodoxy *à la mode*" was the ruin of the Reformed Church, because it prided itself upon its orthodoxy, and yet was full of worldliness. Cocceius had the spiritually-minded upon his side. He took the substantially pietistic ground, that one should not listen to those preachers who regarded the work of teaching religion merely as a profession. Unhappily the controversy took a political turn. The aristocratic party which had supported Arminius supported the Cocceians; the Oranian party, his opponents. At one time a deeper split than Arminianism had made threatened the Netherland Church; but by pacificatory measures peace was restored, and it was established by law that one out of every three ordinarii at each university should be a Cocceian.

As an exegete Cocceius is open to the charge of fancifulness, but not more so than other students of prophecy of his day. His influence is best seen in his pupil, Campeius Vitringa. But in the history of theology he plays a very important part, in that he delivered the Reformed Church from the tyranny of the scholastic orthodoxy, and taught her to give heed to her true character and work as emphatically a Bible Church, and, as such, capable of great theological freedom. But he also lays theology in all churches under great obligation, in that his system of the covenants was the first attempt at a biblical theology. He built his system upon the Bible, and purposely arranged his theology under the biblical categories. In this method we perceive the influence of his teacher, Sixtinus Amama, who emphasized the study of the original text, and carried through the synod a measure requiring all candidates in theology to pass an examination in Greek and Hebrew.

The Works of Cocceius and his School. — He wrote, besides his *Summa Doctrinæ*, *Summa Theologiæ* (2d ed., 1665), which was more conventional in its use of terms, but not less independent in its explanations and contents. Among his followers are Wilhelm Momma and Hermann Witsius, who carried out the analogies between the two covenants with trifling ingenuity (*De Œconomia Fœderum Dei cum Hominibus*, Leeuwarden, 1685); but far more important is Franz Burmann (*Synopsis Theologiæ et Speciatim Œconomiæ Fœderum Dei*, Utrecht, 1671), who, in general, follows his teacher in his arrangement of his material, but enters into the discussion of all the scholastic questions which had genuine value, and embodies the results of the Federal theology in a perma-

nent and lasting form: lastly, Van Til (*Compendium Theologiæ*, Bern, 1703; *Theologiæ utriusque Compendium*, Leyden, 1704) set forth a theology which had its roots in both the Federal and Cartesian schools.

The complete works of Cocceius appeared in twelve volumes folio, including two volumes *Anektota* (*Opera Omnia, Theologica, Exegetica, Didactica, Polemica, Philologica*, 3d ed., *auctior et emendatior*, Amsterdam, 1701). They include commentaries on nearly the whole Bible, essays, controversial and expository (among them one on the sabbath as a Jewish institution not binding upon the Christian Church, although he favored its observance on the ground of expediency), sermons, a Hebrew and Chaldee lexicon compiled at the request of a Brandenburg princess, and letters. A. EBRARD.

COCHLÆUS (*Johann Dobeneck*), b. at Wendelstein, near Nuremberg, 1479; d. at Breslau, 1552; was successively rector of the Latin School in Nuremberg, dean at the Church of Our Lady at Frankfort, secretary to Duke Georg of Saxony at Dresden, canon at Breslau, etc., and led a very erratic life as one of the busiest and most passionate adversaries of the Reformation. He was present at the diets of Worms, Ratisbon, and Augsburg, and at the disputation of Ratisbon. But as a debater he was too excited and violent. He had his force as a pamphleteer always ready, and well-nigh inexhaustible. He is, if not the inventor, at all events one of the first representatives, of the view according to which the Reformation was nothing but the stupid result of an incidental jealousy between the Dominican and Augustinian orders; and in his *Commentaria de Actis et Scriptis Mt. Lutheri* and *Historia Hussitarum* he derives with unexampled cynicism the causes of the grandest spiritual movements from the meanest personal circumstances. See URB. DE WELDIGE-CREMER: *De Joannis Cochlæi Vita et Scriptis*, Münster, 1865; CARL OTTO: *Johannes Cochlæus*, Breslau, 1874.

CŒLESTIUS, a native of Ireland; studied law; became a monk, and from 405 to 431 is often mentioned in the history of the Church as the friend and collaborator of Pelagius. He was condemned by a council of Carthage (412), but was soon after ordained a priest at Ephesus, and acquited of heresy by Zosimus in 417. In the following year, however, he was condemned by a synod in Rome; and, after the condemnation of Pelagianism by the Council of Ephesus (431), he is not heard of any more. Of his writings (a *Confessio Fidei*, addressed to Zosimus, and some epistles) only fragments are still extant in the writings of Augustine and Jerome.

CŒLESYRIA. According to the early classic geographers, Cœlesyria included only the long valley which separates the parallel ranges of Lebanon and Anti-Lebanon. Subsequently, however, the name came to have a wider application, including not only the region surrounding Damascus, but also a large part of the country east of the Jordan. Cœlesyria thus expanded contained nearly all the cities of Decapolis within its limits; and, though the name does not occur in the Bible, it is frequently mentioned in the Apocryphal books (1 Esd. ii. 24, 27, iv. 48, vi. 29; 1 Macc. x. 69; 2 Macc. xiv. 3, 5, 8), and by Josephus (*Ant.* XIII. 4, 2; XIV. 9, 5; 11, 4) and other writers. It has a legendary history of its own, attested by curious monuments. At Kerak Nûh is shown the grave of Noah, one hundred and thirty-two feet long; and on the opposite side of the plain is the tomb of Neby Shît, the prophet Seth; while the temples at Ba'albek have astonished the world for many centuries. The massive foundations upon which they were built by Greek and Roman architects must have been placed there at a time too remote for even tradition to reach; and long before "Toi, King of Hamath," sent presents to David (2 Sam. viii. 9–11), the Hittites of that region were sufficiently powerful to contend with the Pharaohs of Egypt for supremacy in the Valley of Cœlesyria, or Hollow-Syria, as its original Greek name signifies.

That remarkable valley, now called el Bûkâ'a, — "the cleft," — extends to the north-east, from Jubb Jenîn, under Hermon, for about one hundred miles, having an average width of seven miles. Its surface as seen from above seems to be quite level; but this appearance is deceptive. It is, in fact, an elevated plateau rising gradually northward, until, at the north-east end, it is nearly four thousand feet above the level of the sea, — a cold, rugged, and barren region.

The northern end of the Bûkâ'a is drained by the Orontes, called el' Asy, — "the rebellious," — because its course is northward, contrary to the other rivers of Syria. Its most southern source is at Lebweh, the Libo of the ancients. By means of canals the water is conducted far away to the north, to irrigate fields of Indian corn, the chief product cultivated along the numerous streams that form the Orontes. The main permanent source of that river is the copious fountain that flows out from under the cliffs of Lebanon, near Mughârat er Râhib. Passing below Kamû'a Hûrmul, a unique monument with hunting-scenes carved upon its four sides, the Orontes irrigates the extensive corn-growing plains of the Biblical Riblah (2 Kings xxv. 6), and the equally fertile region around the small Lake of Kedes. The shapeless ruins near Tell Neby Mindau may mark the site of the chief city of the Hittite Kingdom. Issuing from the artificial Lake of Kedes, six miles south of Hums, the river pursues its winding course through the land of Hamath, past the extensive ruins of Apamea, and along the eastern foot-hills of the Nusairîyeh Mountains, where it turns westward, and, passing by Antioch, it enters the sea near the base of Mount Casius.

The central and southern portions of the Bûkâ'a are comparatively level, and their fertility and beauty are entirely due to the abundance of water. Perennial streams descend from the mountains on either side, and copious fountains rise in the plain itself, in such positions that the water can be conducted to all parts of its surface. Looking down upon the Bûkâ'a from any one of the hundred stand-points on Lebanon and Hermon, the beholder is charmed with the checkered and endlessly-varied expanse of blending wheat-fields, green or golden, recently-ploughed land, black or reddish-brown, and broad belts of dun-colored fallow-ground, reaching to and climbing up the gray foot-hills of the mountains.

Through the centre of the Bŭkâ'a meanders the Lîtâny, the ancient Leontes, one of the longest and largest rivers of Syria. It rises at 'Ain es Sultân, above Ba'albek, and is joined, as it flows southward, by many tributaries, amongst them el Berdûny, which descends from snow-crowned Lebanon, and the large remitting fountain near 'Anjar, that flows out from the very roots of Anti-Lebanon, near the site of the ancient Chalcis. Below Jubb Jenîn the Lîtâny enters a profound gorge, along which it has worn its way through Southern Lebanon to the sea, near Tyre.

Cœlesyria, celebrated in ancient times for its fertility, and its numerous and warlike inhabitants, large cities, and magnificent temples, is now merely an insignificant district of the Turkish Empire. W. M. THOMSON.

CŒLICOLÆ, the name of a Jewish sect first mentioned in 408, in a decree of the Emperor Honorius. Of their doctrines the decree says nothing: it only forbids their meetings. Afterwards Honorius had occasion to issue another decree, especially against the Cœlicolæ, enjoining either to embrace Christianity within a year, or to suffer the penalty of heresy. Their chief crime was, that they had seduced some Christians to embrace Judaism; and this crime was considered as treason, and punished in the severest possible manner. Augustine says (*Ep.* 163) that they were numerous in Africa, and used a peculiar form of baptism; but it is not correct to infer from this fact that they had borrowed their custom of baptizing from the Christians, as they might have taken it from the Jewish baptism of proselytes. Like the Jews, they often used the word "Heaven" instead of "God:" hence their name of "Heaven-worshippers." See SCHMID: *Historia Cœlicolarum*, Helmstädt, 1794. HERZOG.

CŒNOBITES. See MONASTICISM.

COFFIN. See BURIAL.

COFFIN, Charles, a hymnist, b. at Buzancy, 1676; d. in Paris, 1749. He succeeded M. Rollin, the famous historian, in 1712, as principal of the College of Dormans-Beauvais, University of Paris, and held that position with distinguished success until his death. He was chosen rector of the university in 1718. Several of the Latin hymns which he contributed to the Paris Breviary are found in our collections in John Mason Neale's and John Chandler's renderings. In the original they are much commended for purity of style and felicity of expression. His works appeared in 2 vols., Paris, 1755, with prefatory "Éloge" by Lenglet.

COLARBASIANS. See GNOSTICISM.

COKE, Thomas, D.C.L., first superintendent of the Methodist-Episcopal Church; b. at Brecon, South Wales, Sept. 9, 1747; d. at sea, on a voyage to Ceylon, May 2, 1814. He was a gentleman commoner of Jesus College, Oxford, and curate of South Petherton, Somersetshire; but in the latter place he came under Methodist influences, and in 1777 joined Wesley, to whom he was "a right hand," and who in 1784, at Bristol, set him apart as a superintendent of the work among the Methodists in America. "Wesley meant the ceremony," says Mr. Tyerman, "to be a mere formality likely to recommend his delegate to the favor of the Methodists in America: Coke, in his ambition, wished and intended it to be considered as an ordination to a bishopric" (*Life of Wesley*, vol. III. p. 434). Coke and two elders arrived in America, Nov. 3, 1784, held a conference at Baltimore, Dec. 24, at which he ordained Francis Asbury to the office of superintendent, and with characteristic energy discharged his duties in this country. But he by no means confined his attention to America. On the contrary, he traversed Great Britain and Ireland, crossed the ocean eighteen times at his own expense, founded a mission among the negroes in the West Indies, and one also in the East Indies, and it was upon his voyage thither that he died. "During his life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person." Coke was not only a missionary and organizer, he was also an author. His principal writings are (in connection with Henry Moore) *Life of John Wesley* (London, 1792), *Commentary on the Old and New Testaments* (finished 1807, 6 vols.), *History of the West Indies* (1808, 3 vols.). See S. DREW: *Life of Thomas Coke*, N.Y., 1837; R. STEEL: *Burning and Shining Lights*, London, 1864.

COLERIDGE, Samuel Taylor, poet, critic, philosopher, and theologian; b. at Ottery St. Mary, Oct. 21, 1772; d. at Highgate, July 25, 1834. He was the youngest child of the Rev. John Coleridge, vicar of Ottery St. Mary, Devonshire, and master of the free grammar-school founded by Henry VIII. in that town. His mother, whose maiden name was Ann Bowdon, managed skilfully the large household; while his father, a learned, guileless, good man, absent-minded and eccentric, devoted himself to his parish and school, and to writing curious unsalable books. The childhood of Samuel Taylor, according to his own account, had in it far more of shade than of sunshine. Although his father was very fond of him, and he was his "mother's darling," yet, for that very reason, Molly the nurse, who idolized his brother Frank, hated and tormented him. He became morbid and fretful, never played except by himself, read incessantly, never had the child's habits, never thought or spoke as a child. The year after his father's death, which occurred in 1781, Judge Buller, a friend of the family, obtained for him a presentation to Christ's Hospital, London, of which the noted Bowyer was then head master. Here he spent eight years, during the first half of which he describes himself as "a playless day-dreamer, a *helluo librorum*." Among his school-fellows was Charles Lamb, who, in one of the *Essays of Elia*, has drawn a vivid picture of him as "the inspired charity-boy." In February, 1791, he entered at Jesus College, Cambridge. The fame of his genius and classical attainments had preceded him, and raised high anticipations of his university career, which were by no means realized. He was studious, and a great reader, as well as brilliant talker; but his only college honor was a gold medal for the Greek ode. In November, 1793, in a fit of despondency, he suddenly left Cambridge for London, where, under the pressure of want, he enlisted as a private in the Fifteenth Light Dragoons. After serving four months, he was discharged, and went back to his college. About this time he openly avowed

himself a Unitarian. He was also full of the generous but wild enthusiasm for liberty and the rights of man, aroused by the French Revolution. In the summer of 1794 he first met Robert Southey, with whom he formed a close friendship. He quitted college without taking a degree, and devoted himself to literature, lecturing also, and preaching occasionally in Unitarian pulpits. A scheme to emigrate to America with Southey and others, and to establish on the banks of the Susquehanna a new social order, called "Pantisocracy," perished in its birth. In October, 1795, he married, at Bristol, Sarah Fricker, whose sister Edith soon after became the wife of Southey. He resided for a while at Bristol, or in its vicinity, and later at Nether Stowey, near his faithful friend, Thomas Poole. At Bristol he became intimate with Mr. Cottle, who in 1796 published his *Juvenile Poems*. Early in this year he started a short-lived miscellany called *The Watchman*. In 1798 appeared at Bristol the famous *Lyrical Ballads*, written jointly by himself and Wordsworth. During this period he composed his finest poems. In September, 1798, in company with Wordsworth and his sister, he went to Germany, where he passed fourteen months, mostly at Göttingen, supported by the liberality of Thomas and Josiah Wedgewood. Soon after returning home, he made his admirable translation of Schiller's *Wallenstein*, and began to write for the *Morning Post*. Later he contributed to the *Courier*. In 1801 he settled at Keswick, remaining there until 1804, when he went to Malta. Here he acted for a time as secretary of the governor, Sir Alexander Ball. At Rome, where he spent some months, he met William von Humboldt, Tieck the poet, and Allston the painter. With the latter he formed a friendship that lasted for life. In 1806 he returned to England, and settled again in the lake country. In 1810 he betook himself to London, and for several years seems to have had no certain dwelling-place. This period was one of severe suffering, trials, and disappointment, relieved, however, by the hospitable kindness of Mr. and Mrs. Basil Montague and other devoted friends. In April, 1816, he became an inmate of the family of James Gillman, a surgeon of Highgate, near London. The friendship and watchful, affectionate care of Mr. and Mrs. Gillman afforded him a refuge and home during the rest of his days; and for this service their names should be ever held in grateful remembrance. From the time he settled at Keswick in 1801 until 1816, his literary activity consisted largely in giving courses of lectures in London and Bristol, and in writing *The Friend*, a new edition of which, recast and enlarged, appeared in 1818, with a beautiful dedication to Mr. and Mrs. Gillman. The happy effect of his life at Highgate soon showed itself also in the *Biographia Literaria* and the *Lay Sermons*, and, a few years later, in the *Aids to Reflections* (1825), and *Church and State* (1830). After his death, four volumes of his *Literary Remains*, three volumes of *Essays on his own Times*, *Confessions of a Inquiring Spirit*, and a fragment on *The Idea of Life*, were published. In the retirement of his last years he was resorted to as an oracle of wisdom by disciples and admirers from far and near; and some of the ablest minds of the next generation were formed under his influence.

It was while at Highgate that Coleridge at last conquered the terrible habit of opium-eating. He had first resorted to the fatal drug as a relief from disease and pain; but the taste grew into an insatiable appetite, involved him in untold miseries, and brought him to the verge of ruin. While passing through this desolate valley of humiliation, he took his deepest lessons in the school of Christian repentance. "I feel," he wrote, "with an intensity unfathomable by words, my utter nothingness, impotence, and worthlessness in and for myself." And here, too, he learned the infinite fulness and power of God's grace in Christ, the Redeemer of the world. He died in perfect peace on the 25th of July, 1834, in the sixty-second year of his age. The writer once received from the lips of Mrs. Gillman a very touching account of his last days on earth, and also many interesting details respecting his manner of life during the eighteen years which he passed at Highgate. Her picture of him, both living and dying, was that of a man as remarkable for the sweetness of his disposition and his unaffected piety and goodness, as for the splendor of his intellect. Shortly before his death he composed his own epitaph, which closes thus: —

"Mercy, for praise; to be forgiven, for fame —
He asked and hoped through Christ. Do thou the same."

Coleridge was one of the most remarkable men of his age. The annals of literature, indeed, hardly furnish another instance of such a union of poet, philosopher, and theologian in one and the same person. And, what is specially noteworthy, his genius as a thinker blossomed even earlier than his genius as a poet. "Come back into memory, like as thou wert in the dayspring of thy fancies, with hope like a fiery column before thee, — the dark pillar not yet turned, — S. T. C., logician, metaphysician, bard!" (Lamb). The impression he made upon his contemporaries is shown by the testimonies which some of the most eminent of them have left on record. Here is that of John Foster: "His mind contains an astonishing map of all sorts of knowledge; while in his power and manner of putting it to use he displays more of what we mean by the term 'genius' than any mortal I ever saw, or ever expect to see." Shortly after his death, De Quincey speaks of him as "This illustrious man, the largest and most spacious intellect, the subtlest and most comprehensive, in my judgment, that has yet existed amongst men." Less extravagant than this, but not less emphatic, is the witness borne by Sir Walter Scott, Hazlitt, Wordsworth, Dr. Arnold, Mill, Julius Hare, Maurice, and others, to his extraordinary gifts. And in full accord with this exalted opinion of his own countrymen was that of the German philosopher Schelling.[1]

[1] Schelling once expressed to the writer his warm admiration for Coleridge, whom he pronounced the first Englishman who fully understood German philosophy. In one of his lectures he borrows from Coleridge the remark that mythology "is not *alle*gorical, but *tau*tegorical," and then subjoins a note in praise of the "highly-gifted Briton," and acquitting him of the charge of plagiarism, so sharply made by some of his own countrymen. "Für den erwähnten treffenden Ausdruck überlasse ich ihm gerne die von seinen eigenen Landsleuten scharf,

As a poet Coleridge occupies a place not only high, but almost unique. *The Ancient Mariner* and *Christabel*, not to mention other poems, are wonderful creations, full of imaginative power and beauty. He was also pre-eminent as a critic of literature and art. The notes of his lectures on Shakspeare are rich in subtle, discriminating thought, and original views; while his dissertation on Wordsworth, in the *Biographia Literaria*, is unsurpassed by any thing of the kind in the language. His writings on political subjects, whether questions of the day or the vital principles of government, are marked by deep reflection, ardent zeal for both liberty and law, and a skilful use of the lessons of history. If not always convincing, he is always fresh and instructive.

But the great work of his life belongs to the sphere of Christian philosophy. Here he was without a rival in his generation; and his influence was alike profound and far-reaching. Having fought his own way, through much error and doubt, to the full light of truth, he strove to guide other minds to the same light by showing, to use his own words, that Christianity, "though not discoverable by human reason, is yet in accordance with it; that link follows link by necessary consequence; that religion passes out of the ken of reason, only when the eye of reason has reached its own horizon; and that faith is then but its continuation, even as the day softens away into the sweet twilight, and twilight, hushed and breathless, steals into the darkness." As a philosopher he was a power rather than a system-maker; and his power was exerted almost as much in conversation as by his writings. When he came upon the stage, the mind of England was fast bound in the systems of mechanical thought and empiricism which ruled the last century. Locke and Paley were the oracles of popular wisdom. A subtle rationalism was everywhere at work sapping the ancient foundations in morals and religion. Coleridge undertook, at first almost single-handed, to re-assert the claims of a spiritual philosophy. In order to this, he laid the utmost stress upon the difference in kind between reason and understanding, — a distinction familiar already to German thought, and as old, indeed, as Aristotle. A careful statement of his views on this point may be found in *Aids to Reflection*, the most mature and complete of his works. He also revived the Platonic doctrine of ideas; that is, of the archetypal forms, or eternal verities, in the divine mind. Upon these two points his battle with the dominant systems largely hinged. His philosophical method and opinions were greatly influenced by Kant, of whom he was an ardent admirer. He owed much also to Schelling and Jacobi. Of Hegel he seems to have known nothing. His writings, while full of seeds of the highest thought and the noblest wisdom, are yet disciplinary rather than doctrinal: they contain no fully-developed system. For this very reason they are, perhaps, even the better fitted to aid inquiring minds, especially youthful minds, in the search for truth, and in solving the deep problems of existence both earthward and heavenward.

His religious temper and sympathies are indicated by his fondness for such divines as Luther, Hooker, Leighton, Donne, Baxter, Jeremy Taylor, and Bunyan. The writings of Archbishop Leighton and *Pilgrim's Progress* were his especial delight. As a theologian he revered the Fathers of the Reformation, and accepted heartily the catholic doctrines of faith, substantially as contained in the ancient creeds and in the great Protestant symbols. His orthodoxy has been warmly impugned, particularly in reference to inspiration and the atonement. It can hardly be denied that, in the re-action from what he called bibliolatry, he sometimes expressed himself incautiously, to say the least, on the question of inspiration. With regard to the atonement, whatever may be said about certain passages, the general tone of his later writings favors the conclusion that he was in substantial accord with the teaching of the Reformed churches on this subject. In general, it may be said that he anticipated, and furnished pregnant hints on the best way of meeting, most of the objections to revealed truth which have been raised by the sceptical science and speculation of the last fifty years. Whatever his faults and imperfections, whether as a man or an author, Coleridge must still be regarded as the most original, profound, and many-sided Christian thinker who has lived in England in the nineteenth century.

LIT. — *The Poetical Works of S. T. Coleridge*, 3 vols., 1835 (London, William Pickering; Boston, Hilliard, Gray, & Co.); several later editions have appeared; *The Friend*, edited by H. N. Coleridge, 3 vols., 1837, and later; *Biographia Literaria*, 2d ed., 2 vols., edited by H. N. C. and his widow, Sara C., 1847; *Aids to Reflection*, 5th ed., enlarged, 2 vols., with President Marsh's Preliminary Essay (1843); *The Complete Works of S. T. C.*, edited, with a very able Introductory Essay, by Professor Shedd, 7 vols. (Harper & Brothers, 1854); *Specimens of the Table-Talk of the late Samuel Taylor Coleridge*, 2 vols., 1835. Interesting notices of Coleridge, though mixed with more or less mere gossip, and not a little of a worse sort, may be found in De Quincey's *Literary Reminiscences*, vol. I., and in *Letters, Conversations, and Recollections* of S. T. C. (Harper & Brothers, 1836). J. Cottle's *Reminiscences* contain an account of Coleridge's opium-eating and its effects. Archdeacon Hare's estimate of Coleridge may be seen in the dedication and preface of *The Mission of the Comforter*. See, also, a very appreciative paper on Coleridge in Professor Shairp's *Studies in Poetry and Philosophy*. In 1866 appeared *Spiritual Philosophy, founded on the Teaching of S. T. Coleridge* (London, 2 vols. 8vo), written by his friend and pupil Dr. J. H. Green.

G. L. PRENTISS.

COLERIDGE, Hartley, b. at Clevedon, near Bristol, 1796; d. at Rydal, Westmoreland, Jan. 6, 1849; eldest son of Samuel Taylor Coleridge; was educated at Oriel College, Oxford. He inherited not a little of his father's poetical and conversational power. Some of his sonnets are very fine. *The Worthies of Yorkshire and Lancashire*, 1835, his most noted prose-work, has unusual merit.

ja zu scharf gerügten Entlehnungen aus meinen Schriften. . . . *Einem wirklich congenialen Mann sollte man dergleichen nicht anrechnen.*" Some later writers, notably Mr. Carlyle, have spoken of him in a very different tone; but their estimate is not likely to be permanent. Sooner or later, wisdom is sure to be justified of her children.

He lies buried near the grave of Wordsworth in Grasmere churchyard. He was a frail mortal, but gifted with qualities which endeared him to such friends as Wordsworth and Southey, and led to the common saying, that he was no one's enemy but his own. See *Poems by Hartley Coleridge*, with an interesting memoir of his life by his brother Derwent, 2 vols., 1851. G. L. PRENTISS.

COLERIDGE, Sara, only daughter of Samuel Taylor Coleridge; b. at Keswick, 1803; d. in London, May 3, 1852. She passed most of her early years in the home of her uncle, Robert Southey. In 1829 she was married to her cousin, Henry Nelson Coleridge, editor of several of her father's works, and himself an author of note. While still a girl, she translated from the Latin Martin Dobrizhoffer's *Account of the Abipones, an Equestrian People of Paraguay*, 3 vols., 1822. After the death of her husband (1843), she took his place as editor of her father's writings. She wrote a fairy-tale called *Phantasmion*, which was much admired. She possessed real learning, superior culture, no little power and acuteness of thought, and was a very lovely Christian woman. It was said of her, that her father "looked down into her eyes, and left in them the light of his own." See *Memoir and Letters of Sara Coleridge*, edited by her daughter, New York, 1874. G. L. PRENTISS.

COLERIDGE, Sir John Taylor, an eminent English jurist, nephew of Samuel Taylor Coleridge; b. at Tiverton, in Devonshire, 1790; d. at Ottery St. Mary, Feb. 11, 1876. He was educated at Oxford and the Middle Temple; became judge of the King's Bench in 1835, and privy councillor in 1858. He was an intimate friend, and the biographer, of the poet Keble.

COLET, John, Dean of St. Paul's, and founder of St. Paul's School (1512); b. at London, 1466; d. there Sept. 16, 1519, and was buried in St. Paul's Cathedral. He was one of the "Reformers before the Reformation." He took his M.A. at Oxford (1490), and went abroad (1493) to study Greek and Latin. On his return, in 1497, he publicly expounded Paul's Epistles at Oxford, and there became acquainted with Erasmus, with whom he maintained an intimate friendship. He was promoted to various positions, — made D.D. 1504, and Dean of St. Paul's 1505. His great reform was to introduce expository preaching, and a perpetual divinity-lecture on three days in each week, in St. Paul's Church. By his well-known disapproval of auricular confession, celibacy of the clergy, and other Roman practices, he was considered by the faithful little short of a heretic: hence he was subject to a variety of persecutions. He wrote *Absolutissimus de octo orationis partium constructione Libellus*, London, 1530; *Rudimenta Grammatices*, London, 1510 (a book designed for use in St. Paul's School, and dedicated to its first master, the famous George Lilly); *Daily Devotions, or the Christian's Morning and Evening Sacrifice* (Darling mentions only the edition of 1693). For his life, see the sketch, with portrait, in FULLER'S *Abel Redevivus* (sic), Nichols's ed., London, 1867, vol. I. pp. 112–125; SAMUEL KNIGHT: *Life of Colet*, London, 1724, Oxford, 1823; and recently in SEEBOHM: *The Oxford Reformers of 1498* [Colet, Erasmus, and More], London, 1867, 3d ed., 1887.

COLIGNY, Gaspard de, b. Feb. 16, 1517, at Châtillon-sur-Loing, in the department of Loiret; d. in Paris, Aug. 24, 1572; was the second son of Gaspard de Châtillon, Marshal of France (d. 1522), and Louise de Montmorency, a sister of the famous constable of France, but became the head of the family, when, in 1533, the elder brother, Odet, was made a cardinal. Gaspard was a grave, pure, and proud character. Francis de Guise was his only friend. He fought with great distinction in Germany, Italy, and Spain, advanced rapidly on the military career, and was in 1547 made commander of the French infantry, among whose wild hordes he knew how to establish discipline. In 1552 he was made Admiral of France, and in 1555 Governor of Picardy. As such he signed the armistice of Vaucelles, Feb. 5, 1556; and, when Henry II. broke it, he felt both hurt and confounded. He was an honest man, and the papal dispensation weighed very little with him. Nevertheless, the war once renewed, he fought with all his might; and after the defeat of the constable at St. Quentin, Aug. 10, 1557, he actually saved Paris by holding the city of St. Quentin for seventeen days. On its surrender he was carried a prisoner into the Netherlands, where he was retained, first at Ecluse, then at Ghent, until the peace of Chateau-Cambrésis (1559). But from the prisons of Philip II. he returned a Protestant. He was not entirely a stranger to the Reformation. His mother was familiar with the "new ideas," and no priest was summoned to her death-bed (1547). His tutor, Berauld, was a friend of Erasmus. His wife, Charlotte de Laval, was strongly attracted by the movement; and his brother Andelot had openly embraced Protestantism. In the solitude of the prison the truth began to dawn upon the mind of Gaspard; and a letter from Calvin, Sept. 4, 1558, brought fuller clearness.

When they entered the military arena, the youthful friendship of Gaspard de Coligny and Francis de Guise soon became a jealous rivalry; and some years later, when, in the field of politics, they found themselves placed respectively at the head of two opposite parties, their rivalry grew into a deadly enmity. During the reign of Francis II. Guise lived at the court in power and splendor; Coligny, on his family estate, Châtillon, in quiet retirement. But when Francis II. suddenly died (Dec. 5, 1560), and Henry III. ascended the throne, the position of the two party-leaders was for a moment completely reversed. Coligny came into power, and he and his brother Andelot worked in perfect unison with the Chancellor l'Hôpital. Persecutions ceased, toleration was shown upon both sides, and there were fair prospects of ending the conflict with a peaceable settlement. But on March 1, 1652, the massacre of Vassy took place, and on April 2 the first religious war began with the occupation of Orléans by Andelot. On the one side, the Roman Catholics, the Guises, and Antoine of Navarre; on the other, the Protestants, Coligny, the Prince of Condé, and Henry of Navarre; and between the two parties, the court, the weak and vacillating king, and the craftily-calculating queen-dowager, Catherine of Medici. The war actually ended with the assassination of Francis de Guise by Poltrot de Mérey, in the camp before Orléans, Feb. 24, 1563; and

March 19 peace was concluded at Amboise, by which freedom of conscience, and, within certain limits, liberty of worship, were granted to the Protestants. But the hatred between the House of Guise and Coligny was only deepened by the events. Poltrot declared that he had been encouraged to murder Francis de Guise by Coligny, Beza, etc.; and although the acts of the process (comp. *Mémoires de Conde*, IV. 285, 339; BEZA: *Hist. Eccles. des Églises Réformées*, II. 291, 310, 318) show, that, in this form, the accusation was an infamous calumny, it is, nevertheless, possible that Coligny was not altogether ignorant of what happened.

Four years of peace followed. But in the mean time the development of affairs in the Netherlands, the imprisonment of Egmont and Horn (Sept. 9, 1567), and rumors of a plan to capture the Prince of Condé and Coligny, made the Protestants suspicious; and the second religious war began. Coligny's scheme of taking possession of the person of the King at Monceaux, near Meaux, failed (Sept. 27, 1567); but the victory at St. Denis (Nov. 10, 1567) led to the peace of Longjumeau (March 23, 1568), by which the agreement of Amboise was renewed. The enmity, however, between the Roman-Spanish and Protestant-English parties, was too fierce not to break the peace; and within the same year the third religious war began. It ended with the peace of St. Germain (Aug. 2, 1570), after the battles of Jarnac, Moncontour, and Arnay le Duc. By this peace the cause of Protestantism in France seemed to be much improved. Charles IX. was averse to the Spanish direction which French politics lately had shown. Coligny was called to Blois Sept. 12, 1571; and the king seemed to listen to him with confidence. The negotiations for a marriage between Marguerite of Valois and Henry of Navarre finally succeeded. April 11, 1572, the marriage contract was signed, and Aug. 18 the wedding ceremony was celebrated. But Aug. 22, when Coligny, at eleven o'clock in the night, returned from the Louvre to his house (the present *No.* 144 *Rue Rivoli*), he was fired upon twice by one Maurevel, who escaped, and was brought home hard wounded. The next day the king visited him; but their intercourse was interrupted by the arrival of the queen-dowager. On the way back to the Louvre, the king confessed to his mother, that Coligny had given him certain warnings with respect to his councillors; and in the following night the men of the Duke of Guise penetrated into the house of Coligny, murdered him, and threw his body into the street, where the young Francis de Guise severed the head from the body. The head was sent, it is said, to Rome; while the body was dragged through the streets, and finally suspended in the gallows of Mountfaucon. Meanwhile the Massacre of the Day of St. Bartholomew took place, and several days elapsed before Marshal Montmorency had the body taken down and buried. An act of Parliament, Oct. 27, 1572, declared Coligny guilty of treason, and decreed that his escutcheon should be broken by the hangman, his castle be razed to the ground, and his children and children's children be treated as infamous; but it was cancelled by another act of Parliament, June 10, 1599.

LIT. — Of the writings of Coligny, the manuscript of a history of the religious wars was burnt by Catherine of Medici. A number of his letters have been published in *Bulletin de la Société de l'Histoire du Protestantisme Français*, Paris, 1852, especially in series I., II., XIV., and XXII., and in *Archives des Missions Scientifiques et Littéraires*, series III. Tom. 2, 3. His life was written by FRANZ HOTMANN: *Gasparis Colonii Magni . . . Vita*, 1575, translated into English by Golding, London, 1576; MEYLAN: *Vie de Gaspard de Coligny*, Paris, 1862; TESSIER: *L'Amiral Coligny*, Paris, 1872; [BESANT: *Coligny and the Failure of the French Reformation*, N.Y., 1879; cf. BAIRD: *History of the Rise of the Huguenots of France*, N.Y., 1879, 2 vols.] TH. SCHOTT.

COLLATION, in canon law, the conferring or bestowing of a benefice by a bishop who has it in his gift or patronage. Collation differs from institution, in that it proceeds at the bishop's own motion; and from presentation, in that it is the act of the bishop himself, while presentation is properly the act of a patron offering his clerical nominee to the bishop for institution into a benefice. See *Dictionary of the English Church*, s. v., London and N.Y., n.d. (1881).

COLLECT, a short prayer used in the Western churches, with these peculiarities, according to Blunt: "(1) An invocation; (2) A reason on which the petition is to be founded; (3) The petition itself, centrally placed, and always in few words; (4) The benefit hoped for; (5) A memorial of Christ's mediation, or an ascription of praise, or both." The two principal derivations are from *collectas:* (*a*) Because it was the prayer said in the early times for the people "when assembled (*collectus*) in one church, with the whole body of the clergy, for the purpose of proceeding to another;" or (*b*) Because "it indicates a prayer offered by the priest alone on behalf of the people, whose suffrages are thus *collected* into one voice, instead of being said alternately by priest and people, as in versicles and litanies." Many of the collects now in use in the Roman-Catholic and Episcopal churches are undoubtedly very old, being composed by Popes Leo the Great (440–461), Gelasius (492–496), and Gregory the Great (590–604). See art. *Collect* in SMITH AND CHEETHAM'S *Dict. of Christ. Antiq.*; also BLUNT'S *Annotated Book of Common Prayer*, p. 69; BRIGHT'S *Ancient Collects*, pp. 198 sqq.

COLLEGE. The word "college" is used in many senses, always, or nearly always, implying a limited company, meeting in one place, bound by common laws, and associated for mutual support in the promotion of a definite object. A college is a society of colleagues; as of cardinals, electors, physicians, preceptors, or scholars. Its purpose in a more restricted use is to promote learning. Its grade may vary from a school for boys to an association of learned men; but it usually suggests the promotion of a liberal education in distinction from a practical or elementary training.

In this country the words "college" and "university" have been unfortunately used as synonymous, so that the distinction between the two is commonly forgotten; but in England and on the Continent, and among careful writers in America, the separate functions are clearly recog-

nized. It is the business of a college to train youth at an early age, commonly before they have reached their majority, in studies which discipline the mind, and store it with useful knowledge. It is the business of a university to advance and quicken those who have been trained. In many cases the students of a college dwell within college walls, dine at a common table, attend religious worship in their own chapel, and are governed in their daily conduct by prescribed regulations under the constant care of their tutors. Their ages, their needs, and their tastes are supposed to be so nearly alike, that substantially the same treatment may be given to them all. It is the distinctive office of a university to hold examinations, and confer degrees, and also to provide for the advanced education of those who have been trained in the fundamental sciences. The university may comprise one or more colleges and schools. Its teachings (as distinguished from those of the colleges it includes) are broader, and adapted to maturer minds. The true university teacher advances the science which he professes, and brings forward, in lectures or publications, the results he has reached; while the college instructor may fitly be devoted to the routine of instruction, and excel by patiently going over and over with his scholars fundamental principles.

The earliest colleges in this country were Harvard, William and Mary, and Yale; and their influence has powerfully controlled the higher education in America from colonial times until now. They were based on the model of the colleges of Oxford and Cambridge,[1] and there are some points of resemblance between their organization and that of Trinity College, Dublin. There are traces, also, of Scotch influence, at least in the two New-England colleges, and of the English public schools. All three were chartered by the State, were avowedly devoted to the maintenance of Christian doctrine (as held by the Puritans at Harvard and Yale, and as held by the Church of England at William and Mary). They sustained daily religious services, provided lodgings and a common table, were taught by a rector, with subordinate teachers in the languages and mathematics, and at the close of an appointed course of studies conferred the Bachelor's degree on successful scholars.

The pupils in these colleges were usually over fourteen years of age at entrance, and often took their first degree as early as eighteen. The notion that the acquisition of this honor was only "the commencement" of an education, and that the progressive scholar would come forward a few years later for his second degree of Master, was recognized from the beginning; although, for the want of professors who had the learning and the leisure to carry on the instruction of graduate students, there was but little efficiency in this part of the scheme. The form, however, has been constantly observed of encouraging Bachelors of Art to proceed to the degree of Master; thus implying that the freer study of the university rightly follows the limited training of the colleges. In recent years the second degree has in many places been restored to its proper dignity, and is now conferred only by examinations in advanced and non-professional studies.

Upon the type thus described, — an American variety from an English germ, — most of the colleges which were established during the eighteenth century were formed. They were not exactly alike, but so nearly of the same pattern that "the American college" still bears its own marked features, readily traced in charters, customs, buildings, schemes of study, and popular phraseology. To distinguish it from the schools of professional training which have grown up in later days, it is often called "the college proper," an infelicitous but significant phrase. Around the central college other institutions have in many places been planted, — the schools of theology, law, medicine, and science; and the group of seminaries thus formed is not infrequently termed the university in distinction from the college.

As the three colleges just named have been the models to which later colleges have referred, a few words in regard to the origin of each may be given.

Harvard College, at Cambridge, Mass., dates from 1636. Two years later it received a generous bequest from Rev. John Harvard of Charlestown, whose name it has since borne. Instructions began in 1638; the first rector assumed office in 1640; in 1642 the governor, deputy-governor, and magistrate of the jurisdiction, the teaching elders of six adjoining towns, and the president of the college, were constituted the overseers; and in 1650 "the corporation" was formally chartered.

At New Haven, Conn., a college was proposed by Rev. John Davenport, soon after the settlement of the town, in 1638; but, on account of the successful progress of the college at the Bay, the project was not pushed forward until 1700, when several of the ministers of the neighborhood gave their books for "founding a college in Connecticut." Instructions began soon afterward; and in 1718 a gift from Gov. Elihu Yale fixed his name upon the new institution. The first charter was granted in 1701, and a second in 1745.

Soon after the settlement at Jamestown, in 1607, a university was projected at Henrico; but the difficulties were not overcome at once, and it was 1660–61 when an act of the Grand Assembly made "provision for a colledge." In 1693 a charter was received from William and Mary, and in 1700 the first Commencement was held. It received royal, colonial, and private benefactions; and we are told by its historian that "in 1776 it was the richest college in North America."

Between 1700 and the Declaration of Independence six colleges were added to the three already named; and, before the close of the eighteenth century, seventeen more were added to the list. Since then, the number has rapidly increased, though all will admit that many of the institutions which are enrolled as "colleges" are poorly endowed, and imperfectly taught. A discriminating report on this subject is much to be desired. The list in the United-States commissioner's report for 1878 includes 358 colleges and universities, with 3,885 instructors and 57,987

[1] Professor F. B. Dexter says, that, among the early emigrants to New England, about sixty were from Cambridge, and twenty were from Oxford.

students; but these figures are not of much value without elaborate statements in respect to the character of the instruction which is given.

Among the new institutions are the universities of Michigan, Wisconsin, Minnesota, Iowa, California, and other Western States, commonly including professional schools of law and medicine with the collegiate departments. Colleges of agriculture and the mechanic arts, fostered by the national land-grant of 1862, are to be found in all the States. To a limited extent the older colleges have received assistance from the State; but their chief reliance has been the generosity of individuals. There is a long list of noble benefactors, beginning with Harvard and Yale, whose names will be held in honor by those who watch the progress of knowledge. In the West, donations of land from the United-States Government have greatly aided the foundation of colleges and universities.

The most noteworthy innovation upon the traditional college system was made by the foundation of the University of Virginia, in 1826. "The class-system," then regarded elsewhere as of great value, was not introduced; great freedom was allowed in the choice of studies; and much stress was given to examinations. Gradually many of the ideas there introduced have been adopted in other places. The rapid growth of science, and the demand for instruction in modern languages and literature, have caused important changes in the college courses, and tend to-day toward the encouragement of optional or eclectic plans of study.

The Johns Hopkins University, which was opened in Baltimore in 1876, with a generous and unconditioned endowment, has been organized in such a way as to give prominence to university methods in distinction from collegiate. In the middle of its fifth year ninety graduates of colleges were enrolled among its students, twenty of whom hold fellowships; four scientific journals are published; and there are excellent collections of apparatus and books adapted to research.

Within the last few years there has been a loud call for collegiate education for women. To a limited extent, some of the colleges for men have been opened to women; but at the present time more favor seems to be given to new and independent endowments for the instruction of women; and the foundations which bear the name of Smith, Vassar, Wellesley, and Taylor, give promise of the highest utility.

The tendency to a separation of colleges from common schools is much to be regretted. Careful inquiries show that the number of college students in proportion to the population has diminished. College-bred men, for one reason or another, are less called upon than formerly to assume the lead in public affairs: they are less concerned in the administration of the common-school system. All this is here mentioned with regret; but there is not space to discuss the reasons, or point out the remedies. On the other hand, the colleges grow in wealth, in libraries, in museums, in admirable buildings: they grow more liberal, also, in their instructions, and are heartily sustained by the most enlightened men in Church and State. As we review the political, the literary, the scientific, and the religious history of the land, we perceive, that, after all, it is the college-bred men who have moulded our affairs, and given to this country its present standing as an enlightened and prosperous republic. D. C. GILMAN.

COLLEGIA NATIONALIA, or PONTIFICIA, colleges for the education of missionaries destined to go into Christian, but not Roman-Catholic, countries. The first institution of this kind, the *Collegium Germanicum*, was founded in Rome, in 1552, by Ignatius Loyola, and was at the same time a monastic and an educational establishment. It had a theological faculty, and enjoyed all the rights of a Roman university. It was governed by a rector, who, like all the teachers, belonged to the order of the Jesuits; and it stood under the protectorate or special authority of a committee of six cardinals. The committee was to communicate with trustworthy emissaries in Germany; and those emissaries had to select among the Germans, Frisians, Swiss, and Scandinavians, a number of young men between sixteen and twenty-one years old, able-bodied, well gifted in a general way, and specially endowed with an easy, pleasant, and impressive address. Before leaving Germany, the young men were informed of the method and purpose of the institution; and before adopted as pupils, generally after the lapse of a year of probation, they took an oath to labor for the Roman-Catholic Church as long as they lived, to go, without a moment's hesitation, at the time and to the place appointed by the protectors, not to try to evade their assumed task by entering a monastical order, etc. By this means the Roman-Catholic Church hoped to create an effective propaganda among the German heretics, — able disputants connected with their adversaries by the secret sympathy of common race, common language, etc. Gregory XIII. founded a number of similar colleges in Rome, — a Greek (1577), an English (1579), a Maronite (1584), an Illyrian, a Hungarian, etc. The Hungarian college was in 1584 connected with the German (see JULIUS CORDARA: *Collegii Germanici et Hungarici Historia*, Rome, 1770). Some of these colleges died out, but others were added. Also the constitution of the whole congregation *de propaganda fide* underwent some changes, especially in 1622. But the idea on which the institution was based proved a fertile and vigorous one. See URBAN CERRI: *État présent de l'Église Catholique*, Amsterdam, 1716; *Notizia Statistica delle Missioni Catholiche in tutto il Mondo*, Rome, 1843, pp. 21–27; MEJER: *Die Propaganda*, Göttingen, 1852, Part I. pp. 73–91, 225–245. MEJER.

COLLEGIAL or COLLEGIATE CHURCHES, in contradistinction to cathedral churches, are in the Roman-Catholic Church served by a body of canons, regular or secular, living together in *collegia*, and in the Anglican Church by a dean and a number of canons; while the cathedral churches are always served by a bishop. In New-York City the term "Collegiate Church" is applied to a corporation in the Reformed (Dutch) Church, which owns a large amount of property, inclusive of three churches, with their mission-churches. Out of the income their ministers' salaries and other expenses are paid. The fact of several clergymen upon an equality in the government

of the same body of communicants is true also of several other churches in the country; but the term "collegiate" is not so commonly applied to these latter churches.

COLLEGIALISM, or COLLEGIAL SYSTEM, a technical term denoting a peculiar conception of the relation between Church and State, which developed in the ecclesiastical jurisprudence of Germany during the seventeenth and eighteenth centuries. The name, first used by J. H. Böhner of Halle, was derived from the Roman law, which, before Constantine, considered the Christian congregations as *collegia illicita*.

The Reformation assumed that the enforcement of the First Commandment belonged to the office of the divinely-instituted State government. In Germany, consequently, every petty state had its own church; and it was considered part of the government's duty to exclude any other form of religious worship but the true one from the territory. In Switzerland the Reformed Church was organized on exactly the same principle as the Lutheran Church in Germany, — as a State institution, founded, maintained, and superintended by the secular government. As soon, however, as the Reformation penetrated into France, where it met with a decided opposition from the side of the State authority, the Reformed Church was compelled to organize itself as an independent, self-governing association; and in Germany, too, various circumstances soon made a re-organization on a modified principle necessary, as, for instance, when the peace of Westphalia (1648) placed several churches on equal terms on the same territory. With the altered practice followed an altered theory. In his *Jus Belli et Pacis* (1625) Hugo Grotius defined the State as an association based on a contract, by which each member sacrifices a certain portion of his individual freedom in order to have the enjoyment of the rest guaranteed by the association. In his *De Habitu Religionis Christianæ ad Vitam Civilem* (1686) Pufendorff showed that religion and religious worship did not belong to that portion of his freedom which an individual sacrificed by entering the State; and Pufendorff's school at Halle further developed collegialism, or the collegial system, as the true view of the relation between Church and State. The last step was taken by C. M. Pfaff in his *Akademische Reden über das Kirchenrecht*, Tübingen, 1742, in which he demonstrates the contradiction between the innate principle of the Christian Church herself, and that principle upon which she actually had been organized in Germany. It must be noticed, however, that even Pfaff tries to prove by a curious and artificial train of reasoning that the actual organization, though flatly contradicting the natural principle, is, nevertheless, perfectly just.

LIT. — DAV. NETTELBLADT: *De Tribus Systematibus Doctrinæ*, etc., Halle, 1783; STAHL: *Kirchenverfass. nach Lehre und Recht d. Protestanten*, Erlangen, 1840; RICHTER: *Geschichte d. evang. Kirchenverfass. in Deutschland*, Leipzig, 1851; MEJER: *Grundlagen d. Luth. Kirchenregimentes*, Rostock, 1864. MEJER.

COLLEGIANTS, or RHYNSBURGERS, a fraction of the Remonstrants formed by the three peasants, Johann, Adrian, and Gilbert van der Codde, and the fisherman Anton Cornelison, who afterwards were joined by Dr. Kamphusen. During the persecutions which resulted from the synod of Dort, the scattered Arminians held their meetings at Warmond, in the neighborhood of Leyden. But soon the above-mentioned persons and their followers separated, and held independent meetings, which they called *collegia*, at the neighboring village of Rhynsburg. They adopted prophecy, and called themselves prophets. In many respects they resembled the Quakers. They rejected all symbolical books and a regular ministry. He who was called upon by the Spirit stood forth and preached. To serve in war, to hold a civil office, they considered incompatible with Christianity. Like the Anabaptists, they used immersion at baptism. The sect spread rapidly in Holland and West Friesland, but became extinct in the latter part of the eighteenth century. HAGENBACH.

COLLIER, Jeremy, b. at Stow-cum-Qui, Cambridgeshire, Sept. 23, 1650; d. in London, April 26, 1726. He took his M.A. at Cambridge, 1676; entered the ministry, but at the Revolution he refused to take the oaths, and was imprisoned (1688 and 1692) for advocating the cause of James II. In 1697 he won considerable fame by his *Essays upon several Moral Subjects*, of which a second series appeared 1705, and a third 1709. The essays cover much ground, and are interesting, and in their way valuable. In 1698 he issued *A Short View of the Profaneness and Immorality of the English Stage*, a vigorous attack which was as vigorously resisted, but resulted in the reformation of the stage. The most valuable of his works is *An Ecclesiastical History of Great Britain, to the End of the Reign of Charles II.* (1708–18), new edition, with life of the author, London, 1840, 9 vols. He also translated and continued Morery's *Great Historical, Geographical, Genealogical, and Poetical Dictionary* (1701–21), and translated the *Meditations of Marcus Aurelius*, London, 1701.

COLLINS, Anthony, an English deist; b. at Heston, in Middlesex, June 21, 1676; d. in London, Dec. 13, 1729. He was a country gentleman, educated at Eton and Cambridge, a justice of peace, and the intimate friend of Locke. His best known work is *A Discourse of Freethinking, occasioned by the Rise and Growth of a Sect called Freethinkers*, London, 1713. This was attacked, and, in the judgment of most, demolished, by Bentley, under the pseudonyme of *Philaleutherus Lipsiensis*. Swift also wrote against it a pamphlet in his inimitable style, *Mr. Collins's Discourse of Freethinking, put into plain English, by way of abstract, for the use of the Poor*. Collins tried to prove that all sound belief must be based on free inquiry, and, further, that the adoption of rationalistic principles would involve the abandonment of a belief in supernaturalism. The book was weak, the critics were strong; and Collins went to Holland to avoid the storm he had raised. Nevertheless, he soon returned again, and renewed the attack. In 1715 appeared his brief *Inquiry Concerning Human Liberty*, a defence of necessitarianism. In 1724 he published his *Discourse on the Grounds and Reasons of the Christian Religion*, to show, that since the fulfilment of prophecy is the only valid proof of Christianity, and such "fulfilment" is only accomplished by fraud, or at

least by unwarranted liberty with the text, therefore Christianity has no valid proof. In reply to Edward Chandler (see title), he wrote *Scheme of Literal Prophecy considered* (1727). These three works, as well as his earlier, *Vindication of the Divine Attributes*, an attempt to show that we can attain to a true, even if limited, knowledge of the divine attributes, and *Priestcraft in Perfection* (1709), an attack on the clergy, were published anonymously; but the authorship was really no secret. See STEPHEN: *History of English Thought*, 2d ed., London and New York, 1881; CAIRNS: *Unbelief in the Eighteenth Century* (Edinburgh, 1881), pp. 37–78.

CÖLLN, Daniel Georg Conrad von, b. at Oerlinghausen, in the principality of Lippe-Detmold, Dec. 21, 1788; d. at Breslau, Feb. 17, 1833; studied theology at Marburg, Tübingen, and Göttingen, and was appointed professor of theology at Marburg in 1816, and at Breslau in 1818. In 1830 he published, together with his friend David Schulz, *Über theologische Lehrfreiheit*, which called forth from Schleiermacher a *Sendschreiben*, in *Theol. Studien und Kritiken*, 1831, pp. 1–39, also, in SCHLEIERMACHER'S *Sammtliche Werke*, P. 1, vol. 5, p. 667. Cölln was a moderate rationalist, and his treatise a warning against certain orthodox formulas. In his *Sendschreiben*, Schleiermacher said that a rationalist might use orthodox formulas without any hesitation, mentally reserving his own conception; which remark caused much astonishment, and was vehemently attacked. Cölln and Schulz also published *Zwei Antwortschreiben*, Leipzig, 1831. Besides a number of articles to periodicals, and minor essays, Cölln's principal work is his *Biblische Theologie*, Leipzig, 1836, 2 vols., of which especially the Old-Testament part is highly valued. See his biography by David Schulz, prefaced to his *Biblische Theologie*.

COLLYRIDIANS, according to EPIPHANIUS (*Hœres*, 78), a party of enthusiastic women in Arabia, who considered themselves priestesses of Mary, and, on the day consecrated in her honor, carried cakes (κολλυρὶς) around in a solemn procession, which were presented as a sacrifice to the Virgin, and then eaten in common. Epiphanius considered the whole affair as idolatry: probably it arose from the Pagan harvest-feasts in honor of Ceres. HERZOG.

COLMAN, an Irish missionary; d. at Inishbofin, County Mayo, Ireland, Aug. 8, 676. He was consecrated Bishop of Lindisfarne in North Britain, 661, and in 664 held with Wilfrid (see title), in the presence of King Osway, at Whitby, a public debate upon the Easter controversy and other points then in dispute between the Scoto-Irish portion of the Christian population of Britain and the Anglo-Catholic. Defeated by popular vote, Colman, accompanied by all his Irish, and thirty of his English monks, returned to the parent Monastery of Hy, Ireland. In 668 he removed to the Island of Inishbo-finne, now Inishbofin, off the west coast of Mayo. Dissensions arising between his Irish and English monks, he placed the latter in a new monastery at Mayo, but lived himself on the island.

COLMAN, Benjamin, D.D., b. at Boston, Oct. 19, 1673; d. there Aug. 29, 1747. He was graduated at Harvard College 1692, ordained in London, Aug. 4, 1699, as pastor of the Brattle-street Church, Boston, of which he was the first minister. He was made D.D., by the University of Glasgow, 1731. He published several volumes of sermons, besides pamphlets and smaller writings. See the list in the bibliographical appendix to Dr. Dexter's *Congregationalism* (N.Y., 1880), in addition, *Evangelical Sermons, Collected* (1707, 1722, 3 vols.), *Poem on Elijah's Translation* (1707), *Observation on Inoculation* (1722), *Treatise on Family Worship* (1730). See E. TURELL: *The Life and Character of the Reverend Benjamin Colman, D.D.*, Boston, 1749.

COLOGNE, situated on the Rhine, and now a city of about a hundred and forty thousand inhabitants, was from very old times a place of importance, and has at various times played a conspicuous part in church history. It was the chief seat of the Ubii. When conquered by the Romans, it rose rapidly. Agrippina, the daughter of Germanicus, and the spouse of Claudius, was born there, and planted a Roman colony there: hence the name of the place, *Colonia Agrippinensis*. While belonging to the Romans, it was the metropolis of *Germania Secunda*.

In the beginning of the fourth century the city was Christian, and the seat of a bishop. In 313, on occasion of the Donatistic controversies, Maternus is mentioned as Bishop of Cologne; and in 314 his name is found under the acts of the Council of Arles. But in 330 the city was taken by the Franks, and Christianity had to labor under very difficult circumstances till the conversion of Clovis (496). In the hands of the Franks the city was the metropolis of the Ripuarians until the time of Charlemagne, when it was incorporated with the empire. Hildebald, Bishop of Cologne (784–819), was by Charlemagne made *archicapellanus* in 794, and archbishop in 799; the dioceses of Utrecht, Liège, Bremen, Münster, Osnabrück, and Minden, forming his province. The territory, however, of the new archbishopric, underwent many modifications. In 834 it lost Bremen, which was transferred to Hamburg. Nevertheless the see prospered, and increased both in power and wealth. Archbishop Heribert (999–1021) was chancellor of the German Empire, and received the electoral dignity.

Among the most prominent of the archbishops of Cologne are Rainald of Dassel (1159–67) and Conrad of Hochstaden (1238–61). Rainald was a great friend of Frederic I., who conferred many and large donations on the see, mostly, though, of Italian estates, which soon were lost. From Italy, Rainald brought to Cologne the remains of the Three Holy Kings, of the martyrs Felix and Nabor, of St. Apollinaris, and other relics which added to the fame of the Church. Conrad founded the cathedral in 1248, but was by the unruly citizens compelled to remove the residence to Bonn. Hermann V. (1515–48) favored the Reformation, but was excommunicated and deposed. Gebhard II. (1577–83) openly embraced Protestantism, but was also deposed and excommunicated. For nearly two centuries in succession the see was occupied by Bavarian princes, who squandered its wealth, neglected the discipline, and coquetted with France. Joseph Clemens (1688–1723) was only eighteen years old when he was enthroned. Clemens August I., who was only fifteen years

old when he was made Bishop of Ratisbon, was Bishop of Hildesheim and of Osnabrüch, and Grand Master of the Teutonic order, at the same time he was Archbishop of Cologne. Under Anton Victor, a son of the Emperor Leopold II., the archbishopric was secularized (1801); one part of its territory falling to France, others to Nassau, Hesse-Darmstadt, etc.

By the Congress of Vienna (1815) the territory was again gathered together, and laid under the Prussian crown; and in 1824 the archbishopric was re-established. But the relation between the Roman-Catholic archbishop at Cologne and the Protestant minister of state at Berlin soon became very difficult, and under Droste-Vischering (1835–45) it came to a crisis. The troubles arose from the mixed marriages. Droste-Vischering forbade his priests to sanction any such marriage, unless both parties promised that all the children should be educated in the Roman-Catholic faith; and the Prussian minister, Altenstein, answered by having the archbishop arrested (1837). The case ended with a compromise (1840) equally unsatisfactory to both parties.

The Cathedral of Cologne — one of the most famous, and also one of the finest, specimens of Gothic architecture — was founded in 1248. In 1322 the choir was consecrated, and in 1437 the southern tower was ready to receive its bells. From that time, and up to the middle of the present century, the work with the building proceeded very slowly: at times it stopped altogether. But in 1842 Friederich Wilhelm IV. of Prussia appointed a sum of fifty thousand dollars a year for the completion of the structure, and a building association was formed. Rich contributions came in from everywhere in Germany; and on Oct. 15, 1880, the completed Catholic cathedral was consecrated in the presence of the Protestant Emperor, William I., and his Protestant court, while the archbishop was absent, being in exile. The length of the building is four hundred and eighty feet; the breadth, two hundred and eighty-two feet; the height of the central aisle, a hundred and fifty-four feet; that of the towers, five hundred feet. The largest of the bells weighs eleven tons.

LIT. — MERING und REISCHERT: *Die Bischöfe und Erzbischöfe von Cöln*, Cologne, 1843; PODLECH: *Geschichte der Erzdiöcese Köln*, Mainz, 1879; W. MAURENBRECHER: *Die preussische Kirchenpolitik u. den Kölner Kirchenstreit*, Stuttgart, 1881.

COLORS IN THE BIBLE. The names of colors which are mentioned in the Old Testament are (1) *White, bright, pale, gray, cream-colored;* (2) *Yellow, green;* (3) *Red, fox-colored, ochre-red, crimson;* (4) *Purple, violet;* (5) *Black, brown.* Of the natural colors noticed in the Bible we find white, black, red, green, but very seldom yellow. Some colors were more preferred to others. Thus white dresses were the raiment of a gentleman (as the black coat in our days); purple, the garment of the princes, and the sign of royal dignity. Each color had its special significance. Light colors were the expression of joy; dark, that of sorrow (2 Sam. i. 24; Mal. iii. 14). White was also symbolical of innocence: hence the raiment of angels (Mark xvi. 5; John xx. 12) and of glorified saints (Rev. xix. 8, 14). White was symbolical of victory, in opposition to black, which denoted evil (Zech. vi. 2, 6). Red was symbolical of bloodshed. But this color, of which the Hebrews seem to have had a clear conception, was also regarded as an element of personal beauty (comp. 1 Sam. xvi. 12; Cant. ii. 1, where the lily is the *red* one for which Syria was famed; Cant. iv. 3, vi. 7, where the complexion is compared to the red fruit of the pomegranate; and Lam. iv. 7, where the hue of the skin is redder than rubies, contrasting with the white of the garments before noticed).

Looking at the artificial colors, we notice (1) the *purple*. This color was obtained from the secretion of a species of shell-fish found in various parts of the Mediterranean Sea, especially on the coasts of Phœnicia. Robes of this color were worn by kings (Judg. viii. 26) and by the highest officers, civil and religious (comp. Esth. viii. 15; Dan. v. 7, 16, 29; 2 Macc. iv. 38). Purple dresses were also worn by the wealthy and luxurious (Jer. x. 9; Ezek. xxvii. 7). Next to purple we notice (2) *scarlet*. This dye was produced from an insect somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other Eastern countries. Robes of this color were worn by the luxurious (2 Sam. i. 24; Prov. xxxi. 21; Jer. iv. 30; Lam. iv. 5), and it was also the appropriate hue of a warrior's dress, from its similarity to blood (Nah. ii. 3). (3) *Blue*, or rather *violet*. This dye was also procured from a species of shell-fish found on the coast of Phœnicia, and was used in the same way as purple, as the color of dresses worn by the princes and nobles (Ezek. xxiii. 6); and Babylonian idols were clothed in robes of this tint (Jer. x. 9). Another red color was the *vermilion*, a pigment used in fresco-painting, either for drawing figures of idols on the walls of temples (Ezek. xxiii. 14), or for decorating the walls and beams of houses (Jer. xxii. 14).

Symbolical Significance of the Colors. — Purple, blue, scarlet, and white are the four colors of the Mosaic cultus. The four were used in combination in the outer curtains, the veil, the entrance-curtain, and the gate of the court, as also in the ephod, girdle, and breastplate of the high priest. The first three, viz., purple, blue, and scarlet, were used in the pomegranates about the hem of the robe of the high priest. Exclusively blue were the robe of the high priest, the lace of the high priest's breastplate, the lace on his mitre, and the fifty loops of the curtains. Exclusively white were the breeches and mitre of the high priest. The cloths for wrapping the sacred vessels were either blue, scarlet, or purple. White were also the clothes of the lower priests. Added to this the blue ribbon and the fringe of the Hebrew dress, we perceive at once the use and application of the colors used in the Hebrew service. The red is only used once (Exod. xxvi. 14). Black is excluded everywhere, as well as yellow and green; which is significant. That purple, blue, scarlet, and white were used only is not merely accidental, but rather the outgrowth of the consciousness of their significance. The reason for the use of the white to the total exclusion of the black is easy to perceive. Black, as it absorbs all colors, and thus buries the light, is the symbol of death, and of every thing that tends towards death. But life, light, holiness, and

joy, on the one hand, and cessation, death, darkness, malice, and sorrow, on the other hand, are biblical contrasts, of which white and black are the representatives of this twofold series of opposites. White, however, reflects the light: hence it symbolizes purity and victory. Whilst the third rider of the Apocalypse sits on a black horse, bringing with him famine, and with it death (Rev. vi. 5), the Persian horses in the eighth vision of Zechariah are white, because no worldly power had ever shown a more noble disposition towards Israel than the dynasty of the Achæmenides, which set the exiles free, and promoted the building of the temple. The first of the four apocalyptic riders has a white horse; for he went forth to conquer. The "Ancient of days," i.e., the Ever-living (Dan. vii. 9), appears in a garment white as snow: even the hair of his head is like the pure wool. And thus, likewise, the glorified Christ (Rev. i. 14). Even the throne of God which Ezekiel saw is white. White denotes the victory and triumph of the light: hence we understand why the garments of the priests were white. Even the high priest wore the so-called golden robes over the white ones; and in the temple which Ezekiel saw in his vision the priests wore white garments only. The robes of the priests are, according to their natural color, white, as the angels and blessed appeared to the seers, and as the garments of Jesus became white, whilst on the mount of transfiguration, "like the light." White is the color of the light; and what the light is to the natural world God is above all, and to every creature. He is light, and gives light, or he is holy, i.e., holy love. Suppose that the colors in the garments of the priests have reference to their office, viz., to act as the medium between God and his congregation, it will be their duty to go before the people in holiness and purity.

Connected with white is its opposite, the fox-color of the *scarlet*, as the emblem of fire. The red horses in the first vision of Zechariah bring about bloody war; and the fox-colored, a consuming fire. But light and fire are opposites according to the ethical idea of Holy Writ; viz., the light is the symbol of communicating love, the fire, that of consuming anger. When Isaiah describes the sins of his people, he speaks of them as being red like scarlet, not like purple. The scarlet along with the white in the high priest's garment means, therefore, to say that he is not only the servant of the God of love, but also of the God of anger. As to the purple and blue, which are always connected, be it along with white and scarlet, or between, as they are only two kinds of one and the same purple color, which again is not a natural but an artificial color, consisting of red and violet, they refer to a twofold attribute of the royal King, — the purple to the majesty of God in his glory, and the blue to God's majesty in his condescension. The purple of the garments of the high priest denotes, therefore, that he is a servant of that God of whom the song at the Red Sea says, "The Lord will reign for ever and ever" (Exod. xv. 18); and the song of Moses, "And he was king in Jeshurun" (Deut. xxxiii. 5). The red color of the red heifer, whose ashes, mixed with water, were to be used in purification of the unclean, had also a symbolical signification. Red is the color of blood, which, again, is the life. The animal intended as antidote against uncleanness through contact with a dead body was to be without blemish, and upon which never came yoke, and thus represented in its color a picture of fresh and vigorous life. Maybe that the colors of the twelve precious stones which were on the breastplate of the high priest had a symbolical significance as to their relation to the twelve tribes whose names were engraved on them (Exod. xxviii. 17–21). This, at least, may be derived from Jewish tradition. [Compare the art. *Farben* (Eng. "colors") in the Bible dictionaries of Smith, Winer, Hamburger, Riehm, and Schenkel. See also BÄHR: *Symbolik des mosaischen Cultus*, Heidelberg, 1837–39, I. pp. 303 sq.]. DELITZSCH (B. PICK).

COLOSSÆ. This Phrygian city was situated upon the Lycus, a branch of the Mæander, twelve miles above Laodicæa. In ancient days it was an important place, standing as it did on the line of travel from Eastern to Western Asia: but after the time of Cyrus it declined; so that when Paul wrote his epistle it was a small town, and is now extinct. Lightfoot says it "was without doubt the least important church to which any Epistle of Paul was addressed. Not a single event in Christian history is connected with its name; and its very existence is only rescued from oblivion, when, at long intervals, some bishop of Colossæ attaches his signature to the decree of an ecclesiastical synod." The variation in the spelling of the name is an indication of the insignificance of the place. Should it be Colossæ, or Colassæ? The *Codex Sinaiticus* gives Κολοσσαί in the title, and, i. 2, Κολοσσαεῖς, but, in the headings of the pages and the subscription, Κολασσαεῖς. The former spelling is found upon coins and in classical authors, and seems to be the correct, the latter the vulgar, form.

The church at Colossæ was not founded by Paul, but probably by Epaphras, during Paul's three-years' sojourn at Ephesus (A.D. 54–57).

COLOSSIANS, Epistle to. See PAUL.

COLUMBA, St., or Columbkille; b. at Gartan, County Donegal, 7th December, 521; d. at Iona, Whitsunday, 9th June, 597. Like many of the Celtic saints, he was of princely descent; and this, no doubt, contributed to his influence, and perhaps to the blemishes, as well as to the virtues, of his character. He was educated in part under St. Finnian of Moville, and in part under St. Finnian of Clonard, from whose school so many noble missionaries sprang. He early gave himself to mission-work in his native country, and, previous to his departure from it, had founded many religious houses — monasteries in form, Christian colonies in reality — in the midst of a still barbarous people. The chief of these were Derry, founded in 545, and Durrow, erected in 553. The cause usually assigned for his expatriation from Ireland is the part he took in a great contest in vindication of the right of sanctuary in his monasteries, and stirring up war against the king who had violated it. For this he is said to have been excommunicated, and to have been enjoined as a penance, or to have voluntarily consented, to go into exile, that he might gain for Christ as many from among the Pagans as he had occasioned the loss of among the Christians of Ireland.

But he was thoroughly actuated by the missionary spirit, then so characteristic of his countrymen; and his expatriation is more likely to have been prompted by this, and desire to sustain and promote the cause of Christianity in Alban, which seemed to be threatened by the misfortunes of the Dalriad Scots under his relative, King Conal. With twelve like-minded companions, he sailed from Derry in 563, in a currach, or skiff, of wicker-work covered with hides; and touching first at Colonsay, and then, according to some, at the chief fort of his relative on the mainland, he passed on to the little island since made famous by his residence and labors, — the Island of Hy, Iona, or, as Dr. Reeves says it should be written, Iova. (See IONA.) Bede says that this island was presented to him by the Picts; but the Irish annalists claim the credit of the gift for his relative, the king of the Dalriad Scots. Probably the concurrence of both was sought for the greater security of the infant establishment as a home for himself and his companions, a centre of missionary work among surrounding Pagans, and a shelter for such converts as might desire to lead a more thorough Christian life than they could among their Pagan relatives. After erecting a humble monastery, according to the custom of his country, he set himself to gain for Christ the nearer Pictish tribes. Having met with some success among these, he next essayed to visit Brude, the king of the whole nation, in his fort by the Ness, to make known the truth to him. We may dismiss as legendary the details of his biographer as to the miracles he wrought to secure access to the reluctant king, believing, with Bede, that it was his teaching and holy life that ultimately gained for him the hearts of the king and the nation; and holding that the real miracle needed was his steadfast faith in the Master he served, and unwearying devotion to that Master's work. In his first visits he may have addressed the Picts through an interpreter; and he had among his companions at least two of Iro-Pictish descent, Comghall and Cainnech, who would be able as well as acceptable interpreters to the chiefs of this nation. But the Pictish dialect was so nearly allied to his own, that he could have no difficulty in acquiring it. With the aid of his companions he strengthened and confirmed the Christian Scots, and ultimately won over to the Christian faith the Picts of the North, as well as the tribes on the banks of the Tay, and even the inhabitants of Fife, once partially evangelized by St. Ninian. He founded among them, and in the islands of the West and North, religious houses, — little Christian colonies, — all in subordination to the mother-house of Iona, and under his own direction. His religious establishments in Ireland also continued under his guidance, and were occasionally visited by him. One visit he paid to Ireland in the year 575 was especially noteworthy, as he took with him Aidan, whom he had inaugurated as successor to Conal in the kingdom of the Argyllshire Scots, and secured his more entire independence of Ireland. The evening of his days was passed in his island home, and the closing scene was particularly touching. The day before he died, ascending the hill which overlooked the monastery and its little farm, he stood surveying it for some time, and, lifting up both his hands, bestowed on it his parting blessing. Returning to his hut, he resumed his daily task in transcribing the Psalter, and proceeded to the place where it is written, "They that seek the Lord shall not lack any good thing." "Here," he said at the close of the page, "I must stop: what follows let Baithene write;" indicating him apparently as his successor. After some time he lay down to rest; but, when the bell for matins rang, he hastened to the church, and, ere the brethren could join him, he had fainted before the altar. Unable to speak, he made a feeble effort once more to raise his right hand to bless them, and, with joy beaming in his face, passed to his rest and reward.

Columba was "of lofty stature and noble bearing. He could express himself with ease and gracefulness, and had a clear, commanding voice." "He was a man of quick perception and great force of character, — one of those masterful minds which mould and sway others by mere force of contact." His faith in its essence was that of the church of his day, though by his isolation he may have been preserved from some of the errors which were already creeping in elsewhere. He had an intense love for the word of God, and spent much time in reading, studying, and copying it. He gave much time also to prayer, and to the guiding of the communities which put themselves under his care, endeavoring to train them in useful arts as well as in Christian knowledge. At times he failed to curb an imperious temper, and inspired with awe, not only his enemies, but his votaries, as if his motto were that afterwards appropriated by his adopted country, — "*Nemo me impune lacessit.*" But all in all his character was a singularly noble one, and he deserves to be held in lasting remembrance as the Apostle of Caledonia. Twenty-four churches or other religious foundations are said by Dr. Reeves to have been dedicated to him in Pictland, and thirty-two in other parts of Scotland, and thirty-seven in Ireland. Three Latin hymns of considerable beauty are attributed to him; and in the ancient Irish *Liber Hymnorum*, in which they are preserved, there is also a preface to each, describing the occasion on which it was composed. Some Irish poems have also been ascribed to him, but apparently without so satisfactory evidence, though they are undoubtedly ancient.

LIT. — *The Life of St. Columba, Founder of Hy*, written by Adamnan, ninth abbot of that Monastery, etc., with Notes and Dissertations by William Reeves, D.D., M.R.I.A, Dublin, 4to, 1857. New edition of above, with English translation, and re-arrangement of notes by W. F. Skene, being Vol. VI. of "The Historians of Scotland, Edin., 1871, 8vo. *The Life of St. Columba, the Apostle and Patron Saint of the Ancient Picts and Scots*, etc., by John Smith, D.D., Edin., 1798. *Acta diversa S. Columbæ Abbatis*, in Colgan's "Trias Thaumaturga Lovanii," 1645–47, fol. *Life*, in Pinkerton's "Vitæ Antiquæ Sanctorum," 1789, 8vo. *Life*, in Montalembert's "Les Moines d'Occident," Vol. III., pp. 99, . . . 332, Paris, 1860–77, 8vo. Notices in Skene's "Celtic Church," M'Lachlan's, Lanigan's, Neander's histories, Greith's "Geschichte der altirischen Kirche" (Freiburg, 1867), and Ebrard's "Die iroschottische Missionskirche der 6., 7., u. 8., Jahrh." (Gütersloh, 1873.) ALEX. F. MITCHELL.

COLUMBANUS, b. in Leinster, Ireland, about 543; d. in Bobbio, 615; was educated at Bangor; went about 595, with twelve brother-monks, to France, and settled in the wilderness of the Vosges, where, on the ruins of the Castle of Annegray, he founded a monastery after the Irish model; that is, a school at once for ascetic devotion and sacred learning. The undertaking was eminently successful. Similar establishments arose at Luxeuil, Fontaine, Besançon, etc., and in the next generation all the most prominent members of the clergy of Gaul had been educated in Columban's schools. But the success engendered jealousy. Brunhilde, the grandmother of King Theodoric, was afraid of the influence of the austere monk, and used the discrepancies between him and the Frankish Church with respect to the computation of Easter, the tonsure, the monastical organization, etc., so cunningly, that a synod condemned him, and banished him from the country. He found refuge with Chlotar of Neustria, and afterwards went to Austrasia, where King Theodebert also received him well. He settled on the shore of the Lake of Constance, at Bregenz, where he took possession of an abandoned church, and enjoyed the support of the bishop. But in 612 Theodebert was defeated by Theodoric, and his dominions were conquered, and incorporated with the realm of the Salian Franks. Columban once more was homeless. He went to Italy, and obtained the protection of Agilulf, King of the Lombards. On the Trebia, south of Pavia, he founded a new monastery, Bobbio, which soon became a prominent centre of learning and study. There he died, according to general acceptation, on Nov. 15; according to *Martyrol. Rom.*, on *XI. Cal. Decemb.*, according to the biography by Jonas, on *II. Cal. Decemb.*

As a pupil of Bangor, and son of the old Irish church community, Columban occupied a very peculiar position with respect to Rome and the Pope. He deviated from the Roman Church in many points of rites, liturgy, and government; and, though he acknowledged Rome as the metropolis of the Church, the idea of a papal primacy was entirely foreign to him. In 602 he addressed a letter to Gregory I. to defend his computation of Easter; but he received no answer. Two more letters, one to Boniface III., after the condemnation of the Gallic synod, and one to Boniface IV., in the controversy of the Three Chapters, had the same fate. But in spite of their small effect, the general tone of these letters shows the independence of the writer. More difficult to decide is the point of difference between the Roman and the Iro-Scottish Church with respect to monastical organization and rules. Two documents, both referring to the subject, but of a very different character, are still extant, — the *Regula Columbani* and the *Regula Cœnobialis Fratrum de Hibernia.* The former is a thoroughly biblical direction towards a Christian life in evangelical freedom: the latter orders that he who neglects to make the sign of the cross over the spoon before eating shall be punished by a sound whipping; that he who speaks to a layman shall be punished by singing a number of hymns, etc. But while the character of the *Regula Columbani* corresponds very closely with that of Columban's sermons, which are genuine, the *Liber Pœnitentialis Columbani*, which corresponds to the *Regula Cœnobialis*, is evidently spurious.

Lit. — The works of Columban were edited by Fleming, Louvain, 1667; his *Regula* is found in *Cod. Reg.*, I. 166, ed. Holsten Brockie; his biography by Jonas, in *Act. Sanct. Ord. S. Ben.*, II. 3. See Ebrard: *Die iroschottische Missionskirche.* AUG. WERNER.

COLOMBIA, United States of, contain, according to the census of 1871 (not so very reliable), 2,910,329 inhabitants, besides about a hundred thousand Indians living in a state of savagery. The religion of the State is Roman-Catholic. The Church is governed by the Archbishop of Bogotá and the Bishops of Popayán, Cartagena, Santa Marta, Antioquia, Panamá, and Pamplona. The number of priests, however, is insufficient. In 1854 there were thirty-two monastic establishments, with six hundred and ninety-seven inmates; but the number is decreasing. For the education of the clergy a theological faculty and four seminaries are provided; but the provision is inadequate, and the moral influence of the clergy on the population is said to be small. Since 1851 other denominations have the liberty of public worship: but the Protestants of Bogotá have no church, and form no congregation; they have only a separate cemetery. The Christianization of the Indians is still one of the great problems of the government. G. PLITT.

COMBEFIS, François, b. at Marmade, in the department of Lot-et-Garonne, 1605; d. in Paris, March 23, 1679; entered the Dominican order in 1624; taught theology and philosophy in several of the schools of the order, but retired, and devoted himself exclusively to the restitution of the texts of the works of the Fathers, for which purpose he was pensioned by the French clergy. His principal works are *Græco-Latinæ Patrum Bibliothecæ Novum Auctuarium*, Paris, 1648, 2 vols. fol., which work displeased the papal court on account of the openness with which the Monotheletic controversy was represented; *Bibliotheca Patrum*, Paris, 1662, 8 vols. in fol. reprinted 1747; a complete edition of the works of Basil the Great, 1679, 2 vols.; the works and fragments of Amphilochus, Methodius, Andreas of Creta, St. Maximus, etc.

COMENIUS, Latinized form of **Komensky, Johann Amos,** the last bishop of the Church of the Bohemian Brethren; b. at Niwnitz, Moravia, July 28, 1592; d. in Amsterdam, in November, 1670. After studying theology at Herborn and Heidelberg, he entered the ministry, and had charge, first of the parish of Prerau, afterwards of that of Fulnek. In 1624 he and his co-religionists were expelled from Bohemia, and in 1627 he settled at Lissa in Poland. Driven away, also, from this place, in 1654, he finally settled in Amsterdam. As a preacher, and leader of the Church, he enjoyed a great reputation; and his *Labyrinth der Welt und Paradies des Herzens* and *Unum Necessarium* belong to the best which the Church of the Bohemian Brethren produced. But his greatest fame he attained as a pedagogue. His *Geöffnete Sprachentür* and *Orbis Pictus* were translated into all European languages; the former even into Persian and Arabic, and reprinted over and over again for two centuries. He was specially invited to England (by

Parliament, 1642), Transylvania (by Rakoczy, 1650), Sweden, etc., to examine and reform the whole educational department; and many of the ideas of Rousseau and Pestalozzi may be found in his writings in fully developed form. [He was even invited, through Governor Winthrop, to succeed Henry Dunster as president of Harvard College. See COTTON MATHER'S *Magnalia*, 4th book, pt. 1, § 5, ed. Hartford, 1853, vol. ii. p. 14. For biographies, see CRIEGERN: *Johann Amos Comenius, als Theolog*, Leipzig, 1881; LAURIE: *The Life and Educational Works of Comenius*, London, 1881.] PAUL KLEINERT.

COMMENDA, or *in commendam*, from the Latin *commendare*, "to intrust;" a term applied when the administration of an ecclesiastical office and the enjoyment of its revenues are, for some reason, temporarily intrusted to a person already holding another ecclesiastical office. As the canon law forbade the accumulation of offices, the way in which the popes evaded the law, and indulged their nepotism and favoritism, was to give offices *in commendam*, but for lifetime; and so general became this irregularity, that the Council of Trent felt unable to cope with the evil, and confined itself to making some restrictions.

COMMERCE AMONG THE HEBREWS. The ancient Hebrews, whose descendants became the commercial people of the globe, were not originally predestinated for commerce and traffic on account of their theocratic position, although Palestine possessed all the conditions for commercial enterprises. The many enactments forbidding the intercourse with Gentiles, rather tended to impress the belief that commerce was ill becoming a theocratic people; which was not the case with agriculture, on account of the many religious duties connected with it. On the whole, foreign trade was, indeed, contemplated by the law, and strict rules for morality in commercial dealings were laid down by it (Deut. xxviii. 12, xxv. 13–16; Lev. xix. 35, 36); and the tribes near the sea and the Phœnician territory appear to have engaged, to some extent, in maritime affairs (Gen. xlix. 13; Deut. xxxiii. 18; Judg. v. 17); but the spirit of the law was more in favor of agriculture, and against foreign trade (Deut. xvii. 16, 17; Lev. xxv.). As the country was rich in produce, the possibility for an export trade was given (Deut. xxviii. 12); and we know that Phœnicia was supplied from Judæa with wheat, honey, oil, and balm (1 Kings v. 11; Ezek. xxvii. 17; Acts xii. 20). Until the time of Solomon, the Hebrew nation may be said to have had no foreign trade. The earliest contact of the Hebrews with foreign trading nations was in the time of the patriarchs. With the exception of the Ishmaelites, or Midianites, who, on account of their descent from Ishmael, were related with the Hebrews, all trading nations mentioned in Scripture were mostly Hamites, modified, perhaps, somewhat through Semitic elements. Prominent among these nations were especially the Phœnicians (comp. Isa. xxiii.; Ezek. xxvii. 17; Joel iii. 4 sq.). During the reign of Solomon the people of Israel had an active part in the trade of the world, mainly represented by the king himself. Against the prohibition of the law (Deut. xvii. 16), he imported from Egypt horses for himself and other kings. Ships were built for him in Eziongeber, which, with Hiram's ships, used to sail into the Indian Ocean, and every three years brought back gold, silver, ivory, etc. (1 Kings ix. 26, x. 11; 2 Chron. viii. 17, ix. 10). After Solomon's death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1 Kings xxii. 48, 49). After the exile the places of public market were chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside; and the traders in later times were allowed to intrude into the temple, in the outer courts of which, victims were publicly sold for the sacrifices (Zech. xiv. 21; Matt. xxi. 12; John ii. 14). Under the Maccabees, Joppa was fortified (1 Macc. xiv. 34), and Herod the Great made Cæsarea a port. But all trade was mainly in the hands of the Greeks; and the Jews did not care much for it, as long as they lived in the land of their fathers, and could devote themselves to agriculture. Pharisaic separatism from the uncircumcised, it is true, quenched the spirit of traffic; although the prophets Hosea (xii. 7), Amos (ii. 6, viii. 5 sq.), Micah (vi. 10 sq.) had greatly to complain against injustice and unfairness in dealing. Their present position in the commercial world, the Hebrews owe in part to their exile among other nations, in part to the position which they occupy among such nations, which excluded them from political rights. Comp. HERZFELD *Geschichte des Handels bei den Juden im Alterthum*, Braunschweig, 1879 [the arts. *Commerce*, in KITTO'S *Cyclop.* and in SMITH'S *Dict. of the Bible*]. LEYRER.

COMMINATION (*threatening*) **SERVICE** is an addition to the usual service on Ash-Wednesday in the Church of England, so called from the opening address, or exhortation to repentance, which contained a list of God's curses against sin. It was a substitute introduced by the Reformers for the sprinkling of ashes on Ash-Wednesday.

COMMODIANUS, b. at Gaza in Syria, and educated in Paganism; was by the reading of the Bible led to Christianity, and stands in the history of the Church as one of her first Latin poets. Two of his works are still extant, — *Instructiones*, consisting of eighty acrostics of partly apologetic and polemical contents, partly parenetical, written in the third decade of the third century, first edited by RIGALTIUS, Toul, 1650, last by OEHLER, in GERSDORF'S *Biblioth. Patr. Eccles. Lat.*, XIII., Leipzig, 1847; and *Carmen Apologeticum*, consisting of ten hundred and fifty-three verses, written in 249, first edited by PITRA, in the *Spicileg. Solesmense*, Paris, 1852, T. I., last by RÖNSCH, in *Zeitschrift f. d. histor. Theologie*, XLII., 1872. In both poems the author shows himself to be addicted to Chiliasm and Patripassianism. In formal respect it is noticeable that he models his verses, not on the principle of quantity, but on the principle of accent. A new edition has been given by Ed. Ludwig, Leipzig, 1877. EBERT.

COMMODUS, Roman emperor from 180 to 192; succeeded his father, Marcus Aurelius, but resembled him very little. Not from any just appreciation of Christianity, but from utter indifference to all religion, he left the Christians

at peace. According to Dio Cassius (72, 4) it was his concubine Marcia, who, though not a Christian herself, induced him to stop the persecutions. Irenæus says (*Adv. Hær.*, 4, 30) that Christians held positions, even in the imperial palace. As the laws against the Christians still existed, instances of martyrdom continued to occur. Thus the senator Appollonius was decapitated. HERZOG.

COMMON LIFE, BRETHREN OF. See BRETHREN OF THE COMMON LIFE.

COMMON PRAYER. See LITURGIES.

COMMUNICATIO IDIOMATUM, a dogmatical term, referring to the relation between the divine and the human nature as united in the one person of Christ. While the ancient church, during the Nestorian, Monophysitic, and Monotheletic controversies, confined itself to simply asserting the fact of the personal union of the two natures, the Lutheran theologians, in the dogmatic interest of their doctrine of the eucharistic presence, undertook to expound its internal relations, which resulted in the doctrine of an actual transfer of attributes or properties of the one nature to the other. There are logically (on the basis of the Chalcedonian dyophysitism) four possible kinds of this interchange of attributes, — (1) The communication of attributes of one nature to the whole person (*genus idiomaticum*); (2) The execution of personal acts and functions by one of the two natures (*genus apotelesmaticum*); (3) The transfer of divine attributes to the human nature (*genus majestaticum*); (4) The transfer of human attributes to the divine nature (*genus kenoticum* or *tapeinoticum*). The first three were adopted and taught by the Formula of Concord (1577) and the scholastic Lutherans of the seventeenth century. The fourth was rejected on the ground of the unchangeableness of the divine nature, but has been adopted by the modern Kenoticists, as Thomasius, Gess, and others. The whole theory is very artificial. The Reformed and Anglican churches rejected the third kind as destructive of the necessary limitations of the human nature of Christ, to which the Lutherans ascribed omnipotence, omnipresence, and omniscience, even in the state of his humiliation. The most recent work on the subject is HERMANN SCHULZ: *Die Lehre von der Gottheit Christi. Communicatio Idiomatum*, Gotha, 1881. There is also a long article on this title by Schenkel, in Herzog, ed. I., and one by H. Frank, in Herzog, ed. II. See art. CHRISTOLOGY.

COMMUNION. See LORD'S SUPPER.

COMMUNION OF THE DEAD. See DEAD, COMMUNION OF.

COMMUNION OF SAINTS, a dogmatic expression in the third article of the Apostles' Creed: "I believe in the Holy [Catholic] Church, the communion of saints." In the creeds in the Greek Church the phrase is not found. We find it in the West, for the first time, in Faustus, Bishop of Reji, Southern Gaul, about 455; also in the church at Aquileja, in Rufinus' *Expositio Symboli*, where it is explained of the Christian Church, made up, from the beginning, of the saints. The words express the common Christian idea that in the Church one enjoys the society of the saints, shares in their divine gifts, and looks forward to the final blessedness. Hence in the creed, closely linked with such communion, are the ideas of the forgiveness of sins, and eternal life; for in the communion of the Church one attains to these things. The Roman-Catholic Church expresses the development of her ideas of the saints, and of communion with them, in the explanation given in the Roman Catechism of the phrase, — Communion is in the sacraments and other gracious gifts to the Church, and in the fellowship of her members with one another. The communion of saints is therefore only in the Roman-Catholic Church. Distinction is made between the faithful upon the earth, the saints in heaven, and the souls in purgatory: yet are these classes one; so that the saints' prayers avail for those on earth, while prayers, masses, and good works help.

The churches of the Reformation rejected these ideas. Luther declared the Church was the body of believers, who by faith were saints: hence the phrase was exegetical of the "Holy Church." So, also, the Reformed Church at first in its symbols, the First Helvetic, and the Scotch Confession of 1560. Calvin, however, did not accept the phrase in this way, but rather as a description of a peculiarity of the Church; for he says (Bk. IV., chap. i., § 3), "It excellently expresses the character of the Church; as though it had been said that the saints are united in the fellowship of Christ on this condition that whatever benefits God bestows upon them they should mutually communicate to each other." He is followed in the Genevan and Heidelberg Catechisms, and in the Westminster Confession. J. KÖSTLIN.

COMMUNISM means the abolition of personal property, or the surrender of all individual rights in property to the community, which acts as the proprietor proper in all relations, both to other communities and to its own members. Whether the communistic character of the primitive Church of Jerusalem (Acts ii. 44, 45) was the result of incidental circumstances, or whether there is in Christianity an innate tendency towards communism, has been a much debated question, differently answered, for instance, by the Church of England and the Moravian Society. But none, except sectarian fanatics such as Thomas Münzer, have ever held that communism was an essential element of Christian life (comp. Lamennais). Whenever communism has been practised by small communities, and as an appendix to, or natural consequence of, a religious principle, it has proved successful. The history of monasticism gives ample illustrations; lay-societies also, as, for instance, the Beghards. But preached or practised simply as a principle of national economy, as the only means to reconcile the millionnaire and the proletaire, it has always ended in foolishness and failure. See REYBAUD: *Réformateurs Moderns*, Paris, 1843; SUDRE: *Histoire du Communism*, Paris, 1850; NORDHOFF: *Communistic Societies of the United States*, New York, 1874. See SOCIALISM.

COMPETENTES. See CATECHETICS.

COMPLINE, or **COMPLETINUM,** or **COMPLETORIUM,** the last of the canonical hours for common prayer, celebrated respectively at the first, third, sixth, ninth, eleventh, and twelfth hour of the day. See *Order of Compline according to the Illustrious Church of Sarum*, London, 1881. See CANONICAL HOURS.

COMPOSTELLA, The Order of the Knights of

San Iago de. According to a Spanish tradition, the apostle James the Elder, son of Zebedee (Acts xii. 2), who was beheaded in Jerusalem (44), came to Spain, and suffered martyrdom there. The place of his suffering was called *ad Sanctum Jacobum Apostolum*, or *Giacomo Postolo:* hence Compostella. The legend is first recorded in the ninth century by Walafried Strabo, in his *Poema de 12 Apostolis;* and, though the Bollandists still maintain it, it has been abandoned even by Roman-Catholic writers, as, for instance, Natalis Alexander. Among the people, however, it always found much favor; and it made Compostella the most celebrated and most frequented place of pilgrimage in Spain. It also gave the name to one of the richest and most renowned military orders in Spain, founded in 1161 by Don Pedro Fernandez, confirmed by Cœlestine III., and not dissolved until 1835. HERZOG.

COMPTON, Henry, Bishop of London; b. at Compton, 1632; d. at Fulham, near London, July 7, 1713. He was Bishop of Oxford, 1674, and in the following year transferred to London, made a privy councillor, and intrusted with the education of the princesses Mary and Anne. His opposition to Roman Catholicism was firm, and cost him his councillorship, and his suspension on the accession of James II.; while his liberality toward the Nonconformists was unusually great. He joined the side of William and Mary in the Revolution, and crowned the king. His prosperity returned. He regained his former positions, and was appointed one of the revisers of the liturgy; but the close of his life was imbittered by his disappointment at not receiving the primacy. He wrote *A Treatise of the Holy Communion* (London, 1677), and translated from the Italian *The Life of Donna Olympia Maldachini* (1667), and from the French *The Jesuits' Intrigues* (1669).

COMTE, Auguste, the founder of the positivist school of philosophy, was b. at Montpellier, Jan. 12, 1798, and d. in Paris, Sept. 5, 1857. He entered the *École Polytechnique* in 1814, and continued to live in Paris after the school was broken up in 1816, giving lessons in mathematics. For a short time he was tutor in the family of Casimir Périer. In 1818 he made the acquaintance of St. Simon, and soon became one of his most enthusiastic disciples. But the sustained energy and systematic power of the pupil could not fail to outgrow the authority of a master whose inspirations were mainly due to his loose mental habits. In 1824 a complete and violent breach took place. From St. Simon, however, Comte received the first impulse towards philosophy, a number of loose but brilliant ideas, and the whole informing tendency of his system.

In 1825 Comte married, and in 1826 he began the first series of lectures on positive philosophy. But after the third lecture he was overcome by a cerebral derangement, and for a whole year he was confined in a lunatic-asylum. In 1828 the lectures were renewed. In 1830 the first volume of *La Philosophie Positive* was published. In 1833 Comte was appointed examiner at the admission to the *École Polytechnique*, and in 1842 he finished his great work by the publication of the sixth volume. According to its ground-plan, this work is simply a re-arrangement of the hierarchy of the sciences on a new principle, — the positive principle, in contradistinction to the theological and metaphysical principles. Moving from the more simple and abstract to the more complex and concrete, the scale runs thus: mathematics, astronomy, physics, chemistry, biology, and sociology. There seems to be nothing alarming in this. As here represented, positivism is a method, rather than a doctrine. It becomes a doctrine, however, partly by that which the method excludes (all inquiry into the causes of phenomena, all theology, all metaphysics), and partly by that which the method adds (a new science, the great panacea for all the sufferings to which flesh is heir, — sociology). Comte meant that the revolutionary state of modern society is solely due to the mental anarchy into which theology and metaphysics have led us. The only way out of this confusion is the positive philosophy; for the only cognition which can compel universal acceptance, and unite all minds into perfect agreement, is that which refuses to pay any regard to the cause of a phenomenon, and simply confines itself to ascertaining the law of the evolution of phenomena; and that is just the sole object and contents of positive philosophy. As soon, therefore, as the laws of social and political evolution are recognized in their positive shape, stripped of all theological and metaphysical dreams, new and satisfactory forms of social and political life will present themselves, and revolution will cease forever.

Some remarks in the preface to the sixth volume of *La Philosophie Positive* caused Comte's dismission from his position at the *École Polytechnique* in 1842: and from that time till his death "he lived as best he could," receiving support at one time (1842–45) from some English friends of J. Stuart Mill, and at another (after 1848) from public subscriptions. Other calamities were added. In 1842 he separated from his wife. Meanwhile he was busy with his *Système de la Politique Positive*, of which the first volume appeared in 1851, the fourth and last in 1854. It proposes to found a new religion, — the religion of humanity. But while positivism as a philosophical school has exercised, and is still exercising, a most powerful influence on modern civilization, positivism as a religion has proved a miserable failure. Comte describes the development of human intellect as having passed through two stages, — the theological, at which all phenomena are explained as the effects of hidden, supernatural, divine causes; and the metaphysical, at which the causes are defined as a kind of mystical entities, which form the real substance underlying all phenomena. These two stages passed, the third is reached, — the positive, at which no more questions are made about the causes of phenomena; only the laws of the evolution are ascertained. As this description is itself the definition of a law, it is evident that positivism, the religion of humanity, can have no theology. But it has no God, either. Humanity is an ideal, and can never be made a god; and, at this time of the day, to try to press the development of mankind back to that moment when the Greek tragedy was produced, when the god was the ideal, when religion and art were still slumbering on each other's bosoms, is simply futile. Still worse: in 1845 Comte fell desper-

ately in love with Madame Clotilde de Vaux, who died in the following year; and, in his plans of organization which he laid for the church of humanity, memories of this passion mix in a most disagreeable manner with reminiscences from the palmiest days of the Roman-Catholic Church. It is true, as Mr. Morley says in the last edition of *Encyclopædia Britannica*, that the queer dreams of the *Système de la Politique Positive* are not altogether incidental, but foreshadowed in the earliest writings of Comte. But it is also true, as J. Stuart Mill says in his essay on Positivism, that there is "a gulf" between that book and the *Philosophie Positive*. The latter has a relation to theology; it excludes it: the former has none; it only counterfeits it.

Of *La Philosophie Positive*, Miss Harriet Martineau has given an excellent English condensation in 2 vols., London, 1853. The *Catechism of Positivism* was translated into English by Dr. Congreve in 1858; the *Politique Positive*, anonymously, in 1875–77. Essays on positivism have been written by J. Stuart Mill, Herbert Spencer, Huxley, etc. See, also, FISKE: *Outlines of Cosmic Philosophy*, Bost., 1874, 2 vols.; LEWES: *Biog. Hist. of Philosophy*, Lond., N. Y., 4th ed., 1871, 2 vols. (vol. ii.). CLEMENS PETERSEN.

CONCEPTION, Feast of, a festival of the Roman-Catholic Church which is celebrated Dec. 8, in honor of the immaculate conception of the Virgin Mary. See IMMACULATE CONCEPTION.

CONCEPTION OF OUR LADY, Nuns of the Order of. This religious order was founded by Beatrix, sister of James, first Count of Poralego, Portugal, in 1484; confirmed by Innocent VIII. 1489; given the rule of St. Clara by Cardinal Ximenes, but by Julius II. given a separate rule in 1511.

CONCEPTUALISM denotes an intermediate stand-point between nominalism and realism. Rejecting, on the one side, nominalism, which defines the *universalia* as merely subjective notions, as mere words (*voces*), and, on the other side, realism, which defines the *universalia* as the very essence of all individual existence, Abelard tried to define the *universalia* as *sermones;* that is, as mental conceptions, which, though in themselves merely the result of an intellectual process, nevertheless corresponded to something real, existing in all individuality. The stand-point was afterwards more clearly defined by Petrus Lombardus and Albertus Magnus.

CONCLAVE means the assembly of cardinals convened in order to elect a new pope. Up to the latter part of the eleventh century, the pope was elected by the clergy and people of Rome; but by a decree of 1059 Nicholas II. gave the whole election into the hands of the cardinals, to the exclusion of the clergy and the people; and by a decree of 1179 Alexander III. constituted a majority of two-thirds of the conclave sufficient to make an election valid. At times, however, it proved very difficult to procure such a majority. When Clement IV. died at Viterbo (1268) seventeen months elapsed, and no agreement was arrived at. Bonaventura, the general of the Minorites, then induced the inhabitants of Viterbo to shut up the cardinals in the palace; and there they sat for a whole year, but still no agreement. Finally somebody hit upon the device of depriving the building of its roof, and exposing the electors to the whims of the weather; and the very same day Gregory X. was elected. This experience led the second council of Lyons (1274) to establish a number of minute rules for conducting a conclave, which, in the main, are still adhered to. The cardinals are absolutely separated from the surrounding world, the windows and doors of the assembly-room having been walled up, all but one. If no agreement has been arrived at after the lapse of three days, only one meal a day is served to the electors, and, after the lapse of eight days, only bread and wine, etc. The method of electing generally used is the ballot; and, concerning this point, too, a number of minute rules have been established in order to prevent fraud. Every morning a ballot is cast, followed in the evening by an "accessit;" that is, if the morning ballot has led to no result, any of the electors is allowed to transfer his vote to that one of the candidates whom he can expect thereby to get elected. In spite of the minute rules, however, which govern the proceedings, and in spite of the solemn oath which binds the electors, the history of the papal conclave is crowded with the meanest and grossest frauds and intrigues which any election can present. See T. A. TROLLOPE: *On the Papal Conclaves*.

CONCOMITANCE denotes the doctrine, that, when Christ's body is present in the Eucharist, his blood is so too, and that, the godhead and manhood of Christ being inseparable, Christ himself, God and man, is present in the Eucharist when either his body or his blood is present. This doctrine forms the basis for the disciplinary rule of the Roman-Catholic Church, withholding the cup from the laity in the administration of the Lord's Supper.

CONCORD, Formula of (*Formula Concordiæ*), the last of the six symbolical books of the Lutheran Church, was issued on the fiftieth anniversary of the Augsburg Confession (June 25, 1580), and was signed by three electors, twenty dukes and princes, twenty-four counts, four barons, and thirty-five free cities. Since the death of Luther (1546) alarming dissensions had invaded the Church, and a split between the ultra-Lutheran orthodoxy and the Melanchthonian Crypto-Calvinism seemed imminent. The necessity of unity and concord was very strongly felt, however; and in 1567 Duke Christoph of Würtemberg, and Landgrave William IV. of Hesse-Cassel, commissioned Jacob Andreä to draw up a formula, based upon the Confession of Augsburg, and capable of uniting all the Lutheran churches of Germany. The attempt failed; but in 1573 Andreä tried again, and the so-called Suabian Concordia — a remoulding of his famous six sermons On the Differences of the Lutheran Church — found much favor. On the instance of Duke Lewis of Würtemberg and Margrave Charles of Baden, Lucas Osiander, Balthasar Bidembach, and Abel Scherdinger composed, in 1575, the Formula of Maulbronn; and in the following year the Elector of Saxony invited a number of theologians to meet at Torgau, and to form, on the basis of these two formulas, a third one acceptable to all parties. The result was the so-called Book of Torgau, which was sent to all the Protestant princes of Germany, and on which the elector received no less than

twenty-three more or less elaborate criticisms. A new committee of theologians, among whom were Martin Chemnitz, Nicolaus Selnecker, David Chytræus, etc., was formed to digest and utilize these criticisms. They began their meetings at Bergen, near Magdeburg, in 1577; and the final result of their labor was the *Formula Concordia*. It was immediately accepted by Saxony, Brandenburg, Brunswick, Würtemberg, Baden, Hamburg, Lübeck, etc.; but it was rejected by Hesse, Anholt, Lauenburg, Holstein, Nassau, Strassburg, Frankfort, Spires, Worms, Neuremberg, Bremen, etc. Outside of Germany it was accepted by Hungary, Sweden, and Denmark; though in the last-mentioned country it was first rejected, and its publication was forbidden under penalty of death. The Formula consists of two parts, — the *Epitome*, and the *Solid Repetition and Declaration*, each containing twelve articles.

LIT. — Best edition of the Formula, MÜLLER: *Die symbolischen Bücher der evang. luth. Kirche*, fourth edition, Gütersloh, 1876; [Eng. trans. of the *Epitome* in SCHAFF: *Creeds*, III. 92–180.] See GÖSCHEL: *Die Concordienformel nach ihrer Geschichte*, Leipzig, 1858; F. H. R. FRANK: *Die Theologie der Concordienformel*, Erlangen, 1858–65, 4 vols. [SCHAFF: *Creeds of Christendom*, vol. I., 258–340]. F. FRANK.

CONCORDANCE, from Latin *concordare*, to agree: hence a collection of passages which in one respect *agree* with one another. Concordances are of two kinds, verbal and topical: the first gives the exact place in the text where a certain word can be found; the second is an orderly analysis of the contents of the work. It is evident concordances can be made to any work, and we have them upon classic authors (e.g., Shakspeare, Milton, Pope, Tennyson, etc.); but in this article we treat of those upon the Bible, for which, of course, there has been most demand.

I. *LATIN.* — Cardinal HUGO DE S. CARO (d. 1263) led the way. In 1244, with the help of five hundred Dominican monks, he prepared a concordance upon the Vulgate (see BELLARMIN: *De Script. eccles. ad ann. 1245*, pp. 247 sqq.) as an aid in his *Commentary on the Bible*. Since the verse-divisions did not yet exist, he supposed each chapter divided arbitrarily into seven parts, which he designated by as many letters consecutively (e.g. *terra*, Gen. i. a; i.e., the word *terra* is in the first part of Gen. i.). The work was defective and short, as in the references merely words, and not sentences, were given. It was called *Concordantiæ S. Jacobi*, because Hugo prepared it at the Convent of St. Jacob, in Paris. The monks of this house found it most useful in preparing their sermons, but at the same time they recognized its defects; and so John of Derlington, Richard of Stavensby, and Hugo of Croyndon (about 1250) set about to correct it by adding the words in immediate connection. This made Hugo's work a veritable concordance in our sense of the term. On account of the English extraction of the revisers, their work was known as the *English Concordance*. The next builder upon Hugo's foundation was CONRAD OF HALBERSTADT, or OF GERMANY (*de Alemannia*), THE ELDER, who, towards the end of the thirteenth century, further improved the original work by subdividing the shorter chapters into four parts each (letters a–d), while the longer were, as usual, divided into seven (letters a–g), and by reducing the number of words cited in connection with one another, which materially reduced its size. This new sort of concordance entirely supplanted the old, and was the one printed. The influence of this concordance is seen in the printing upon the margin of the Vulgate, even as late as 1826, in an edition printed at Frankfurt, of the letters Conrad used to divide the chapters. During the Council of Basel (1431–49) a grave defect in the concordance was discovered. John of Ragusa, a very learned man (d. 1444), held an animated discussion with Bohemians at the council, upon the true meaning, in the Bible, of the particle *nisi*, and later, with Greeks at Constantinople, whither the council had sent him, over the true meaning of *per* and *ex*. But the concordance failed him just here; for it did not contain particles. He determined to remedy this defect, and, unable himself to command the time, intrusted the task to the Spanish doctor of theology, JOHN OF SUABIA, who alphabetically arranged the particles, and then, in 1437, published the work, with an historical introduction. Sebastian Brant carried the first edition of it through the press of John Peter and John Froben, in Basel, 1496, under the title *Concordantiæ partium sive dictionum indeclinabilium totius Bibliæ* ("Concordance to the particles or indeclinable words in the entire Scriptures"), as the second part of the Conrad Concordance. And so the defect in Hugo's Concordance was supplied. The first printed concordance bore the title *Fratis Conradi de Alemannia Ord. Prædic. Concordantiæ Bibliorum*, etc., Argentorati (Strassburg), c. 1470, 2d ed., 1475. Bindseil (see LIT.) gives a list of sixty-four concordances to the Vulgate: of these, that by Robert Stephens, Geneva, 1555, deserves especial mention. In it he introduced the verse-numbers already used in his Greek-Latin Testament. The last is by F. P. DUTRIPON: *Bibliorum Sacrorum Concordantiæ*, 7th ed., Paris, 1880.

II. *HEBREW.* — The *first* Hebrew concordance was made by Rabbi ISAAC (or MORDECAI) NATHAN. The origin of the work, according to the author's preface, was as follows: he was disturbed by the repeated challenges of his Christian companions, and, in his search after materials for an answer, lighted upon a Latin Bible concordance. By diligent use of this he repelled the attacks, and, having tested its great utility, determined to prepare a concordance to the Hebrew Bible, which he conceived would be more useful than a mere translation of the Latin. Accordingly he began the work in 1438, and finished it, having called in many helpers, in 1448. He kept the chapter-divisions of the Vulgate, but added verse-divisions of his own. The concordance was first printed at Venice, by Daniel Bomberg, in the year 1524, under the title הנקרא קונקורדאנשיש כאיר נתיב; i.e., *The Light to the Way, called "Concordances."* An interesting point in connection with this title is the fact that the final word is a mere transliteration, in Hebrew characters, of the Latin *Concordantiæ*. After the words, alphabetically arranged, are explanations in rabbinical characters, and then the passages in which they occur. Editions of this work appeared subsequently at Venice (1564) and at Basel (1581),

under Buxtorf's supervision; and a Latin translation (poor and very defective) was made by Reuchlin, Basel, 1556. An unprinted Latin translation by Nicholas Fuller is preserved in the Bodleian Library, Oxford.

The *second* Hebrew concordance was undertaken by the Franciscan scholar, MARIUS DE CALASIO, appointed by Pope Paul V. public teacher of Hebrew at Rome. He wrote a Hebrew grammar and dictionary; d. Jan. 24, 1620. He was over seventy when he began the concordance, and at his death left it not quite ready for the press. By papal command it was given over to the Minorite general, Benignus of Genua, who employed upon it the Minorite provincial, Michael Angelus of St. Romulus, professor of theology and Hebrew. It was finally printed in four folio volumes, in Rome, 1621, under the title *Concordantiæ Sacrorum Bibliorum Hebraicorum*. Each word was accompanied by its different meanings in both Hebrew and Latin, then the corresponding words in the other Shemitic languages, with Latin interpretations, and finally the Bible passages in which the word is found, — Hebrew verses on the right hand, Latin on the left. This concordance was three times published, — Cologne (1646), Rome (1657), London (1747–49), 4 vols. fol.

The *third* concordance was begun by JOHANN BUXTORF THE ELDER, and finished by his son Johann Buxtorf, Basel, 1632, fol. It was professedly an improved edition of Nathan's. It is, therefore, upon the same general plan. Each word is followed by Nathan's explanations in rabbinical characters, but also in Latin. An improvement is the assignment of the different forms to the different passages in which they occur, instead of massing the passages together. A great many missing references were supplied, errors corrected, and, not the least, at the end a concordance of the Chaldee words in the Old Testament. Yet two defects are pointed out by Buxtorf himself: certain particles are missing, and all the proper names. Modern edition, edited by Bernhard Bär, Stettin, 1861. Two abridgments of Buxtorf's great work were published: one at Wittenberg, 1653; the other, edited by CHRISTIAN RAW, under the title *Fount of Sion*, Berlin and Frankfort, 1677.

The two defects already noticed in Buxtorf were remedied, as far as the Hebrew particles were concerned, in the Concordance of CHRISTIAN NOLDE, Copenhagen, 1679, small quarto. Later came other Hebrew concordances; among others Dr. JOHN TAYLOR'S *Hebrew Concordance adapted to the English Bible, disposed after the manner of Buxtorf*, London, 1754–57, 2 vols. fol.

These were superseded when Baron Tauchnitz brought out that of Dr. JULIUS FÜRST, assisted throughout by Dr. FRANZ DELITZSCH (to whom he generously ascribes great praise), *Librorum Sacrorum Veteris Testamenti Concordantiæ Hebraicæ atque Chaldaicæ*, Leipzig, 1840, folio. This well-known and elaborate work is based upon Buxtorf, but is a great improvement upon the original. Yet even in it are wanting most of the Hebrew particles and pronouns, and all proper names. Fürst follows Buxtorf's plan. He gives under each word the explanations in the rabbinical character; then arranges the different inflections of the word in regular order, and under each the passages in unpointed Hebrew. There are eight appendixes: 1. Etymological Index; 2. Explanatory List of Bible names (pointed Hebrew), to which is appended a syllabus of Ethnic-Hebrew (i.e., Phœnician) names; 3. A Lexicon of Aramaic and New Hebrew (i.e., the correspondences to Hebrew, arranged in alphabetical order); 4. An Etymological Table; 5. A Scheme of the Formation of Words; 6. "Propylæa Masoræ" (an orderly arrangement of the Masoretic notes); 7. "Chronicles of the Holy Tongue" (entirely in unpointed Hebrew); 8. A Comparative Table of Arabic, Syriac, Aramaic, and Hebrew.

But Fürst's book, by its unwieldy size, and use of Latin throughout, is unadapted to the wants of the ordinary English student. For his benefit the *Englishman's Hebrew and Chaldee Concordance* was prepared, designed 1830, published London, 1843, 3d ed., 1866, 2 vols. The editor, who also paid for the work, was George V. Wigram, who contributes an eccentric preface. Among the collaborators were S. P. Tregelles and B. Davidson. The work is superior. Each page presents (1) The Hebrew word (pointed); (2) Its pronunciation; (3) In the case of nouns, the gender, of verbs, the moods and tenses; (4) The passages of Scripture in which the words occur, quite fully printed, the title-words being distinguished by Italics. The appendixes are (1) Hebrew and English index (after each Hebrew word the various English terms by which it is rendered in the authorized version are given in alphabetical order); (2) Table of the variations of chapter and verses in the English and Hebrew Bibles; (3) List of proper names (pronounced), together with their occurrences, with index to the same. The work is very painstaking and useful, but is defective in that it makes no distinction between the inflections of the nouns; e.g., *father* and *his father* are under the same head.

The Hebraist's Vade Mecum, edited by Mr. Wigram (a verbal index to the Hebrew and Chaldee Scriptures), London, 1867, is valuable. It gives all the words, grammatically arranged, and under each form the passages wherein it occurs. A revised and corrected edition of B. DAVIDSON'S excellent *Concordance of the Hebrew and Chaldee Scriptures* appeared in London, 1876, under the care of the Rev. Joseph Hughes.

III. *GREEK.* — EUTHALIUS RHODIUS, a monk of St. Basil, is said to have finished (1300) a concordance to the entire Bible in Greek. But the work was never printed, if, indeed, it was ever written. These Greek concordances are usually either to the Old Testament with the Apocrypha, or to the New Testament. We consider first,

(1) *The Concordances to the Old Testament and Apocrypha.* — The *first* was made by CONRAD KIRCHER, Frankfort, 1607, and was a Hebrew-Greek, rather than a Greek, concordance, inasmuch as the work follows the order of the Hebrew words, placing the corresponding Greek word after it. Each Hebrew word had its Latin translation; and then, without alphabetical arrangement, followed the various Greek equivalents, with the passages in which they occur. There is a register of the Greek words, and a distinction made between canonical and apocryphal passages.

But the *second* independent concordance is much more valuable. It appeared under the

title ABRAHAMI TROMMI *Concordantiæ Gracæ Versionis vulgo dicta LXX. Interpretum, cujus voces secundum ordinem elementorum sermonis Græci digestæ recensentur, contra atque in opere Kircheriano factum fuerat*, Amstelodami (Amsterdam) et Trajecti ad Rhenum (Utrecht), 1718, 2 vols. fol. This is a genuine Greek concordance, containing the Greek words in proper order, with their meanings in Latin, the corresponding Hebrew words alphabetically arranged below, and under them the passages in the canonical and apocryphal books. When the word occurs in any of the Greek versions, — Aquila, Theodotion, or Symmachus, — the passages are put below those from the Septuagint, as are also the passages from the Apocrypha. The work cost Tromm sixteen years' labor, and he was eighty-four when it appeared. It is still the standard work.

Tromm's derogatory remarks on Kircher led to the publication, by Professor John Gagnier, of *Vindiciæ Kircherianæ animadversiones in novas Abr. Trommii Concordantias græcas versionis LXX.*, Oxford, 1718.

(2) *Concordances to the New Testament.* — The *first* appeared under the title Συμφωνια, ἡ συλλεξις της διαθηκης της καινης (literally, "Symphony, the gathering-together of the New Testament"), Basel, 1546. It was the work during eight years of XYSTUS BETULEJUS (Sixtus Birken), librarian of the city library at Augsburg. The references are only to books and chapters, as verses did not then exist.

The *second* was brought out by HENRY STEPHENS, the famous printer, Paris, 1594. Stephens did not do the work himself, but merely wrote the preface. In this concordance the verses, invented by his father, Robert Stephens, are for the first time used in a Greek concordance. The Greek words are interpreted in Latin.

The *third* was by ERASMUS SCHMID, Wittenberg, 1638. It corrected the faults of the two concordances mentioned, and won at once universal applause. In 1717 Ernst Salomon Cyprian brought out a new edition containing a few corrections. Bagster (London, n.d.) has published a 32mo edition of it.

The *fourth* is KARL HERMANN BRUDER'S, under the title Ταμιειον τῶν της καινῆς θιαθήκης λέξεων ("Treasury of the words of the New Testament"), Leipzig, 1842. This is the latest and best concordance to the Greek New Testament, and is to be credited to the famous publisher, Karl Christian Tauchnitz.

Besides the above, there is the *Englishman's Greek Concordance of the New Testament* (London, 1840, 5th ed., 1868), edited and paid for, as was the *Englishman's Hebrew Concordance*, by George V. Wigram, and prefaced in the same eccentric manner. The work is excellent, and by English readers is decidedly to be preferred to all others. It gives all the words of the Greek New Testament in alphabetical order, according to their uninflected forms, as in a dictionary. Each word is transliterated; but no further attempt is made to indicate its pronunciation, except by marking a diæresis or a long vowel. Under the word are the passages from the *English* New Testament in which the word, in its various cases or tenses, etc., appears, the translation of the word being Italicized; e.g., ἐπιγινώσκω (*epiginōsko*). On next line, Matt. vii. 16: "Ye *shall know* them by their fruits." Mark ii. 8: "And immediately when Jesus *perceived*," etc. At the close is an English-Greek index, by means of which the English reader can see how many words in Greek are used to express the English, and a Greek-English index, differently arranged, which performs exactly the opposite service.

In 1870 appeared *A Critical Greek and English Concordance of the New Testament. Prepared by* CHARLES F. HUDSON, *under the direction of Horace L. Hastings. Revised and completed by* EZRA ABBOT, Boston, 3d ed., 1875, 508 pp. 12mo. The smallest and most convenient complete Greek-English concordance. Novel in plan, and scholarly in execution, it has been indorsed by all examiners. The preface gives a minute account of its genesis and execution. It gives the Greek words in dictionary order, the English translations of the authorized version alphabetically, in bold-faced type, and by each all the passages where the translation is found. Thus, μεταξύ, **between,** Matt. xviii. 15, etc.; **mean-while,** John iv. 31; **next,** Acts xiii. 42. At the close all the *proper names* are given and assigned; then follow an index of the *English words*, an *appendix* of various readings in larger clauses, and a *supplement* giving the readings of Tischendorf's eighth edition, which vary from those of his seventh edition. The last two parts are the work of that admirable scholar, Professor Ezra Abbot.

IV. *SYRIAC.* — CARL SCHAAF published at Leyden (1709) a *Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces — complectens.* As the title indicates, it is more a lexicon than a concordance; yet its completeness is sufficient to allow its use in this way.

V. *GERMAN.* — 1. The honor of preparing the first concordance to any modern version belongs to JOHANNES SCHRÖTER, who published *Concordantz des Newen Testaments zu teutsch*, Strassburg, 1524, folio, — a concordance to Luther's version.

2. CONRAD AGRICOLA (Bauer) first brought out a concordance upon the entire German Bible, *Concordantia Bibliorum, Das ist biblische Concordantz vnd Verzeichnuss der Fürnembsten Wörter*, Frankfurt-a.-M., 1610. In 1612 he issued an appendix, which supplied deficiencies. Editions appeared 1621, 1632, and 1640, which incorporated the appendix. CHRISTIAN ZEISIUS (in Leipzig, 1658) brought out an improved concordance based upon Agricola's.

3. FRIEDRICH LANCKISCH issued *Concordantiæ Bibliorum Germanico-Hebraico-Græcæ, Deutsche, Hebräische und Griechische Bibel*, Leipzig u. Frankfurt-a.-M., 1677, folio. This was a truly important work, and well received; 2d ed., 1688, 3d ed., 1696, 4th ed., 1705, each edition being carefully revised and improved. Notwithstanding the pains already taken, CHRISTIAN REINECK found it worth while to prepare a fifth edition (1718). Lanckisch himself died in 1669, before the first appearance of his laborious work, which had these objects, — to revise, correct, and enlarge the Zeise edition of Agricola; to arrange under each German word the Greek or Hebrew words of which it was the translation; to place next to every Hebrew word a Greek letter, and to every Greek word a Latin letter, and then to use

these letters to represent the word in the passages quoted from Luther's Bible, so that the reader seeing the letter would know of what Hebrew or Greek word the German was the translation.

4. The Cruden of Germany is GOTTFRIED BÜCHNER. His concordance, moreover, agrees with Cruden's in that it is a so-called *Real Concordanz*, i.e., it contains definitions and notes. After the notes come the texts, as in other concordances. It appeared in two forms. Of the smaller the 1st edition appeared Jena, 1740; 2d, 1746; 3d, 1756; 4th, 1765; 5th, 1776: of the larger the 1st edition appeared Jena, 1750; 2d, 1757, 2 vols.; 4th, 1765. Up to 1776 the smaller or *Hand-Concordanz* was a widely-circulated work; but in that year the publisher failed, and the concordance oddly fell into disuse. The appearance of WICHMANN'S *Concordance* (Dessau und Leipzig, 1782, new ed., 1806, 2 parts), and the theology of Büchner, were two causes operative against the work. It would not sell at any price; and the remaining copies were about to fall into the paper-manufacturer's hands, when their then owner determined to make a final attempt. He employed Dr. H. L. Heubner to revise the work, and got out a new edition (the 6th, Halle, 1840) at an increased price. His confidence was justified by results. Once more *Büchner* was the popular work: the 7th edition appeared 1844; 8th, 1850; 11th, Braunschweig, 1859; 15th, 1877. In 1871 the first American edition appeared in Philadelphia (published by I. Kohler), provided with a Preface by Dr. Schaff, and an Appendix of eight thousand and sixty omitted passages by Professor A. Späth. The work answers, in a measure, the purposes of a Bible-dictionary: thus an historical sketch of Jerusalem is given under the name.

VI. *FRENCH.* — Of these may be mentioned MARK WILKS: *Concordance des Saintes Ecritures*, Paris, 1840.

VII. *ENGLISH.* — The first concordance was entitled *The Concordance of the New Testament, most necessary to be had in the hands of all soche as desire the communication of any place contained in the New Testament*, London, n.d., but certainly before 1540, and very probably by the printer JOHN DAY, though attributed to a "Mr. Thomas Gybson." The first concordance to the *entire* Bible was by JOHN MARBECKE, entitled *A Concordance, that is to saie, a Worke wherein, by the ordre of the letters A, B, C, ye maie redely finde any worde conteigned in the Bible*, London, 1550, folio. The references are only to chapters. In the same year appeared a translation from the German, *A Briefe and a Compendious Table, in maner of a Concordance, openyng the waye to the principall Histories of the whole Bible, and the most comon articles grounded and comprehended in the Newe Testament and Olde, in maner as amply as doeth the great Concordance of the Bible. Gathered and set forth by Henry Bullinger, Leo Jude, Conrade Pellicane, and by other ministers of the Church of Ligurie* (Zurich). *Translated from the Hygh Almayne into English by Walter Lynne. To which is added a translation of the Third Booke of Machabees.* This was a translation of the *Index Bibliorum* of Conrad Pellican, Zurich, 1837. See additional titles in Darling's *Cyclopædia Bibliographica. Subjects*, folio, 1859. He enumerates six concordances made between 1578 and 1737, of which the most important was by SAMUEL NEWMAN, London, 1650, reprinted at Cambridge, 1720, and generally known as the *Cambridge Concordance.*

But all these attempts were forgotten on the publication by ALEXANDER CRUDEN of his *Complete Concordance to the Holy Scriptures of the Old and New Testament*, London, 1737. This work is likely to keep its place as the best of all the concordances, so long as King James's Version remains in use. It has appeared in different shapes, and with more or less completeness. The original work contains explanatory notes on important words, exhibiting oftentimes much acuteness, and always profound piety. Those editions which contain them are therefore desirable. The concordances of Brown, Cole, and Eadie, are only revisions of Cruden. The Society for Promoting Christian Knowledge issued an edition (London, 1859), which is an improvement upon his, inasmuch as it is more complete; for Cruden does not give all the words of the Bible, and is especially defective in proper names. There are several American editions of Cruden: the most to be commended is that of Dodd, Mead, & Co., New York.

The latest, best, and most comprehensive concordance is by ROBERT YOUNG, LL.D.: *Analytical Concordance to the Bible*, Edinburgh, 1879, 4th revised ed., 1881. According to the title-page it is "on an entirely new plan, containing every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation; exhibiting about three hundred and eleven thousand references, marking thirty thousand various readings in the New Testament, with the latest information on biblical geography and antiquities, etc.; designed for the simplest reader of the English Bible." It is the outcome of forty years' labor, and took Dr. Young "nearly three years (from six A.M. to ten P.M.) merely to carry it through the press." It has been well received, and needs only revision in accordance with the revised version to be a work of permanent value. For the first time we have a really complete concordance. Very curiously in the first edition all reference to the "Holy Spirit" and "Holy Ghost" under "Holy" was missing. By means of this concordance the merely English reader may become to no inconsiderable degree a Bible critic.

Akin to a concordance is an *analysis*. Such a one was that made by MATTHEW TALBOT, London, 1800, quarto, revised and reproduced in America by NATHANIEL WEST, D.D., New York, 1853, which was again thoroughly revised and greatly improved by Professor ROSWELL D. HITCHCOCK, D.D., LL.D., and issued under the title *New and Complete Analysis of the Holy Bible*, N. Y., 1870. It is the best work of its kind. Besides the analysis proper, it contains Cruden's Concordance as revised by Dr. Eadie, and several appendixes, including a brief *Dictionary of Religious Denominations, Sects, Parties, and Associations.*

See H. E. BINDSEIL: *Concordantiarum Homericarum specimen cum Prolegomenis in quibus præsertim Concordantiæ biblicæ recensentur earumque origo et progressus declarantur*, Halis, 1867; the

same: *Ueber die Concordanzen*, in *Theol. Studien u. Kritiken*, 1870. SAMUEL M. JACKSON.

CONCORDAT means a treaty between the Pope, as the head of the Roman-Catholic Church, and a temporal sovereign, concerning the relations between the State and the Church. The name was first used in 1418 for those agreements on reform which Martin V. made with the nations of the Council of Constance. But it soon became general, though, officially, a distinction is still made between concordats and conventions; the latter name being applied to treaties with sovereigns not belonging to the Roman Church. There is, however, a striking difference between the earliest concordats and those of a later date. Thus the Concordat of Worms (Sept. 23, 1122) contains nothing but concessions from the side of the emperor. He gives up the right of investiture with ring and staff; he guarantees the freedom of the elections and consecrations of bishops in Germany; he promises to restore all ecclesiastical estates in his possession, etc. But from the beginning of the fifteenth century, when national kingdoms were consolidating and monarchical states organizing, the concordats changed character. It was now the Pope who had to make concessions; or, at all events, the concessions became reciprocal.

The motion that the principal measures of reform should be agreed upon before the new pope was elected could not be carried in the Council of Constance; and when Martin V. was elected (Nov. 11, 1417), it soon became evident that he intended to frustrate the reform. Nevertheless, concordats were made with France, Germany, and England. The two first are dated May 2, 1418; the last, July 11. All three are given by VON DER HARDT in his *Œcum. Constantiense Concil.*, Leipzig, 1700, in tom. I. p. 1055, tom. IV. p. 1565, and tom. I. p. 1079, respectively. That with England was considered as final, those with France and Germany only as provisional. The principal features of these concordats are limitation of the number of cardinals, and provisions with respect to their appointment, revenues, etc.; restrictions of the appeals to the Pope, of papal dispensations, of indulgences, etc.; provisions with respect to annates and other papal taxes, to commendas, etc.; very severe rules against simony, etc.

The opposition of the episcopal system to the papal system, which had showed itself already in the Council of Constance, became still more apparent in the Council of Basel. A series of the decrees of that council was adopted by the French clergy, July 7, 1438, and, under the name of the Pragmatic Sanction of Bourges, incorporated with the law of France. The popes, however, never recognized the Pragmatic Sanction: at times it was not maintained even by the French kings; and Aug. 18, 1516, a new concordat was concluded between Leo X. and Francis I., the principal feature of which was, that it left the nomination of bishops to the king, but made no provision with respect to the term within which the papal institution should follow. Much haggling between the papal curia and the royal government was the necessary result; and in 1682 the French clergy, headed by Bossuet, issued the famous declaration in which the principles of the episcopal system and the National Church were formally asserted. See *Histoire contenant l'Origine de la Pragmatique Sanction et des Concordats*, in *Traités de Droits et Libertés de l'Église Gallicane*, Paris, 1731, tom. I.

By the Revolution, the Roman-Catholic Church was abolished in France, but re-established by the concordat of July 15, 1801, concluded between Pius VII. and Napoléon Bonaparte. It was extremely humiliating to the Pope; and the high-handed manner in which Napoleon carried on the negotiations did not sweeten the pill. The number of bishops was reduced from a hundred and fifty-eight to sixty; and the right of nomination was vested in the first consul. All claims to property confiscated by the Revolution were renounced, and the clergy were to be paid by the State at a fixed rate. The worship should be free, though subject to the general police regulations of the country, etc. Without awaiting the final consent of the Pope, Napoleon published the concordat in the *Moniteur* as part of the law of France, and together with the concordat a number of organic articles which the Pope had never seen, and never would recognize. See PORTALIS: *Discours, Rapports, etc., sur le Concordat de 1801, et les Articles Organiques*, Paris, 1845; *Mémoirs des Cardinal Consalvi*, Paris, 1864, 2 vols.; HAUSSONVILLE: *L'Église Romaine et le Premier Empire*, Paris, 1868; AUG. THEINER: *Histoire des deux Concordats, etc.*, Paris, 1869. After the restoration, the papal curia and the royal government labored in unison to effect a complete change. The concordat of 1801 was abolished, and that of 1516 was restored. It was intended to re-establish a number of episcopal sees, and to endow them with real estate, etc. But, when the proposition was laid before the chambers, it met with such an opposition, that it had to be abandoned. After the revolution of 1830, the concordat of 1801 was again adopted; and, though somewhat modified, it still forms the basis for the relation between the Gallican Church and Rome.

The reformatory decrees of the Council of Basel were also adopted in Germany by the diet of Mayence, March 26, 1439, though not in exactly the same form as in France. The decrees specially emphasized by the *Instrumentum Acceptationis* (see KOCH: *Sanctio Pragmatica Germanorum Illustrata*, Strassburg, 1789) are those concerning the regular recurrence of œcumenical councils and the Pope's submission to them, concerning provincial synods, the discipline of the clergy, the appeals to the Pope, the annates, etc. Eugene IV. tried to make resistance, and deposed the archbishop-electors of Treves and Cologne, the two first prelates of the German Church, but also known as the two stanchest adherents of the Council of Basel. At the diet of Francfort, however (March 21, 1446), all the electoral princes of Germany agreed to present an *ultimatum* to the Pope, — either he should accept the decrees of the Council of Basel, restore the two archbishops, convoke an œcumenical council in some German city on May 1, 1447, or they would leave his guidance, and follow the council; which might mean that they would follow Felix V., the Antipope. Eugene IV. yielded. He accepted the *Concordata Principum Francofordensis*; and his successor, Nicholas V., confirmed it. See KOCH,

l. c. p. 197. Some modifications, however, were introduced in the final text of the concordat, among others a passage about restitution for losses which the papal see might incur from the restrictions of the appeals, indulgences, dispensations, annatès, etc.; and the fulfilment of this obligation gave occasion to a new concordat, that of Aschaffenburg, concluded at Vienna with Frederic III., Feb. 17, 1448. By this agreement the Pope gained great advantages, especially with respect to the nomination and institution of bishops. The relation between the German Church and Rome was thereby made vague and uncertain, and remained so until, in the beginning of the present century, the influence of the French Revolution, the wars with France, and the dissolution of the German Empire, produced a complete change.

The confusion began to break into the German Church immediately after the peace of Luneville (1801), when Germany adopted the French idea of secularizing the ecclesiastical estates; and at the time of the Congress of Vienna it had become so complete, that only five bishops were left in the whole church of Germany. The curia, however, did not want a new organization: it simply demanded a restitution of the *status quo ante bellum*, the restoration of the ecclesiastical property and revenues, the re-establishment of the ecclesiastical principalities, etc. This was soon found to be an impossibility; and in 1815 negotiations began between the Pope and the various German states. Concordats were concluded with Bavaria in 1817, with Prussia and Hanover in 1821, with Baden and Würtemberg in 1827, with Hesse in 1829, etc. The most remarkable of all the German concordats is that with Austria of Aug. 18, 1855. See Moy and Vering: *Archiv. für kathol. Kirchenrecht*, 21, 22. In Austria the Josephine traditions were still continued, though tempered by the character of ruler and the spirit of the government. After the confusion of 1848, however, a strong re-action set in; and the result was a concordat, which, in the middle of the nineteenth century, actually attempted to galvanize into life the principles of the middle ages. It opens with the declaration that the Roman-Catholic Church shall enjoy all its prerogatives and privileges in full and unimpeded, that is, no other denomination shall be tolerated; and it ends by cancelling as null and void all Austrian laws which are opposed to the doctrines and practices of the Roman-Catholic Church. The most important institutions in social life, the most important forms of personal life, the school, the university, literature, science, art, matrimony, etc., were delivered up, bound hand and foot, to the papal curia. But the experiment failed. Most of the provisions of the concordat could not possibly be carried out; and the effect of those which could became so strikingly apparent in the battle at Sadowa, that, in spite of the protest of the Pope, no further effort was made to carry them out. After the declaration of the new dogma of the infallibility of the Pope in 1870, the whole concordat was abolished.

For details respecting the other countries, Savoy, Spain, Naples, etc., see the respective articles. The most important works on the question in general are, E. Münch: *Vollständige Sammlung aller älteren und neueren Konkordate*, Leipzig, 1830–31, 2 vols.; Nassi: *Conventiones de Rebus Ecl.*, Mayence, 1870. MEJER.

CONCUBINAGE AMONG THE HEBREWS. See Marriage among the Hebrews.

CONCUBINAGE. The word has two entirely different senses, — a good, as in application to Hebrew usage, and a bad, as in use among us. The ancients recognized inferior wives, who yet had rights, and whose children were legitimate. The Romans had three sorts of "marriages," which might be simultaneous in any particular case. The highest was a genuine marriage, with certain rites. The children were full heirs: the wife was *mater familias*. In the second sort the wife was called a *uxor tantum* ("wife" only, in contradistinction to *mater familias*, "mother"). No formalities were required, only residence for a year uninterruptedly in the man's house. The bond was a loose one, for an absence of three successive nights broke it. The third sort was simple concubinage. The children were not called bastards, yet they could not inherit. This last condition was legalized. The Justinian Code calls it *licita consuetudo* ("allowed custom"). This legal concubinage is still known in Germany, Austria, and Denmark, where morganatic ("left-handed," because the man gives the left hand) marriages occasionally take place between persons of varying ranks, e.g., a prince and a commoner. In such cases neither the wife nor the children have claim upon the man's name, title, or estate; yet the marriage is real, as among the Romans, in the sense that infidelity in the woman is adjudged adultery.

The Christian Church was founded in a community accustomed to far laxer notions on the relations of the sexes than ours; and some scholars see in Paul's demand that "a bishop must be the husband of one wife" (1 Tim. iii. 2) a repudiation by the apostle of those who had concubines. The Church could not legislate against such unions in all cases; yet for a *married* man to have a concubine was declared to be adultery. So Augustine, in *Sermo* CCXXIV. (Migne's ed., tom. V. 1093). But the common case, where the man was unmarried, was differently dealt with. The *Apostolical Constitutions*, dating from before 325 (see title), in a section (viii. 32) reputed to come from Paul, says, "Let a concubine who is slave to an unbeliever, and confines herself to her master alone, be received;" but, "if one of the faithful hath a concubine, if she be a bond-servant, let him leave off that way, and marry in a legal manner; if she be a free woman, let him marry her in a lawful manner: if he does not, let him be rejected." It may be said, therefore, that, before the fifth century, the Church tolerated concubinage. So the Council of Toledo (A.D. 400) in its seventeenth canon: "If any one has not a wife, but instead, a concubine, let him not be kept from communion" (Hefele, *Conciliengeschichte*, 1st ed., vol. ii. p. 67). But, from that time on, the Church frowned upon the custom. So Leo I. (458), in his decretals, declared marriage was the only moral sexual union, although he did not directly condemn concubinage. See, also, the canons of the following synods, as given in Hefele, vols. iv.–vii.: Mantua (827), Paris (829), Mainz (851), c. 12, "Whoever has a con-

cubine not regularly pledged to him can leave her, and marry another;" c. 13, "Whoever has both wife and concubine must be kept from communion; not so he who has only the latter." Tribur (895), c. 38, "Marriage is only allowable among equals. A man who already has a concubine can marry; but, if he has married an emancipated slave, he must remain faithful to her." The great synod in Rome (1059), c. 12, "A layman who has both wife and concubine will be excommunicated." Piacenza (1095), which is very strong, c. 1, "Nobody will be allowed to do penance who does not renounce concubinage, hate, and other *deadly sins*." The Roman synod of 1099 also forbade the Eucharist to all living in concubinage. The Hungarian national synod at Ofen (1279), c. 47, "No laic may publicly have a concubine." Nougarot (1303), c. 14, "All notorious concubinators, usurers, and adulterers are to be publicly announced as excommunicated;" c. 5, no concubine was to be tolerated by the priests, under penalty of a heavy fine. Valladolid (1322), c. 22, "A married man who has openly a concubine, and also every unmarried man who has an *infidel* concubine, is *ipso facto* excommunicated." Benevent (1331), c. 57, "No married man is allowed a concubine." Palencia (1388), similar to Valladolid. Copenhagen (1425) ordered the parish priests to announce to those living in concubinage that they must separate within a year. As will be seen by the above-quoted canons, concubinage was a very common practice; and the reason why it lasted, notwithstanding its repeated condemnation, was because the clergy very commonly set the example, for the Church called their unions with women, which were to all intents and purposes marriages, "concubinages," and in many places the payment of a yearly tax to the bishop secured them immunity from molestation. See CELIBACY. It was therefore evident to the earnest moralists that the evil among the laity could best be reached through the clergy: hence the reform-legislation in the Council of Basel (1431–49), which was of the most rigorous description. The guilty priests were to be punished with loss of position, imprisonment, and fine. Concubines and all suspicious women were to be driven from the houses of the clergy, and the children born of such unions were not to be allowed to remain with their father.

In the wake of this earnest effort to clear the Church of reproach came the Lateran Council (1516), under the guidance and inspiration of Leo X., which inaugurated church-legislation against the *unmarried* men who had concubines. The Council of Trent (1543–63) likewise, not only put this sort of concubinage under the ban of the Church (sess. XXIV., c. 8, *De Ref. Matrimonii*), but revised the marriage regulations, and thus made the distinction between concubinage and marriage more pronounced; for the bridegroom and bride must publish their intention before their own pastor and two witnesses. According to the present law in the Roman-Catholic Church, every commerce of the sexes other than in lawful marriage is forbidden and punishable. If, after three warnings, the concubine is not given up, both parties are put under the ban; and if, in the course of a year, a separation does not take place, the concubine is removed, if necessary, by the civil power. The canons of the Council of Trent (sess. XXIV., *De Sacramento Matrimonii*) have nothing to say about concubinage. In canon 2 we read, "If any one saith that it is lawful for Christians to have several wives at the same time, and that this is not prohibited by any divine law, let him be anathema." This is rather a prohibition of polygamy (Schaff, *Creeds*, vol. ii. p. 195). — In Protestant churches the immorality of concubinage has never been doubted. It constitutes ample ground for the excommunication of a member. The connivance by the Lutheran Reformers at the bigamy of Philip of Hesse is an exceptional case. SAMUEL M. JACKSON.

CONCURSUS DIVINUS, a dogmatical term referring to the relation which exists, in the evolution of nature and history, between the divine agency, as *causa finalis*, and the natural agencies, as *causæ efficientes*. In the Bible the idea does not occur. The Bible says that the earth covers itself with grass and herbs, that men and animals multiply, etc.; and it also says that it is God who covers the earth with grass and herbs, and God who makes men and animals multiply. And, again, the Bible says that we act from the impulses of our own hearts, and it also says that in God alone we live, and move, and have our being. The idea belongs to the dogmatic speculation, and is the result of philosophical reflection. It has been most elaborately expounded by the schoolmen (Thomas Aquinas) and the theologians of the old Lutheran orthodox school (Gerhard, Quenstedt); while modern dogmatists seem most inclined to leave the question in the form it has in the Bible, and refer the whole matter to philosophy.

CONDIGNITY and **CONGRUITY,** or *meritum de condigno* and *meritum de congruo*, are terms used by the schoolmen after Thomas Aquinas in their attempts at reducing the doctrines of grace into one harmonious system; *meritum de congruo* denoting the inborn ability of the human will to perform certain works of a lower order of obedience, thereby throwing itself in the direction of divine grace, while *meritum de condigno* denotes the ability to perform works which are pleasing and acceptable to God, after the infusion of grace, and by the aid of the Spirit.

CONE, Spencer Houghton, D.D., b. at Princeton, N.J., April 30, 1785; d. in New York, Aug. 28, 1855. After teaching for several years, in 1805 he went on the stage, and played with great success. But in 1812 he became a journalist, and in 1815 a Baptist minister; and the chaplain to Congress, 1815–16. He was pastor of the Baptist church in Alexandria, D.C., 1816–23; of the Oliver-street Church, New York, 1823–41, and of the first Baptist Church, from 1841 till his death; a corresponding secretary of the American Bible Society, 1832–35, but resigned because of its action in the matter of the Burmese translation of the New Testament; and was the leader in the formation of the American and Foreign Bible Society (1836), and later of the American Bible Union (1850), of both of which societies he was president. See BIBLE SOCIETIES, pp. 263, 264. His *Memoir* was written by his sons, New York, 1857.

CONFERENCE. I. — In the ROMAN-CATHOLIC CHURCH the term is used to describe, (1) the assemblies of priests called by themselves of free choice pastoral conferences, and (2), those called

by the constituted colleges of priests, chapter conferences. 1. Although the Roman-Catholic Church does not forbid, she by no means favors, such irregular gatherings. She demands that they shall be limited both in numbers and in topics, and shall be under the entire control of the *ordinariat*. The amount of liberty enjoyed may, therefore, be imagined. Yet such course is eminently wise, for Rome has never pretended to be the friend of free speech or of progress.

2. The second kind of conference first took place in the ninth century, as a consequence of the great size of the diocesan synods, which made it impossible for all the clergy to meet together: so district meetings were ordained. These conferences were held upon the first day of every month, if it was not a feast (hence the name *Calendæ*), and were called by the archpresbyter or dean. Harduin gives account of several. One was held in London, 1237; but after that date there is no record of any, until, in 1565, Cardinal Carl Borromeo issued directions for their organization and guidance, and accordingly several met. They were looked upon as substitutes for the diocesan synods, but have failed to become general in the Roman-Catholic Church. See WETZER U. WETTE, *Kirchen-Lexikon*, s. "Conferenzen" (1st ed. vol. ii. pp. 766–769).

II. — In the LUTHERAN CHURCH in Germany there are diocesan clerical conferences, at which the superintendents preside. For the conference in the Lutheran Church of the United States see title.

III. — Two famous and fruitful ENGLISH ecclesiastical gatherings are known as conferences. 1. The *Hampton Court Conference*. Hampton Court, which is near London, the favorite residence of Henry VIII., and one of the principal royal palaces until George II., was built by Cardinal Wolsey, and by him given to his king. There, on Saturday, Monday and Wednesday, Jan. 14, 16, and 18, 1604 (old style, 1603), a conference between four leading Puritans, and nine bishops, and eight deans, was held, presided over by King James I., who also took a leading part in the discussions. The leaders were John Whitgift, Archbishop of Canterbury, Richard Bancroft, Bishop of London, and Dr. John Reynolds, President of Corpus Christi College, Oxford, the spokesman for the Puritans. The conference was nominally called to discuss the usages complained of by the Puritans; such as non-residence, pluralities, the use of the cross in baptism, the cap and the surplice, and other ceremonial peculiarities: but in reality the prelates were so insolent toward their adversaries, and so servile to the king, and the Puritans were so intimidated, that discussion was impossible. Yet the conference had one most important result, — the revision of our English Bible. Dr. Reynolds suggested it; and the king, seeing in the proposition a chance to immortalize his reign, at once assented, and ordered the work to be done. And so appeared, seven years thereafter, King James's Version. Besides, the conference made some alterations in the Liturgy, forbade women's baptizing of infants (formerly frequent), inserted "remission of sins" in the Rubric of Absolution, and altered some words in the Dominical Gospels. See FULLER: *Church History of Britain*, vol. v. pp. 266–303; Teggs's ed., London, 1868, vol. iii. pp. 193–215; PROCTOR: *History of the Book of Common Prayer*, pp. 88–93; SCHAFF: *Creeds*, vol. i. pp. 703–709.

2. The *Savoy Conference* was held in the Savoy Palace, London, from April 15 to July 25, 1661, between twenty-one Episcopalians (twelve bishops and nine assistants) and an equal number of Presbyterians. The object of the meeting was the revision of the Prayer-book; but such was the temper on both sides, that no results were arrived at. Baxter embodied the changes desired by the Puritans in his Liturgy, the hasty work of a fortnight. The book was never used, yet has a certain value. It was republished by Professor C. W. Shields of Princeton, Philadelphia, 1867; new edition, New York, 1880.

IV. — In the METHODIST-EPISCOPAL CHURCH in America there are four judicatories so named. 1. The General Conference, which meets once in four years, is composed of ministerial and lay delegates; one ministerial for every forty-five members of each Annual Conference, and two lay for each Annual Conference. Two-thirds of the whole number of delegates constitute the quorum. The two classes of delegates deliberate together, but vote separately whenever such separate vote is demanded by a third of either order. One of the general superintendents presides. The conference has full power to make rules and regulations for the Church, provided such enactments do not alter in essentials the doctrine nor the polity of the Church. "*Provided*, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the restrictions [except in relation to doctrine]; and also, whenever such alteration shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration shall take effect" (*Book of Discipline*, ed. of 1880, ¶¶ 63–72, pp. 47–52).

2. The Annual Conference appoints its own place of meeting; but the length of its sessions, over a week, is determined by the bishop who presides. There are now (1880) ninety-four annual conferences (*Discipline*, pp. 231–258). Attendance is obligatory upon all travelling preachers. The conference takes cognizance of all matters properly ecclesiastical, collects statistics of membership, baptisms, church-property, Sunday schools, benevolent collections, ministerial support, and current expenses, and publishes the same. It elects and ordains deacons and elders. Particular attention is given to the mission churches; and all those able to support themselves are not allowed to remain on the list of its missions. A certified copy of the minutes is sent to the General Conference (*Discipline*, ¶¶ 73–86, pp. 53–61).

3. The District Conference is composed of the travelling and local preachers, the exhorters, the district stewards, and one Sunday-school superintendent and one class-leader from each pastoral charge in the district. It meets once or twice a year. A bishop, or else the presiding elder, presides. Minutes sent to the Annual Conference. Its province is the superintendence of church matters in the district in a manner similar to the

Quarterly Conference (*Discipline*, ¶¶ 87–94, pp. 61–68).

4. The Quarterly Conference "is composed of all the travelling and local preachers, exhorters, stewards, class-leaders, and trustees of the churches in the circuits or stations, and the first superintendents of our Sunday schools; said trustees and superintendents being members of our church, and approved by the Quarterly Conference." The presiding elder, and, in his absence, the preacher-in-charge, is president. The regular business of the conference is to hear complaints, and to receive and try appeals, take cognizance of all the local preachers and exhorters in the circuit or station, to inquire into their usefulness, to license proper persons to preach, and to try, suspend, deprive of ministerial office and credentials, expel or acquit, any local preacher against whom charges may be preferred, to elect trustees and also stewards, and to supervise the Sunday schools within the circuit, and to remove unworthy superintendents. The order of business in the respective successive Quarterly Conferences is minutely and clearly laid down.

V. — The Wesleyans of England and Ireland have annual conferences attended by all the ministers. The Freewill Baptists, as well as other minor religious bodies, call their annual meeting by this term.

CONFESSION OF FAITH. See Creed.

CONFESSION OF SINS. Roman-Catholic writers like to date the institution of private or auricular confession back to the very first days of the Christian Church. See Binterim: *Denkwürdigkeiten*, 1825–33, I. 1, 3; Klee: *Die Beichte*, 1828; Siemers: *Die sacrament. Beichte*, 1844. Already Dallæus, however (*De Sacramentali s. Auric. Confessione*, Geneva, 1661), proved that this assertion rested on a confusion between private and public confession. See, for the latter, the article on Penance. Private confession originated in the monastery, where only transgressions of the rules of the order were subject to public confession and penance. According to its idea, monastic life presupposes all sin impossible but sin in thought, and this was to be confessed privately to the abbot. See Jerome: *De Regul. Monachar.*, in *Op.* XI. 499; and Basil: *Regul. Brev.*, in *Op.* II. 492. Outside the monastery, private confession at first met with opposition from the side of the clergy. The Bishops of Apulia and Campania demanded that sins confessed in private should be made publicly known to the congregation; and it was this demand which first caused Leo the Great to officially recognize and confirm private confession as a legal institution. See *Op. Leonis M.*, ed. Ballerini, *Ep.* 168. In the eighth and ninth centuries the practice thus legalized was made compulsory. The synod of Liege (710) decreed that every person should confess once a year to the priest of his parish; and the *can.* 21 of the Lateran Council of 1215 confirms the old established custom. Chrodegang's rules (Mansi, XIV. 313) demanded that ecclesiastics should confess twice a year; and, while the synods of the sixteenth century recommended lay people to confess frequently, they made the confession of ecclesiastics weekly (Hartzheim, VII. 679). The Council of Trent (*sess.* 25, *can.* 10) decreed that nuns should confess once a month. It was also in the thirteenth century that the formula of absolution used by the priest, *Dominus absolvat* ("May the Lord absolve thee"), was changed to *Ego te absolvo* ("I absolve thee"). When the right of hearing confessions was granted to the Dominican order, conflicts arose with the parochial clergy; and in 1321 the chancellor of the University of Paris demanded that confessions made to a Dominican friar should be repeated to the priest of the parish, but Pope John XXII. refused his confirmation. The Reformers absolutely rejected compulsory confession, though the Lutheran churches generally retained confession in some form as a preparation to the celebration of the Lord's Supper. VON ZEZSCHWITZ.

CONFIRMATION. In the Apostolic Church baptism was invariably connected with imposition of hands, by which act the gift of the Holy Spirit was communicated, and without which the sacrament was not complete. From several passages, however, of the New Testament (such as Heb. vi. 2, Acts xix. 6, viii. 12–19) it would seem as if these two features were or could be kept separate; the latter, the imposition of hands, being considered an apostolical, and afterwards an episcopal, prerogative; and this direction the development took during the first century. Tertullian describes the sacramental act as consisting of three distinct elements, — the baptism proper, the anointing with chrism, and the imposition of hands. The question of the validity of heretical baptism gave occasion to a still sharper separation between these elements, as the party which refused to repeat the baptism maintained the necessity of the imposition of hands; and the circumstance that the baptism proper was administered by the lower ranks of the clergy, while the imposition of hands was reserved for the bishops, finally caused a separation also in time between these two acts. Both Jerome and Augustine were opposed to the tendency involved in this development; but the interest of the hierarchical system, and the tremendous growth of this interest, finally forced the measure through; and by the synods of Lyons (1274) and Florence (1439) the imposition of hands by the bishop, the episcopal act of confirmation, was established as the second sacrament of the Roman-Catholic Church.

The sacrament, which, in accordance with the various aspects from which it may be viewed, is called *confirmatio*, *sigillum*, *consignatio*, *chrisma*, *unctio*, or *impositio manum*, is administered by the bishop at various places of his diocese, and at various times of the year, according to convenience. The catechumen must have filled his seventh year. He has generally a sponsor, and receives a confirmation-name. A spiritual preparation is recommended, but not demanded: the external signs — fasting, cutting off the hair, etc. — are sufficient. The principal feature of the act is the anointing with the chrism. After an introduction with prayer, the bishop makes the sign of the cross on the forehead of the catechumen with the prepared and consecrated oil, addressing him as follows: *Signo te signo oracis et confirmo te chrismate salutis.* The sacrament is not absolutely necessary, but cannot be repeated: its effect is the communication of the Holy Spirit,

an equipment for the battle of life. In the Greek Church it has essentially the same character as in the Roman, with the exception that it can be administered by every priest.

From the very first the Reformers rejected confirmation as a sacramental act,—partly because it lacks the true characteristics of a sacrament (it was not established by Jesus; and it involves no divine promise), and partly because it detracts from the sacrament of baptism. Calvin has especially expounded this latter point with great vigor. It was not the idea, however, of the Reformers simply to abolish the institution without putting any thing in its place. There is also an evangelical confirmation, though without any sacramental character. Most closely this new institution resembles the old Roman-Catholic in the Anglican Church, where it is administered by the bishop or his assistants, and while the catechumens are still very young. In the other Reformed churches, and also in the Lutheran, it was often put in a certain relation to the first communion as a preparation for the sacrament of the Lord's Supper; the catechetical exercises being its most characteristic feature. It was not generally adopted, however, nor did it develop any high degree of vigor until the time of Spener. His idea of confirmation was that of a renewal of the baptismal pact, a conscious and responsible assumption, by the individual himself, of the vow, which, at his baptism, had been made for him by his sponsors. Its principal features were the catechetical exercises, the confession, and the vow, and its purpose a kind of new-kindled or revived devotion. In this form it was almost unanimously and universally adopted by the Lutheran churches of Germany and Scandinavia. In the Calvinistic churches of the United States a public confession of faith, prior to the first communion, is the substitute for confirmation. See BACHMANN: *Die Konfirmation der Katechumenen in der evangelischen Kirche*, Berlin, 1852.

C. WEIZSÄCKER.

CONFLICT OF DUTIES. See DUTIES, CONFLICT OF.

CONFUCIUS (a name Latinized from *Kung fu-tsze*, i.e., the "Master Kung") was born in the district of Tsow, in the feudal kingdom of Lu, now the southern part of Shantung, in the year 551 B.C. His father was governor of the district at the time,—a man of prowess, and honored by his country, who died at the age of seventy-three, when his son was three years old. His mother, though struggling with poverty, carefully cherished his love of learning; but our information concerning his early training is scanty and legendary. His grave demeanor and precocious mind early attracted attention, and he was led to study carefully the ancient laws and records. At nineteen he married. The following year he became a keeper of granaries, and overseer of public fields, in which the reforms he instituted gained him the favor of his sovereign. Induced by the disregard for law among his countrymen to examine more closely the ancient writings, and satisfied as to the ability of their teachings to check existing evils, he began to gather pupils around him. Although only twenty-two, his reputation attracted many young men to his house; and their numbers increased as the value of his instructions was recognized. The death of his mother when he was twenty-four afforded him opportunity to offer a sincere tribute to her memory, and also to revive an old custom of retiring from office in order to mourn three years, upon the death of a parent. His example has been followed to the present day. With the exception of a visit to the court of the Duke of Lu, he devoted the next ten years of his life to still further study and instruction of his numerous disciples, all the while rising in influence as a public teacher and learned man, one who was qualified to rule and advise in affairs of the state. This course of life he continued till he was thirty-four years old, when his wish to enter public service was gratified. One of the chief ministers of Lu on his death-bed (B.C. 517) advised his son to join the school of Confucius to learn the nature of ceremonial observances, in order to better perform his official duties. He and a near relative did so; and they gave new *éclat* to the master, who was ere long, at their representation, sent by his sovereign, Duke Chao, to the imperial court at Loh-yang, to study the rites then in use, so as to introduce them into Lu. He went as a private man, to see and learn, which he was permitted to do without restraint, and returned home the same year.

Soon after, Duke Chao was obliged to fly to the adjoining state of Tsi to save his life; and Confucius followed as a loyal subject. Not approving his position there, the sage returned home. He was now known as a great teacher. Lu was distracted by civil strife, from which he managed to keep aloof during the next fifteen years. In the year 500 Duke Chao's brother Ting came into power in Lu, and the rival factions were gradually put down. Confucius was fifty years old when he was appointed magistrate of the town of Chung-tu. The influence of his stern virtue, and the wisdom of his administration, wrought a speedy revolution in the social and economical condition of the place. The next year he was raised to be minister of crime, in which he introduced many reforms to simplify and enforce the administration of justice. These reforms, however successful, excited the envy of neighboring lords, whose efforts finally succeeded in seducing the ruler of Lu to remove the sage from office (B.C. 496).

During the next thirteen years he wandered from state to state, at one time honored, at another in danger of his life, but always surrounded by a band of faithful disciples. In many respects it was the most useful and influential period of his career. When sixty-six years old, he returned to Lu, and employed his remaining years in completing his literary works. He died 478 B.C., at the age of seventy-three. His wife and only son, Kung Li, had both died before him; but he was honored and mourned by many attached followers. His tomb at Kiuh-fau in Shantung is surrounded by an extensive collection of temples, halls, and courts, and has been recently described by Rev. A. Williamson in his *Journeys in North China*, vol. I. chap. xiii. His descendants still live in that region, and the head of the family is known as the Sacred Duke Kung. Though discouraged and neglected at the end of his career, Confucius, through his literary works, was destined to com-

pel such homage from his fellow-men as no other man has ever had, and which amounts in reality to worship. In every city of China, down to those of the third order, there is a temple to him, and in every college and school he is venerated and adored.

The ideal of Confucius, to the attainment of which all his efforts and teachings were directed, was a condition of happy tranquillity prevailing throughout the empire. He considered that this could be accomplished by maintaining the sacredness of the universal obligations of human society; viz., those between sovereign and minister, between father and son, between husband and wife, between elder and younger brother, and between friends, each one faithfully performing the reciprocal duties arising from each. He claimed, to a certain degree, unlimited authority for the sovereign over the minister, father over the son, husband over the wife, elder brother over younger; and he enjoined kind and upright dealings among friends, thus inculcating as his leading tenets subordination to superiors, and virtuous conduct. In harmony with the practical character of his system, he taught, with great minuteness, rules for social intercourse, and laid special stress upon the care and education of the young, which he regarded as the foundation of the welfare of the state. His teachings in regard to political and social morality are based essentially upon the same grounds. He taught that the sovereign was the father of his people, and as such entitled to the same obedience, mingled with reverence, which is due from a child to its parent. His idea of government was a paternal despotism. But on the other hand, ascribing great importance to the power of example, he insisted upon personal rectitude and good government as the pledges and arguments for a ruler's maintenance in power. The general tendency of the philosophy of Confucius is good; and, compared with that of Greece and Rome, it takes precedence by the purity of its teachings and the attention paid to the rules governing the common intercourse of life; but is inferior to them in the profundity which was exhibited by those philosophers in their gropings after truth.

Throughout his works and teachings Confucius seldom referred to the great problems of human condition and destiny. To his practical mind the consideration of theology and metaphysics seemed uncertain and useless in its results; and he evaded, if he did not rebuke, his disciples, for prying into things beyond their depth. "To give one's self earnestly," said he, "to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." This contains the essence of his teachings in regard to the ancient creed of China. While he enjoined respect for its twofold worship and religious observances, enforcing his command by his example, yet he crushed out every spiritual tendency by discountenancing speculation upon higher things. It has been questioned whether he even did not doubt the existence of a divine Power, and regard the universe as a vast self-sustaining mechanism; but he undoubtedly gave occasion to his disciples for such a belief by his silence upon the subject, and his use of the indefinite term "heaven."

For twenty-three centuries Confucius has held complete sway over the minds of nearly a third of the human race. The source of this influence may be ascribed to the use of the Four Books and the Five Classics as text-books. In adopting them as the text-books at the national examinations, the rulers of China took the best moral guides their literature afforded, and trained their rising youth in the best principles of government they possessed. Not only does every scholar learn at the lap of Confucius, but all civil offices are reached only after going through the competitive examinations in those nine classics. His doctrines are thus deeply impressed upon the Chinese mind. But, however great his influence has been in the past, it is destined to wane in the near future. His system is not capable of being expanded proportionately with the progress of the nation, for it lacks the high sanctions and the vital force of Christianity.

For particulars of the life and times of Confucius, see LEGGE: *Chinese Classics*, vol. I. chap. V. of the *Prolegomena*, pp. 56–129, ed. 1861; it contains all that is really trustworthy. See also PAUTHIER: *La Chine*, pp. 121–183; THORNTON: *Hist. of China*, vol. I. pp. 151–215; *Mémoires concernant les Chinois*, tom. III. and V. passim. The *Abrégé Historique des principaux traits de la Vie de Confucius* contains twenty-four native drawings, finely engraved by Holman, Paris, illustrating those ancient times. LEGGE: *The Religions of China; Confucianism and Taoism compared with Christianity*, Lond., 1880. S. WELLS WILLIAMS.

CONGREGATIO DE AUXILIIS DIVINÆ GRATIÆ. The name is applied to the commission ordered by Pope Clement VIII., in 1598, to examine the Jesuit Molina's book, *Concordia liberi arbitrii cum gratia* ("On Harmony between the Freedom of the Will and Divine Grace"), Lisbon, 1588. The occasion of this famous examination was briefly this: A Spanish Dominican, Dominicus Banez, issued a book on the doctrine of grace, which was aimed at the newly-established order of the Jesuits. Molina prepared the above-mentioned book, which received ere issue the approbation of the censor of books in the Spanish Inquisition, and of the Portuguese arch-inquisitor, who had examined it on complaint of Banez. The work met at first with almost universal applause. The Dominicans alone, under the leadership of Banez, opposed it strenuously, on the ground that it was Semi-Pelagian in its teachings, inasmuch as it emphasized the freedom of the human will at the cost of divine grace, really made the divine action dependent on the human, and thus impeached the authority of Augustine and Thomas Aquinas, and revived the old Pelagian and Semi-Pelagian theology. It was said, moreover, that the Molinists denied the necessity of divine grace at all in the work of human salvation, and ascribed to purely natural works the first rank of merit.

So between the Dominicans and the Jesuits a great fight broke out, and continued for many years. In the beginning of 1598 the Pope ordered the formation of the so-called "Congregatio de auxiliis divinæ gratiæ," to examine Molina's book. After three months and eleven sittings, nine out of the eleven examiners condemned the book in the strongest terms; and the result of a second

examination, at the papal order, was precisely the same. Meanwhile influence of all kinds was brought to bear in favor of Molina; and accordingly the Pope ordered a debate between the two parties, who, however, argued on the questions in dispute rather than upon Molina's book. As the Pope himself inclined to the Dominican side, the Jesuit Gregor Valentia very shrewdly addressed himself directly to him, and with such effect, that the Pope did not condemn Molina's book, but determined upon a second debate. This began March 20, 1602, in the Vatican, before the Pope, and lasted four years. The debaters were cardinals, bishops, doctors of theology, censors, generals of the Dominican and Jesuit orders, and professed theologians. After listening for some three years to the discussion of Molina's book, the Pope formed the odd notion to read it himself, but unhappily died (March 3, 1605) ere he could find time to do so. The weary debate continued under his successor, Paul V., until Aug. 28, 1607, when Paul V. closed the proceedings, and afterwards issued an order allowing each party to teach as it pleased, so long as it did not call the other heretical. Thus ended the struggle of many years. It was a virtual victory for the Jesuits, who obtained full liberty to preach their pernicious doctrines to the present corruption of Roman-Catholic theology.

Naturally the history of this *Congregatio* was one of the burning questions in the subsequent Jansenist controversy. Santamour and other Jansenists circulated the history written by Pegna, Coronell, and De Lemos, along with a decretal, said to have been prepared, but not promulgated, by Paul V., in which he condemned Molina. But it may be a forgery. In the beginning of the eighteenth century a Dominican, Hyacinth Serry (under the name Augustine Le Blance), and a Jansenist (anonymous), published at Lyons another history. To meet this, the Jesuit Levin Meyer, under the name of Theodore Eleutherius, prepared his *Historia Controversiarum de divinæ gratiæ auxiliis sub. P. Sixto V., Clemente VIII., et Paulo V.*, Antw., 1705. See complete and interesting art. *Congregatio de auxiliis*, in Wetzer u. Welte: *Kirchen-Lexikon*, 1st ed. vol. ii. pp. 786–794; also G. Schneemann: *Weitere Entwickel. d. thomistisch-molinis. Controv. Dogmengeschich. Studie*, Freib.-im-Breisgau, 1881. Samuel M. Jackson.

CONGREGATION (Hebrew קָהָל, or עֵדָה, *assembly;* Greek ἐκκλησία, *those called together*, from καλέω, *to call:* see further, on etymology, under Church), an assembly, a gathering of people for either political or religious purposes.

I. Scriptural Usage. — In the Old Testament the word denotes the Hebrew people in its collective capacity, under its peculiar aspect as a holy community, held together by religious rather than by political bonds (Deut. xxxi. 30; Josh. viii. 35; 1 Chron. xxix. 1). The congregation was governed, ere Israel had a king, by a council of seventy elders, chosen from the chiefs of the tribes and head of families (Num. xvi. 2, xi. 16). In post-exilian days this council developed into the Sanhedrin. By this council the king was chosen (1 Sam. x. 17; 2 Sam. v. 1: 1 Kings xii. 20; 2 Kings xi. 19). In the New Testament the word is used of the Christian Church at large, or in a local congregation as the translation of ἐκκλησία. See Church.

II. Ecclesiastical Usage. 1. *General.* — The primitive congregations were modelled upon the synagogue, and governed by the elders, who were styled "presbyters," or "bishops;" while deacons cared for the temporalities; but in all the arrangements and proceedings the entire congregation took part. With the growth of the priesthood in authority, especially because of the development of the mass, the congregation decreased in power, until the Roman Church reached, long before the Reformation, its present system of government, in which the Pope, as the representative of Christ, appoints for each diocese the bishop, who, in turn, appoints the parochial clergy, and thus the congregational power is reduced to a minimum. Yet the primitive idea is so far recognized, that each parish has its so-called *patrini* ("church fathers"), who, however, although chosen by the congregations, have very limited powers. The churches of the Reformation, both Lutheran and Reformed, rejected the papal theory, and restored in a measure the primitive system. The Lutheran Church vindicates the rights of the congregation to representation and expression in the ecclesiastical courts, to complaint against pastors offensive in doctrine or conduct, to at least a negative vote in the choice of pastors, and of local self-government. Yet so closely allied are these churches to the state, that they are considerably under its control. The Reformed Church gives much more authority to the congregation. It is republican in its idea. Calvin taught the complete identification of Church and State. He organized the presbytery, composed of both teaching and ruling elders, as the board of control, into its hands placed the government of the churches, and made it responsible for the care of things temporal and spiritual; in all which, however, the congregations took more or less active part. According to the old Reformed principle, the presbyter exercised his functions for life, and another was chosen to fill his place at death. Congregationalism in England and America has developed most fully the principle of independence (see those articles). See Mejer: *Lehrbuch des Kirchenrechts*, 3d ed., Göttingen, 1869.

2. *Roman Catholic.* — In the Roman Church the term is applied, (*a*) To the committees of cardinals appointed by the Pope to expedite the business of the Roman curia. These congregations are eleven in number, thus named: (1) Of the Inquisition, or the Holy Office; (2) Of the Council (i.e., of Trent, which decides cases arising out of misunderstanding of that council's decrees); (3) Of Bishops and Regulars; (4) Of the Index; (5) Of the Ritual; (6) Of Consistorial Affairs; (7) Of the Election, Examination, and Residence of Bishops; (8) Of the Propaganda; (9) Of Ecclesiastical Immunities; (10) Of Indulgences and Sacred Relics; (11) Of Extraordinary Ecclesiastical Affairs. Besides the seregular congregations, there are others which have been called to meet emergencies, or supply temporary service; as those of Study, of the Fabric of St. Peter (to keep the building in repair, etc.), and of Ceremonials. See Cardinals; Curia, Roman. (*b*) To communities which are bound by monastic vows, yet are not monkish, for contemplative, ascetic,

or practical purposes. (1) Some of these congregations are removed from the world, others attend unto nursing or education. They are modelled upon the pattern of the monastic orders, and differ in the strictness of their rules. Their members are laity of both sexes. (2) Besides these, are communities of clergy, who may live in society, and do not assume the vow of poverty, although they all take the vow of chastity. Some of these congregations have been very useful to the Roman Church; such as the Congregation of the Brothers of Christian Love, the Congregation of the Oratory, the Redemptorists, etc. (3) The so-called "congregation orders," branches of the Benedictine order, which have sprung up under the leadership of energetic monks, or from the exigencies of the times, and have assumed partial independence of the original order. To this class belong the Congregation of the Camaldules, of Cluny, the Cistercians, — all of the eleventh century. From the latter, under the lead of the Abbot Bouthillier de Rancé (1662), was developed the strict and severe Trappist Congregation. (*c*) The word "congregation" is applied unto the meetings held separately by the different nations (English, German, French, Italian, and Spanish) which were represented at the Council of Constance (1414–18). The Emperor Sigismund introduced the plan of voting by *nations*, giving only one vote to the nation; and therefore it was necessary in such meetings to find out the national sentiment as expressed by the representatives; and as the majority would vote on the impending measure, so the vote was cast. (*d*) In France the congregation of the regular canons of Sainte-Geneviève is called the "Congregation of France."

III. — In Scotland the title "Lords of the Congregation" is given to the chief subscribers to the *First Covenant*, which was signed at Edinburgh, Dec. 3, 1557. The title came from the frequency with which the word "congregation" occurs in the document. See the text in HETHERINGTON'S *Hist. of the Ch. of Scot.*, chap. ii.

CONGREGATIONALISM, English. I. The distinguishing principles of English Congregationalism are, —

1. That Jesus Christ is the only head of the Church, and that the word of God is its only statute-book.

2. That visible churches are distinct assemblies of godly men gathered out of the world for purely religious purposes, and not to be confounded with the world.

3. That these separate churches have full power to choose their own officers, and to maintain discipline.

4. That, in respect of their internal management, they are each independent of all other churches, and equally independent of state control.

English Congregationalism is not merely a development of English Puritanism. It is an independent system of church government, as fundamentally distinct from Episcopacy and Presbyterianism, as they are from each other.

II. Amongst the refugees to the Continent from the Marian persecution, there were representatives of both the hierarchical and Presbyterian systems. Heylin, in his *History of the Reformation*, when speaking of the troubles of Frankfort says, "A new discipline was devised by Ashley, a gentleman of good note among the laity there, and his party, whereby the superintendency of pastors and elders was laid aside, and the supreme power in all ecclesiastical causes put into the hands of congregations" (*Hist. Ref.*, Pt. II., 62, 3). Thus it is seen that Congregationalism is co-eval with the other forms of church government which exist in England.

But those who embraced and advocated this system were few and weak, and, because of the opposition they encountered, were obliged to seek concealment. Little is known of their actual history; but Henry Ainsworth and John Robinson recognize the existence of a separatist church in England, in the early days of Queen Elizabeth, of which Mr. Fitz was pastor before Robert Browne published the system with which his name is associated. There is evidence that it was not a mere company of godly men, but a church organization, having a pastor and deacon, Richard Fitz and Thomas Rowland, both of whom died in the Old Bridewell prison before 1571.

III. But, though Robert Browne may not have been the first English Congregationalist, he has claims to be called the founder of English Congregationalism; as he was the man who first clearly developed its principles, and brought them into public notoriety. His singular career in connection with these principles commenced about the year 1571, when, for disseminating doctrines regarded as seditious, he was cited before the Ecclesiastical Commissioners. He refused to appear, claiming his privilege as domestic chaplain to the Duke of Norfolk. His first desire appears to have been to reform the gross evils he found prevailing in the parochial assemblies; but he came at length to the conclusion that the parishes were in such bondage to the bishops, that reformation was impossible. The evil was the natural outcome of the existing ecclesiastical constitution.

About 1580 he went to Norwich, holding this belief, that, if reformation were impossible, "every true Christian was to leave such parishes, and to seek the church of God wheresoever." Here his principles were fully developed, and here he founded a Congregational church. He was at Bury St. Edmund's in 1581, setting forth his views, and influencing the people. In this town, where in 1583 the first martyrs of Congregationalism suffered, and where its principles were baptized in blood, it was found that his spirit lingered even till the year 1646, when the Independents attempted to form a church under the guidance of the renowned Catherine Chidley. This church adopted a covenant which breathes unmitigated Brownism, and will give us a good idea of its spirit.

"Convinced in conscience of the evil of the Church of England . . . fully separated, not only from them, but also from those who communicate with them, either publicly or privately; we resolve by the grace of God not to return unto their vain inventions, their human devices, their abominable idolatries or superstitious high places which were built and dedicated to idolatry, etc."

Browne developed the principles of Congregationalism more perfectly, and held them more consistently, than those who came after him; but he held them uncharitably. He not only denied that the parochial assemblies could in any sense be regarded as Christian churches, but refused communion with any who were identified with them. His little church at Norwich was persecuted by puritans as well as by hierarchists, as local records abundantly prove; and he and they concluded "that the Lord did call them out of England." In the autumn of 1581 they emigrated in a body to Middleberg, where, in consequence of their attempting a too rigorous internal discipline, the church was distracted and divided, as the result of which he relinquished his office, and removed to Scotland in December, 1583. There he protested against "the whole discipline of Scotland," and was cited to appear before the authorities. At length he returned to England, where after various trials and sufferings, which apparently unhinged his intellect, he at least outwardly conformed to the Established Church, about 1586, and accepted preferment in it.

IV. Henry Barrowe and John Greenwood caught the falling flag, and held it aloft for a season, till they, in their turn, were imprisoned, and at length executed, April 6, 1593. During their imprisonment they wrote much and well in exposition and defence of their principles; but it is to be noticed that Barrowe's Congregationalism differed from that of Browne in one important particular. Seeking to avoid the evil, as he thought, of too much democracy in the government of the church, he placed that government in the hands of the eldership, and not in the whole brotherhood, — a modification which prevailed in the churches for many years.

V. In 1592 an Act of Parliament was passed, entitled "An Act for the Punishment of Persons obstinately refusing to come to Church." Its object was utterly to extinguish the Brownists and Separatists, who had by this time increased, if not to a very considerable number, at least so much as to become a formidable body. Barrowe and Greenwood were condemned and executed under the powers of this Act; but its principal effect was to drive the greater number of these Brownists from the country, many of whom removed to Holland. There Francis Johnson became the pastor, and Henry Ainsworth the teacher, of a Brownist, or rather Barrowist church at Amsterdam. Barrowism, it was found, could be worked in two ways. Men of liberal principles could respect the feelings and opinions of the brotherhood; whilst men of autocratic temperament could ignore them. There were men of both these classes at Amsterdam, and after a while this church divided; the liberal party, under Ainsworth, leaving the rest under Johnson. But in 1608, before this separation, Smyth, Clifton, and John Robinson, with the members of the Scrooby Church, came to Amsterdam: they found the church here in an unsettled state, and "contentions ready to break out." Consequently they resolved to remove to Leyden, that they might not be involved in them. In the following year they carried out their purpose.

VI. When Robinson arrived in Holland, he was a strict Brownist; but, after his settlement at Leyden, he modified his views and practice respecting fellowship. Divine light, brought to his mind through intercourse with Dr. William Ames and others, led him to admit to the communion of his church members of other churches not reformed according to his model; which churches he would not deny to be true churches, though he saw it necessary to separate from them. In regard to the Dutch churches, he allowed his own people to unite with them in ordinary worship, but not in sacraments and discipline. His practice in this respect has been generally followed by churches of this order in succeeding times, and he has therefore not improperly been called the Father of Modern Congregationalism. The church increased in Leyden, and grew in grace under Robinson's ministry, and for ten years enjoyed rest and peace. But anxious to live in a country they could call their own, in which they could also enjoy their religious freedom, and desirous also of carrying the gospel to the heathen, they resolved to emigrate. On July 1, 1620, one hundred and one members of this congregation left Leyden, — a Pilgrim band; and on the 11th December in the same year, the first company of them from "The Mayflower" landed in America, on Plymouth Rock. Robinson remained at Leyden, intending to follow the pioneers with the residue of the church; but he died at Leyden in 1625, before they left. Though decided in his opinions, he was no bigot in the matter of church government. Whereunto he had already attained by the light given to him, he walked by that rule, and then patiently waited till God should reveal more unto him; and when the first Pilgrims left Leyden he urged them to pursue the same course.

VII. After the church was scattered of which Richard Fitz was pastor, we find brief notices of other societies of the same character, which appeared from time to time like islands in mid ocean: but, after the general banishment of the Brownists and Separatists in 1592, scarcely any of these little societies remained, and, if any existed, they were compelled to remain in concealment; and it was not till 1616, when Henry Jacob returned to England from Holland, where he had been in communion with Ames and Robinson, that a church was organized in Southwark, which has had a continuous existence to the present time. Jacob continued in the pastorate eight years, and then emigrated to Virginia. He was succeeded by John Lathrop, who, being summoned before the High Commission to answer articles touching the keeping of conventicles, in order to avoid the consequences, sailed to America in 1634. Henry Jessey apparently succeeded him in the pastoral office. A second church was formed by Mr. Hubbard in 1621, to which John Canne afterwards ministered; and for it a house of worship was opened in Deadman's Place, Southwark, in 1640–41.

VIII. The victims of Laud and Wren, in the reign of Charles I., were Puritans, and not Separatists. Many of these went over to Holland, which they called "their hiding-place," and which proved to be their training-school; for there they were led to embrace the principles the

maintenance of which gave them the distinguished position they occupied in the new era which presently commenced. Shortly after the opening of the Long Parliament (Nov. 3, 1640), several of those who had gone to Holland as Puritans returned as Congregationalists. Such were Thomas Goodwin, Nye, Burroughes, Hooker, Sympson, and Bridge. The cause of their exile, the course they pursued in Holland, and the purpose they desired to effect on their return, can best be presented in their own words (Yarmouth Ch. Bk.): "The urging of Popish ceremonies and divers innovated injunctions in the worship and service of God by Bishop Wren and his instruments, the suspending and silencing of divers godly ministers, and the persecuting of godly men and women, caused divers of the godly in Norwich, Yarmouth, and other places, to remove, and to pass over into Holland, to enjoy the liberty of their conscience in God's worship, *and to free themselves from human inventions.*

"After they came into Holland, divers joined themselves to the church in Rotterdam, and abode members of that church five or six years; among whom were Mr. William Bridge and Mr. John Ward, who also were chosen officers of the church there. But after the glad tidings of a hopeful Parliament, called and convened in England, was reported to the church aforesaid in Rotterdam, divers of the church (whose hearts God stirred up *to further the light they now saw*, by all lawful means, *in their own country,—not without hope of enjoying liberty there,*—after much advising with the church, and seeking God for direction) returned, with the assent, approbation, and prayers of the church, into England, etc."

These men, with a few others holding similar principles, soon found themselves, not an insignificant company of returned exiles, but chosen and honored members of the Assembly of Divines, which was gathered to give advice to the Parliament of England on matters concerning religion. One consequence of their acceptance of this position was, that they felt themselves constrained to advise and entreat "all ministers and people to forbear for a convenient time the joining of themselves into church societies of any kind whatsoever;" in the hope that they might be comprehended in some new national organization, or at any rate permitted to form Congregational societies, which should enjoy a full toleration. The Presbyterians far outnumbered them in the Assembly; and these, urged on by Baillie and the Scots divines, and backed up by the Scots army, were altogether disinclined to allow a toleration; whereupon these "dissenting brethren" argued incessantly, until, the power of Cromwell being in the ascendant, more liberal counsels prevailed. Congregational churches were now formed generally in the kingdom; and during the Commonwealth and Protectorate we find them of two different types.

Gathered churches were societies formed by the voluntary adhesion of Christians, having no respect to parochial boundaries; and their ministers were in no sense (at least at first) parish ministers, but were chosen and maintained by the churches themselves.

Reformed churches, on the other hand, were those formed in parishes, the rectors or vicars of which, happening to embrace Congregational principles, selected the godly inhabitants of their parishes, and formed them into Congregational societies. These societies met in the parish churches, and the ministers continued to receive their maintenance from the tithes. The greater number of both these types eventually found their way into Cromwell's comprehensive establishment, where orthodox men of all tolerable opinions on church government labored together in considerable harmony.

The doctrines held by the Congregationalists of this period, and the discipline maintained by them, are set forth in the "Confession agreed on at the meeting of messengers from the Congregational churches at the Savoy Palace," held immediately after the death of the Protector, September, 1658.

It was necessary that this Congregationalism, true but mixed, should be delivered from secular entanglements, should be shaken and sifted, that only those things which could not be shaken might remain. The restoration of Charles II. followed in 1660, and the sifting began.

IX. The hierarchy was re-established, and the Episcopal Church re-instated in its former position. All the ministers officiating in churches, who had not been legally presented by the patrons, were removed, if the old sequestered incumbents were living, and the latter were at once restored. On Bartholomew Day, Aug. 24, 1662, all other ministers who could not submit to the requirements of the new Act of Uniformity were ejected from their cures. More than two thousand ministers, many of them among the best and best qualified of the time, were thus sent forth to endure poverty, persecution, and contempt. Most of these men were Presbyterian in their ideas of church government; but twenty-six years of stern repression, often involving imprisonment, drew them very much nearer to their fellow-sufferers of the Congregational order, several of whose churches lived on through all the persecution, and continue to the present day.

X. After the Revolution in 1688 a new era commenced. The Act of Toleration was passed. The Congregational churches which survived came out of their concealment. Most of the old meeting-houses were then built which were known to the last generation. Now these are almost all removed. The new churches which were then formed were of two classes,—Congregational, according to the Savoy platform of order, and Presbyterian. The latter had no presbyteries, and thus resembled the Congregational, except in this one point, that their elders had greater power than those of the Congregational churches. Both parties had become more tolerant in spirit; and the leaders on both sides thought they could unite.

In 1691 Heads of Agreement were drawn up; old names of distinction were discarded; the union was declared, and henceforth all were to be known as The United Brethren. But differences in principles, and perhaps, too, infirmities of temper, prevented the smooth working of the plan, and it was abandoned. The attempt, however, was not without result. The more general rules of the Heads of Agreement took the place of the stricter requirements of the Savoy Confession in matters

of church government, and now they almost universally prevail.

XI. After the death of King William III. attempts were made to deprive dissenters of the restricted liberties they had secured; but the death of Queen Anne, the last of the Stuarts, put an end to such endeavors; and, under the present reigning family, those liberties have been extended, disabilities have been removed, and the day seems not far distant when religious equality shall be enjoyed.

XII. In English Congregationalism since the Revolution, the power of the eldership has been but little recognized: the churches have managed their own affairs, and have been jealous of their independency. So much has this jealousy prevailed, that, though they have never repudiated associations and councils, they have not till lately encouraged them. Informal meetings of ministers and fraternal associations have often had cases of doubt or difficulty brought before them for advice; but no organization existed specially to meet such cases. Of late, however, some county unions have appointed committees of reference, which may be called together if any of the churches desire their assistance; and some churches have resolved, that when difficulties arise, especially if they are of a threatening kind, they will at once seek the advice of neighboring churches.

XIII. "The Congregational Union of England and Wales" was, after much consideration and amidst many fears, formed in 1833. It meets to deliberate, not to legislate; to advise, not to compel; and its Declaration of Faith is not a creed to be subscribed. It meets twice in the year,—in the spring, in London; in the autumn, in one or other of the larger provincial cities or towns; and its influence is quickening and healthful. Its professed object is "to strengthen the fraternal relations of the Congregational churches, and facilitate co-operation in every thing affecting their common interests; and also to maintain correspondence with the Congregational communities throughout the world." Under its auspices Mr. Benjamin Hanbury published his *Historical Memorials relating to Independents*, 3 vols. 8vo, 1839–44. Two other volumes were published, entitled *Tracts and Treatises of John de Wycliffe*, and *Select Works of Rev. David Clarkson, B.D.*; and the project of printing *The Works of John Robinson*, 3 vols. fcp. 8vo, 1851, was approved, and afterwards carried out by the Rev. R. Ashton. The Union has published fifteen courses of *Congregational Lectures*, delivered 1833–51, and six other courses of a more recent date.

XIV. About the middle of the eighteenth century the churches felt the necessity of more intercourse and communion with sister-churches than they had up to that time been enabled to maintain; and gradually associations were formed in almost every county, their objects, in addition to the manifestation of fraternal sympathy, being, generally, to encourage and sustain home missionary work, and to assist the weaker churches within their bounds. Of late years the conviction has been growing, that there were districts in the country which were not able to accomplish these ends effectively by reason of the sparseness of the population and the poverty of the churches; and it has been resolved to form a Union of Unions, the design of which is, that the stronger and wealthier districts should contribute to aid those which are more feeble. The Congregational Church-Aid and Home Missionary Society was therefore formed in 1878, with these objects in view: (1) To aid the weaker churches; (2) To plant and foster new churches; and (3) To do evangelistic work in spiritually destitute places; and to do these things through the existing county associations, all of which contribute to a common fund, which is distributed to each as they severally need, or as nearly as possible in this proportion.

XV. With regard to the growth of English Congregationalism, it may be stated that in 1716, less than a generation after the Revolution, the number of Congregational and Presbyterian churches in England was 860; in 1851 the Congregationalists alone possessed 3,244 places of worship in England and Wales. The summary given in the Congregational Year-Book for 1885 shows the total number of churches, branch churches, and preaching-stations in England and Wales, to be 4,347; and the total number of pastors, lay-preachers, and evangelists, to be 2,723. Within the same limits, there are 14 Congregational colleges, having 44 professors, and 415 students for the ministry: from all which it will be seen that the denomination is growing in numbers and strength. Its periodical literature is represented by *The British Quarterly*, *The Evangelical Magazine*, *The Congregationalist*, *The Nonconformist and Independent*, etc.

LIT. — CALAMY: *Abridgment of Baxter's "History of his Life and Times," with Account of Ejected Ministers*, 1702, 8vo; 2d ed., 2 vols. 8vo, 1713; continuation, 2 vols. 8vo, 1727; the whole arranged by SAMUEL PALMER, as *The Nonconformist Memorial*, best ed., 3 vols. 8vo, 1802; NEAL: *History of the Puritans*, 1st ed., 4 vols. 8vo, 1732–38; 2d ed., 4to, 2 vols. 1754; new ed., the best, 5 vols. 8vo, reprinted from Toulmin's edition, 1822; JOSHUA TOULMIN: *Historical View of the State of Protestant Dissenters in England*, 8vo, 1814; BOGUE and BENNETT: *History of Dissenters*, 4 vols. 8vo, 1808; BENNETT: *History of Dissenters*, continuation, 8vo, 1839; WILSON: *History of Dissenting Churches in London*, 4 vols. 8vo, 1808–14; BROOK: *Lives of Puritans*, 3 vols. 8vo, 1813; T. PRICE: *History of Protestant Nonconformity in England*, 2 vols. 8vo, 1836; FLETCHER: *History of the Revival and Progress of Independency in England*, 4 vols. fcp. 8vo, 1849; STOUGHTON: *Ecclesiastical History of England from* 1640–1702, *Churches of the Civil Wars*, *Churches of the Commonwealth*, *Churches of the Restoration*, 5 vols. 8vo, 1866–73; new edition called *History of Religion in England from the Opening of the Long Parliament to the End of the Eighteenth Century*, 6 vols. fcp. 8vo, 1881; *Spiritual Heroes*, 12mo, 1850; *Church and State 200 Years Ago*, fcp. 8vo, 1862, etc.; VAUGHAN: *History of England under the Stuarts*, 1840; WADDINGTON: *Congregational History*, 5 vols. 8vo, 1873–80 (vol. I., A.D. 1200–1567; vol. II., 1567–1700; vol. III., 1700–1800; vol. IV., 1800–50); H. SKEAT: *History of the Free Churches of England*, 8vo, 1st ed., 1867, 2d ed., 1869; specially DEXTER: *Congregationalism*, 1 vol. large 8vo, 1880. Several county histories of Congregational Churches,—HALLEY: *Lancashire its Puri*

tanism and Nonconformity, 2 vols. 8vo, 1869, 2d ed., 1 vol. 1872; T. W. DAVIDS: *Annals of Evangelical Nonconformity in Essex*, 1 vol. 8vo, 1863; J. BROWNE: *History of Congregationalism in Norfolk and Suffolk*, 1 vol. 8vo, 1877; J. SIBREE and M. CASTON: *Independency in Warwickshire*, 1855; WADDINGTON: *Surrey Congregational History*, 1866; MIALL: *Yorkshire;* etc.

JOHN BROWNE (Wrentham, Suffolk, Eng.).

CONGREGATIONALISM IN THE UNITED STATES denotes a system of belief in general historical agreement with the Reformed Confessions, and a polity combining the principle of the *autonomy* of the local church with that of the *duty of fellowship* between sister churches.

I. HISTORY. — "The Mayflower" bore to Plymouth, in New England, an organized Christian church (1620). Under the increasingly liberal teaching of JOHN ROBINSON, its pastor, it had already passed into the second stage of *independency*, viz., *semi-separatism*, and was thus prepared to influence the formation of the earliest churches of the Puritan or Nonconformist emigration. The members of these churches had also been providentially trained, by removal to the New World, and the circumstances in which they here found themselves, to form a polity in harmony with the Plymouth pattern. Thus arose what was called the *New-England way*, the *Middle way* between *Brownism and Presbyterianism*, and the *Congregational way*.

The Plymouth Church remained alone until 1629. In 1648 the number of churches in New England had increased to fifty-one; viz., two in New Hampshire, nine in Plymouth Colony, thirty in the Colony of Massachusetts, five in Connecticut, five in New Haven Colony. There were also two or three on Long Island, and one in Virginia. The period thus indicated (1620–48), closing with the completion of the Cambridge Platform, is the creative era of American Congregationalism. The leading writers and the "organizing minds" were Cotton, Hooker, Norton, Davenport, and Mather.

The early Congregationalists held to the principle that a church should be composed of persons who give credible evidence of regeneration by the Holy Spirit, though "severity of examination is to be avoided," and "the weakest measure of faith is to be accepted in those that desire to be admitted into the church, because weak Christians, if sincere, have the substance of that faith, repentance, and holiness which is required in church-members; and such have most need of the ordinances for their confirmation and growth in grace" (*Camb. Plat.* c. xii.). Baptized children were recognized as members, yet not as in full communion; which could only be obtained upon personal profession of repentance from sin, and of faith in Jesus Christ. A demand soon sprang up for a relaxation of these terms of admission. In the Colonies of New Haven and Massachusetts church-membership had been made a necessary qualification for the franchise: in the other Colonies it was of unquestionable civil and political advantage. Under these conditions it would be strange if desire for civil rights and political influence had not moved some of the colonists to seek a change in the terms of church-membership. If, however, such motives operated, no traces of them appear in the discussions of the time which have come down to us. The clergy, rather than the laity, were foremost in the movement for relaxation; and it is clear that at least the main reason, and the one which controlled the course of events, was religious, — the desire to extend the privileges and blessings of church-fellowship. The traditional principle, and, still more, the inherited feeling, that persons unbaptized were *as Pagans*, probably had a great influence. Still the principle of a regenerated membership was too strongly held to be discarded; and so a compromise was made, by which baptized persons of orthodox belief and reputable life, upon covenanting with the church, were allowed to offer their children in baptism. The covenants in use were so evangelical and full, that it is difficult to understand how they could have been taken by persons who were not ready and willing to enter into full communion. They were, however, understood to imply something less than a full profession of personal repentance and faith. The principle of membership upon lower terms being thus once admitted, it received development, until, in some churches, the sacrament of the Lord's Supper was administered to all who took what has been called the "Half-way Covenant;" and Solomon Stoddard advocated the theory that "the Lord's Supper is instituted to be a means of regeneration." The influence of this modification and practical abandonment of the primitive belief of the Congregational churches deserves more thorough, exact, and comprehensive investigation than it has yet received. The worst effect, doubtless, was the diminution, in the public mind and conscience, of a sense of the obligations of personal religion; and this disastrous result was wide-spread.

The evils thus introduced were partially arrested by the "Great Awakening," — a religious revival under the preaching of the elder Edwards, Whitefield, and others, which added, it is claimed, from twenty-five thousand to thirty thousand communicants to the churches, and led to the abandonment of the plan of the *Half-way Covenant*. Before, however, this result was fully reached, a large number of churches, chiefly in Eastern Massachusetts, became Unitarian in faith. The effect of the trials through which the churches passed in this defection was very important as to doctrine, polity, and Christian activity; the discipline, though severe, proving to be very salutary. This chapter, also, in the history of the denomination, has not yet found its historian, though very valuable contributions to it have been made. [See GILLETT: *Hist. Mag.*, 1871, pp. 221–324; CLARK: *Hist. Sketch of the Cong. Churches in Mass.*; BURGESS: *Pages from the Eccles. Hist. of N. E.*; ELLIS: *Half-Cent. of the Unit. Controversy;* PUNCHARD: *Hist. of Cong.*, vol. V. pp. 557–694.]

In 1708 a synod, convened at Saybrook by order of the Legislature of Connecticut (which now included the Colony of New Haven), adopted what is called the *Saybrook Platform;* viz., the *Savoy Confession of Faith*, the *Heads of Agreement* (which had united Presbyterians and Congregationalists in England), and *Articles for the Administration of Church Discipline*, the chief peculiarities of which are the union of churches with their pastors in consociations, of ministers in associa-

tions, and the formation of standing councils. All the early Connecticut churches came sooner or later into this scheme; but it has been, in later times, largely superseded by the conference system.

In 1801 a *Plan of Union* was adopted by the Presbyterian General Assembly and the General Association of Connecticut, with reference to churches forming in new settlements. This was abrogated by the Albany Convention of Congregationalists in 1852, experience proving that it operated to their disadvantage. Since then, the growth of Congregationalism outside of New England, particularly at the West, has been rapid.

The following general synods have been held: in 1637, at Newtown, with reference to the Antinomian teachings of Rev. John Wheelwright and Mrs. Anne Hutchinson; in 1646–48, at Cambridge, where the Westminster *Confession* was adopted, "for the substance thereof," and a *Platform of Church Discipline* framed; in 1852, at Albany; and in 1865, at Boston. The last two synods dealt particularly with questions relating to the spread of Congregationalism. From the same conditions of progress sprang the *National Council*, which has met triennially since 1871.

Local synods of special importance were held; in 1662, at Boston, "a synod of elders and messengers from all the churches in the Massachusetts Colony," which agreed upon the so-called *Half-way Covenant*, and commended in a qualified way Consociationism; in 1679, at Boston, the "Reforming Synod;" in 1708, at Saybrook.

Congregationalists have from the beginning stood in the front rank as respects educational, benevolent, and missionary operations. Schools were established in the Colonies almost from the beginning. The endowment of Harvard College began as early as 1636. In 1647 an act was passed by the General Court of Massachusetts, which established a system of common schools. More than twenty important colleges are now wholly or partially under the care of Congregationalists, with numerous academies. "A great hope and inward zeal" for missionary labor inspired the Pilgrim Fathers. An order passed by the General Court of Massachusetts (Nov. 19, 1644) elicits from Dr. Palfrey (Hist. of N. E., II. 189) the comment, that, with possibly a single exception, "the General Court of Massachusetts was thus the first missionary society in the history of Protestant Christendom." Shortly before this, John Eliot, the "Apostle of the Indians," had begun his work among them. The *American Board of Commissioners for Foreign Missions* was instituted by the *General Association* of Massachusetts in 1810: in 1826 was formed the *American Home Missionary* Society, with which were connected previous organizations. In addition to these two societies, the following were commended to the churches by the last (1880) National Council: the *Congregational Publishing Society;* the *American Missionary Association;* the *American Congregational Union;* the *American College and Education Society;* the *Western Education Society;* the *New West Education Commission.*

For the early history of Congregational churches in the Southern States and in the Dominion of Canada, see PUNCHARD, *Hist. of Cong.*, vol. iv. chaps. 12, 13, 17, 18, 19.

II. DOCTRINE.—Congregationalism emphasizes the principle, that the Scriptures are the only authoritative rule of faith and practice. Its understanding of that rule is expressed in the creeds of its local churches, and in the symbols which its general synods and other organizations have commended. These formulas of faith are not imposed, either upon individual members of the churches, or upon the local churches or other ecclesiastical bodies. Each candidate for membership, each church or conference, seeking recognition, determines freely what is accepted as of faith. On the other hand, each organization decides for itself whether the confession of an applicant is sufficient. As general standards, or testimonies, the Westminster *Confession* (adopted substantially by the synod of 1646–48) and the Savoy *Confession* (adopted by the synods of 1680 and 1708) have held the foremost rank. The National Council of 1865 declared its adherence to the faith "substantially as embodied" in these confessions, and added an impressive statement of the "fundamental truths in which all Christians should agree," and on the basis of which catholic fellowship and co-operation can exist in the work of extending the Redeemer's kingdom (*Burial Hill Declaration*). The indefiniteness of the word "substantially," and the growing and prevalent conviction that the Westminster and Savoy Confessions fail to represent adequately the present beliefs, led the National Council at St. Louis (Nov. 15, 1880) to appoint a committee of seven to "select from among the members of our churches, in different parts of our land, twenty-five men of piety and ability, well versed in the truths of the Bible, and representing different shades of thought among us, who may be willing to confer and act together as a commission to propose, in the form of a creed or catechism, or both, a simple, clear, and comprehensive exposition of the truths of the glorious gospel of the blessed God, for the instruction and edification of our churches." This commission has been formed, and is expected to publish the result of its labors.

This effort to secure a new statement of belief has its roots in the doctrinal discussions originated or promoted by the elder Edwards. The practical problems presented to the churches by the immense home missionary work devolved upon them have also had an important influence. Theology has been cultivated with special reference to preaching; and preaching has aimed at conversion, and the promotion of active benevolence. The chief discussions have related to "questions of anthropology and soteriology." The controversies with Unitarianism and Universalism have widened the range of inquiry. The attention given to theology, especially in New England, has been remarkable in its extent and degree; and what is known as the "New-England Theology" has exerted a powerful influence in other communions than the one in which it has most flourished.

For an account of this theology, and special references, see Professor H. B. SMITH'S additions to HAGENBACH'S *Hist. of Doctrines*, II. 183, 192, 435–452, N.Y. ed., 1868; *Ib.: Hist. of the Church of Christ in Chronol. Tables;* MCCLINTOCK AND STRONG'S *Cyclopædia*, II. 479, X. 327, art. on *New England Theology*, by President Warren.

Among leading theologians may be mentioned, John Robinson, John Cotton, Thomas Shepard, Samuel Willard, Jonathan Edwards, sen., Joseph Bellamy, Samuel Hopkins, Jonathan Edwards, jun., Timothy Dwight, John Smalley, Jesse Appleton, Asa Burton, Nathaniel Emmons, Leonard Woods, Moses Stuart, Bennet Tyler, Lyman Beecher, Nathaniel W. Taylor, Horace Bushnell, C. G. Finney, Enoch Pond, Edward Beecher, Edwards A. Park.

III. Polity. — The Congregational polity is a body of usages as well as a system with principles. These usages are set forth in platforms and manuals, which are recognized by courts of law and ecclesiastical councils, although their authority is declarative, and not canonical. It is of chief importance to mark the fundamental principles of the system, as it is by these that usages must be tested.

A. *The Formal Principle.* "The Holy Scriptures, and especially the scriptures of the New Testament, are the only authoritative rule for the constitution and administration of church government; and no other can be imposed on Christians as a condition of membership and communion in the church" (*Boston Platform*, Pt. I. chap. i. 1). "The New Testament contains in express precept, or in the practice of the apostles and primitive churches, all the principles of church organization and government" (*Constitution of the Illinois and of other Associations*).

The Cambridge Platform asserted more than this; viz., that "the parts of church government are all of them exactly described in the word of God . . . so that it is not left in the power of men . . . to add, or diminish, or alter any thing in the least measure therein." So John Robinson and the early Congregationalists generally. The best thought and aspiration of the next century recognized more fully the light of nature and the province of human reason. Near its beginning, Rev. John Wise argued, on rational grounds, that the best species of government is a democracy, and that it is to be presumed that Christ has prescribed such a form to his churches. He also quietly assumed this to be the polity derived from the Scriptures by the framers of the Cambridge Platform. Congregationalism, in accordance with the spirit of the age, became democratic, and also less rigid in its claim to a complete prescriptive basis in the Scriptures. The progress of more recent times in exegetical and historical theology has strengthened this tendency.

B. *The Material Principle.* — This is a combination of the two principles of the *self-government* of local churches and of their *obligation to preserve church communion.* The distinctive character of Congregationalism arises from its union in one system of these two principles. Its formal principle has been admitted by other bodies. The autonomy of the local church is also elsewhere conceded. The claims of fellowship also have been admitted. Congregationalism alone has endeavored to blend local self-government and church communion, to unite them in one organic constitution, and to develop whatever agencies are requisite for this end. It has been aptly described, from this point of view, as an ellipse, the two principles of autonomy and fellowship being the *foci.* The Cambridge Platform makes this definite, complete, and fundamental statement: "Although churches be distinct, and therefore may not be confounded one with another; and equal, and therefore have not dominion one over another; yet all churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political head, whence is derived a communion suitable thereunto."

Besides recognizing the obligation of fellowship, Congregationalism supplies the needed instrumentalities. It provides organs of fellowship.

One of these is an ecclesiastical council, — "the agency by which the churches determine with whom they will be in fellowship as Christian churches."

Another such organ is a conference or association of churches, — the agency through which churches in fellowship co-operate in advancing the kingdom of Christ.

These local or district bodies now generally unite in forming a state association or conference, which meets annually, and also the National Council, which meets triennially. For a fuller account of these bodies we must refer to their several constitutions, which present minor diversities.

The action of a council is advisory, and not juridical; yet it is the recognized agency through which a decision is reached of all questions of ministerial and ecclesiastical fellowship. For the constitution and more special functions of councils, see Boston Platform and the accepted manuals by Upham, Punchard, Dexter, and others. The same, also, for customs and usages.

Associations of clergymen for mutual improvement and for co-operation were early formed. Under the system of consociationism they became an integral part of the system. In New England, and to some extent elsewhere, they have for many years examined and approbated candidates for the Christian ministry. Out of New England and districts adjacent they are passing away, and their functions are devolved on properly ecclesiastical bodies. Where they still flourish, the tendency is to regard them less as public and more as private bodies; although by common consent they render service in various ways in respect to questions of ministerial fellowship and certification.

Originally the ministry was limited in theory to occupants of the office of pastor or teacher in a particular church. This conception was soon outgrown, yet, until comparatively recent times, was allowed largely to determine in the churches the methods of ministerial discipline. The Boston Platform gave a broader definition, which has been generally accepted. The National Council at St. Louis (1880) adopted a resolution definitely recognizing the responsibility of every ordained minister to the communion of the churches. See the Minutes.

A review of the history of Congregationalism as a polity shows a progressive practical adjustment of the two principles, *autonomy* and *the duty of fellowship.*

During the eighteenth century, in connection with the increasing purpose to secure political independence, and with other movements in the public mind, the original conception of church communion was overshadowed. The organiza-

tion of the Union of States, the outbreak of Unitarianism, with the lessons it enforced, the growth of the missionary spirit, the propagation of Congregationalism in the West, the necessity of a definite basis of co-operation in order to a national extension of the system, have restored the neglected element to its due influence. At the same time the principle of self-government and the rights of individual liberty and responsibility are sacredly cherished and guarded.

IV. STATISTICS. These are printed annually in *The Congregational Year Book*, Cong. Pub. Soc., Boston, Mass. The latest statistics (collected in 1885) give as the number of

Churches	4,170
Members	418,564
In sabbath schools	510,339
Ministers	4,043

The following theological seminaries are Congregational: —

Andover (Mass.), opened	1808
Bangor (Me.), opened	1817
Yale (New Haven, Conn.), opened	1822
Hartford (Conn.), opened	1834
Oberlin (O.), opened	1835
Chicago (Ill.), opened	1858
Pacific (Oakland, Cal.), opened	1869

PERIODICALS. — *Bibliotheca Sacra*, Andover, Mass. (quarterly); *New-Englander*, New Haven, Conn. (bi-monthly). RELIGIOUS NEWSPAPERS. — *Congregationalist and Boston Recorder*, Boston, Mass.; *Christian Mirror*, Portland, Me.; *Vermont Chronicle*, Montpelier, Vt.; *New Hampshire Journal*, Concord, N.H.; *Religious Herald*, Hartford, Conn.; *Advance*, Chicago, Ill.; *Pacific*, San Francisco, Cal.

V. LIT. — (I.) Original Sources and Authorities. JOHN ROBINSON: *Works of, with a Memoir*, 3 vols., London and Boston, 1851; W. BRADFORD: *History of Plym. Plantations*, printed for the Mass. Hist. Soc., 1856 (ed. by C. Deane, LL.D.); *Ib.*: *A Dialogue* (printed by Dr. Deane), Boston, 1870; NATHANIEL MORTON; *New England's Memorial*, reprinted in Boston by Cong. Pub. Soc., 1855; E. WINSLOW: *Briefe Narration* (reprinted in ALEX. YOUNG, *Chronicles of the Pilgrim Fathers*, Boston, 1844); J. WINTHROP: *Journal* (latest revised ed., with notes by J. Savage, 2 vols., Boston, 1853); R. MATHER: *Church Government discussed* (answer to thirty-two questions), London, 1643 (see FELT: *Eccles. Hist. of N.E.*); *Ib.*: *Answer to Herle*, 1644; *to Rutherford*, 1647 (see HANBURY: *Hist. Memorials*); J. COTTON: *The Doctrine of the Church, to which are committed the Keyes of the Kingdom of Heaven*, London, 1642; *Ib.*: *The Keyes of the Kingdom of Heaven*, Lond., 1644 (reprinted Boston, 1852); *Ib.*: *The Way of the Churches of Christ in New England*, Lond., 1645; *Ib.*: *The Way of Congregational Churches Cleared*, Lond., 1643; J. NORTON: *Responsio ad Totam Quæstionum Syllogen a clariss. Viro Dom. Gul. Apollonio propositam*, Lond., 1648; T. HOOKER: *A Survey of the Summe of Ch. Discipline*, Lond., 1648; I. MATHER: *The First Principles of New England*, Cambridge, 1675 (contains John Cotton's Plan for Conferences); *Ib.*: *A Disquisition Concerning Eccles. Councils*, Boston, 1716, ag. 1870; C. MATHER: *Ratio Disciplinæ*, Boston, 1726; *Ib.*: *Magnalia Christi Americana.*, Lond., 1702, Hartford, 1820, 3d ed., 1855, 2 vols.; *A Platform of Church Discipline*, Cambridge, 1649 (and frequently since); *A Confession of Faith*, etc., with *Heads of Agreement and Articles for the Admin. of Ch. Discipline*, New London, 1710 (the Saybrook Platform); J. WISE: *The Churches' Quarrel Espoused*, Boston, 1710 (reprinted Boston, 1860); *Ib.*: *A Vindication of the Government of N. E. Churches*, Boston, 1717 (copious abstracts or citations from most of the foregoing works, and many others, may be found in HANBURY *Ecclesiastical Memorials*, 3 vols., London, 1844, and in FELT, *Eccles. Hist. of New England*, Boston, vol. I., 1855, vol. II., 1862); T. C. UPHAM: *Ratio Disciplinæ*, Portland, 1829; GEORGE PUNCHARD: *A View of Congregationalism*, Salem, 1840 (4th ed., Boston, 1856); E. POND: *A Manual of Congregationalism*, Portland, 1848, revised ed., Bangor, 1859; PRESTON CUMMINGS: *A Dictionary of Congregational Usages and Principles*, Boston, 1852; H. M. DEXTER: *Congregationalism; What it is, Whence it is, How it works, etc.*, Boston, 1865 (5th ed., 1879); *Ib.*: *A Handbook of Congregationalism*, Boston, 1880; W. DAVIS: *Congregational Polity, Usages, and Law*, Boston, 1865; E. ROY: *A Manual of the Principles, Doctrines, and Usages of the Cong. Churches*, Chicago, 1869 (and many times since); *Platform*, 1865, Boston, 1872; A. H. ROSS: *Ohio Manual for Cong. Churches*, 1874, Toledo, 1875.

(II.) General Histories, Essays, Reports, etc. J. HUNTER: *Collections concerning the Early History of the Founders of New Plymouth*, Lond., 1849, again 1854; J. FLETCHER: *Hist. of Independency*, 4 vols., Lond., 1842, again, 1862; D. NEAL: *Hist. of New England*, 2 vols., Lond.,1720, again, 1747; *Ib.*: *Hist. of the Puritans*, 4 vols., Lond. 1732–38, again, 1754, 1793–76, 1837; B. TRUMBULL: *Hist. of Conn.*, 2 vols., N. Haven, 1818; J. S. CLARK: *Histor. Sketch of the Congregational Churches in Mass.*, Boston, 1858; H. F. UHDEN: *The N.E. Theocracy*, Boston, 1858; *Contributions to the Eccles. Hist. of Conn.*, N. Haven, 1861; *Contributions to the Eccles. Hist. of Essex Co., Mass.*, Boston, 1865; E. BUCK: *Massachusetts Eccles. Law*, Boston, 1866 (revised ed. n.d.); J. G. PALFREY: *Hist. of New England*, 4 vols., Boston, 1865–75; A. H. QUINT: *Congregationalists* (in MCCLINTOCK AND STRONG'S *Cyclopædia*), N. York, 1868; L. BACON: *Genesis of the N.E. Churches*, N.Y., 1874; J. WADDINGTON: *Congregational Hist.*, 4 vols., London, 1869–78; J. PUNCHARD: *Congregationalism in America*, 2 vols., Boston, 1880–81 (vols. iv., v., of *Hist. of Cong.*); H. M. DEXTER: *Congregationalism as seen in its Literature*, N.Y., 1880 (A *Bibliog. Appendix* gives 7,250 titles, with localities and index, an invaluable collection); numerous articles in *Cong. Quarterly*, Boston, 20 vols., 1859–78; *New-Englander; Bibliotheca Sacra, State Minutes; Year Book of the Amer. Cong. Union*, 6 vols., 1854–59; *Proceedings of the General Convention at Albany*, 1852; *Debates and Proceedings of the National Council* (1865), Boston, 1866; *Minutes of the National Council* (1871, 1874, 1877, 1880, 4 vols.), Boston.

E. C. SMYTH.

CONNEXA, in scholastic usage, are such concepts as must necessarily be thought of together; e.g., *creator* and *creation*.

CONNOTATA, in scholastic usage, are concepts which necessarily suggest one another; e.g., *father* suggests the idea of *son*, *son* that of *father*.

CONON; pope from Oct. 21, 686, to Sept. 21, 687; was a Thracian by birth, and educated in Sicily. The report that he commissioned St. Kilian to go as a missionary into Eastern Franconia is wholly unhistorical.

CONONITES, the followers of Conon, Bishop of Tarsus in Cilicia in the beginning of the seventh century; held certain tritheistic views, which, through Conon, they had derived from Johannes Philoponus. In other points, as, for instance, with respect to the resurrection of the body, Johannes and Conon disagreed very much. The sect had disappeared at the end of the seventh century.

CONRAD OF MARBURG. See KONRAD OF MARBURG.

CONRING, Hermann, b. at Norden in East Friesland, Nov. 9, 1606; d. at Helmstädt, Dec. 12, 1681; was educated at Helmstädt and Leyden, and became professor at Helmstädt in 1632, first in natural philosophy, then in medicine, and finally in law. He was one of the most learned men of his age, and in the field of theology he wrote a number of valuable treatises on the juridical position of the Protestant Church in its relation to the Roman-Catholic Church, the empire, etc.,—*De Constitutione Episcoporum Germaniæ* (1647), *De Concilias* (1650), *Defensio Ecclesiæ Protestantium adversum duo Pontificiorum Argumenta* (1654), *De Germanorum Imperio Romano*, etc. The edition of his works by GÖBEL, Brunswick, 1730, in six volumes in folio, does not contain his medical works; also a number of his letters are omitted.

CONSALVI, Ercole, Marchese di, b. in Rome, June 8, 1757; d. there Jan. 24, 1824. The last representative of an old Roman family, he received a careful education, first in the College of Frascati, afterwards, when he had adopted the Church as his career, in the *Academia Ecclesiastica* in Rome. In the last days of Pius VI. he was minister of war; and this position, as well as his strong aversion to the French Revolution, caused him to be very severely treated when the French occupied Rome in 1798. Immediately after the accession of Pius VII., he was made a cardinal, and secretary of state, Aug. 11, 1800, and in this latter quality he concluded the concordat with France, July 15, 1801. But he soon became utterly disagreeable to Napoleon; and in 1806 he was compelled to resign, and was banished to Rheims. After the fall of Napoleon, however, he was returned to his office; and the restoration of the papal dominions nearly in their old extent was due to his remarkable diplomatical skill. He also succeeded in concluding advantageous concordats with Spain, Naples, Austria, Russia, etc. His internal government was less successful. He had at last no other means of protecting the country against the robbers and burglars with whom it swarmed, but pensioning them. See BARTHOLDY: *Züge aus dem Leben des Kardinals Consalvi*, Stuttgardt, 1824; *Mémoires du Cardinal Consalvi*, Paris, 1864, 2 vols. MEJER.

CONSCIENCE (New-Testament Greek, *συνείδησις*). The word comes to us from the Latin *conscius*, *conscientia* ("conscious," "consciousness"); but neither Greek nor Roman used it in our sense. It had no religious bearing. It is unknown to the Old Testament, never used by our Lord, nor by the New-Testament writers except Paul (and those inspired directly by him) and Peter. But Paul makes direct appeal to the conscience (2 Cor. iv. 2; Rom. ii. 15, xiii. 5, 6), and speaks of "weak" consciences (1 Cor. viii. 7, x. 25 sqq.). Elsewhere he uses it of the Christian conscience exclusively (Acts xxiii. 1; 2 Tim. i. 3). In the Epistle to the Hebrews (ix. 9) the word is a short expression for the state of mind of those under the old covenant. The pre-Christian "conscience" is, according to Paul, the divinely ordered ground of obedience (Rom. xiii. 4 sqq.), or, generally speaking, the moral sense which sides with the requirements of the law (ii. 14 sq.) because of a self-judgment testifying to the innermost fact (ix. 1; 2 Cor. i. 12), and therefore to be placed alongside of that of the Searcher of hearts (2 Cor. v. 11; Rom. ii. 15, 16), and which also can judge the actions of others (2 Cor. v. 11, iv. 2). But Paul never hints at a conscious autonomy through the conscience, nor at any difference between the pre-Christian and Christian conscience. The New Testament knows nothing of a *coercive* conscience; rather it may be weak, narrow, erroneous (1 Cor. viii. 7 sqq.). There can be "conscience," or a consciousness of guilt, which is removed by purification (Heb. x. 2).

The discussion of the "weak" conscience leads Paul to recognize the *individuality* of conscience. This was an important advance. He lays down the law that one should follow his own conscience, not another's, even though his conscience be weak, else moral personality were destroyed (1 Cor. x. 29 sqq., cf. viii. 10 sqq.). — By the blood of Christ the conscience is cleansed, and so the Christian has a "good" conscience (Rom. ix. 1; 2 Cor. i. 12; Heb. ix. 14, x. 22; in 1 Pet. iii. 21 it is connected with baptism), and struggles earnestly to keep it (Acts xxiv. 16; Heb. xiii. 18; 1 Pet. iii. 16). This Christian "good" conscience is not the certainty of reconciliation, but the mirror of the moral condition in its truest colors. Hence its chief characteristic is its *sincerity* (2 Cor. i. 12), which testifies to its purity (1 Tim. iii. 9; 2 Tim. i. 3). Its opposite is a branded, defiled conscience (1 Tim. iv. 2; Tit. i. 15), the witness of conscious wickedness (1 Tim. i. 19); and therefore the "faith unfeigned" stands or falls with the "good" or "pure" conscience (1 Tim. i. 5, 19, iii. 9, iv. 1, 2).

There is no evidence that Paul considered conscience as competent to give of itself a correct knowledge of God, nor that from him the word — like "faith," "love," "spirit" — passed into the early Christian current speech: on the contrary, the word is seldom met with in the oldest Christian literature, and first comes up frequently when exegesis arose. Chrysostom gave the earliest clear expression to the idea of a "commanding, authoritative" conscience; but both Augustine and Pelagius repeat the popular idea of moral consciousness. The connection between "conscience" and "consciousness" was emphasized by the schoolmen in the interest of their subjective views of ethics. The most peculiar thing about the first scientific treatment of conscience by Alexander of Hales and Thomas Aquinas was the introduction of the idea of *συντήρησις* (literally, *close watching*), "the inner guard keeping watch and ward over the hidden sources of the will," which was identified with conscience, and at the

same time distinguished from it. The word came from Jerome; but the schoolmen, under the influence of the Aristotelian psychology, found in it the practical intellect; i.e., what they called the *potentia* or *habitus* of the moral principle. *Conscientia*, on the other hand, denoted the application of this *synteresis* to the individual. It is therefore, according to Thomas Aquinas, only an *actus*. With its application came in the idea of fallibility; and so the door was opened to all sorts of hair-splitting judgments, notably by the writers of books upon casuistry. The Jesuits carried this direction the farthest; but they ignore *synteresis*, and call *conscientia* a prejudice which probabilism removes. By Gerson and other mystics the *synteresis* defined the longing and power of the soul to come into immediate contact with God. See KÄHLER: *Sentiarum, quas de consc.*, § 5. For the scholastic theory, and especially for the *synteresis*, the best work is W. GASS: *Die Lehre von Gewissen*, Berlin, 1869, pp. 43 sq., 216 sq. The Jesuits to read are ESCOBAR: *Liber Theol. Moral.*, Ludg., 1644, specially chap. v., and GURY: *Comp. Theol. Moral.*, Brux., 1853, specially chap. iv.

During the middle age the idea of conscience was developed far beyond the New-Testament limits, and played a prominent part in the Reformation. Luther used the word in the sense of consciousness of duty, and appealed to its tribunal for its approval of the doctrine of justification by faith. Calvin calls conscience "the sense of divine, imperial justice." Rome has since that day developed her casuistry; and Protestantism has ever called upon the religio-moral individual consciousness. Conscience is now recognized as an inalienable possession, but the idea itself has undergone no further development.

A school of Protestant casuistry has sprung up for the settlement of cases of conscience and theological doubts, which indulges too much in the old minute subdivisions, but yet seeks to form "pure and good" consciences. Theologians speak of the "Christian" conscience, by which one is to govern his life. The phrase "innate ideas" was abandoned for the "moral sense." Rousseau talked about an instinct which led to morality, — a quite different thing from the "conscience" of the Reformation. Kant, on the other side, emphasized *duty*, and the "inner court." His influence was long felt. Fichte defined conscience as "the immediate consciousness of specific duty." But of late conscience has been considered [particularly by the school of Herbert Spencer] a product of education.

With the individuality of conscience is connected "liberty" of conscience, which primarily means that God, and not man, decides rightfully how a man shall worship. But this liberty is not license. It is abused, when in its name pretended worship is turned into an orgy. It is denied, when any one church undertakes to say what worship shall be rendered in other churches.

LIT. — Exegetical and Historical. J. T. BECK: *Umriss der biblischen Seelenlehre*, Stuttgart, 1843, 3d ed., 1877; Eng. trans., *Outline of Biblical Psychology*, Edinburgh, 1877; CH. F. SCHMID: *Christliche Sittenlehre*, Stuttg., 1861, 2d (title) ed., 1867, § 22; JAHNEL: *De conscientiæ notione*, Berlin, 1862; H. CREMER: *Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität*, Gotha, 1867, 3d ed., 1881; Eng. trans., *Biblico-Greek Lexicon*, Edinburgh, 1878, 3d ed., 1881 (sub ΕΙΔω); SMEDING: *Paulin. Gewetensleer*, Utrecht, 1873; M. KÄHLER: *Das Gewissen*, 1. Hälfte, *Alterthum u. Neues Testament*, Halle, 1878.

Critical and Theological. WUTTKE: *Handbuch der christlichen Sittenlehre*, Leipzig, 1862, 2 vols., 3d ed., 1875; R. HOFMANN: *Die Lehre von dem Gewissen*, Leipzig, 1866; QUAATZ: *De conscientiæ apud Kantium notione*, Halle, 1867; W. GASS: *Die Lehre vom Gewissen*, Berlin, 1869; A. RITSCHL: *Ueber das Gewissen; Ein Vortrag*, Bonn, 1876 (32 pp.); GUST. SCHULZE: *Ueber den Widerstreit der Pflichten*, Halle, 1878 [Bp. SANDERSON: *Lectures on Conscience and Human Law*, ed. by Bp. Chr. Wordsworth, Oxford, 1877; A. WERNICKE: *Die Religion des Gewissens als Zukunftsideal*, Berlin, 1880; F. KÜCHLER: *Zur Freiheit des Gewissens. Eine religionsphilosophisch-kirchenpolitische Studie*, Leipzig, 1881]. M. KÄHLER.

CONSCIENTIARII, the followers of Matthias Knutsen, a candidate of theology, b. at Oldenburg, Schleswig, who came to Jena, September, 1674, and boasted to have gathered around him six hundred students and peasants from Jena and Altorf. His opinions were infidel and atheistic; but he professed to have derived them by an appeal to *conscience*. It is needless to add that his conscience allowed him and his followers to lead licentious lives. The Jena University authorities felt called upon to deny all connection with the scandalous sect, and deputed Professor J. Musäus to write for them. The result was *Ablehnung der ausgesprengten abscheulichen Verleumdung, ob wäre in der Universität Jena eine neue Sekte der sogenannten Gewissener entstanden*, Jena, 1674, 2d ed., 1675. After this we hear no more of the sect. A letter of Knutsen is reprinted in *Historia Atheismi a Jenkino Thomasio*. See ADELUNG: *Gesch. d. menschlichen Narrheit*, Leipzig, 1785–99, 8 vols.

CONSECRATION. This term means to set apart for holy uses, and is variously applied. In the Bible both persons and things — vessels (Josh. vi. 19), profits (Mic. iv. 13), fields (Lev. xxvii. 28), cattle (2 Chron. xxix. 33), individuals (Num. vi. 9–13), and nations (Exod. xix. 6) — were separated to God's service. In the ecclesiastical sense it is limited to persons and things distinctively holy. Thus churches, bishops, and the elements in the Lord's Supper, are consecrated. For the two latter uses of the word see BISHOP and LORD'S SUPPER respectively. This article is limited to the

Consecration of Churches. 1. The idea of setting apart by solemn and peculiar ceremonies a building for the exclusive use of God's servants and service would seem to be inborn. All nations have sacred places in which esoteric rites are performed. Accordingly the Jews had such places, and pre-eminently a temple whose consecration had in it supernatural elements. It may well have been that synagogues were consecrated, although there is no record of the fact. Christian churches are mentioned in the third century (see ARCHITECTURE, Christian), and perhaps were formally consecrated; so that, although Eusebius (fourth century) in his Life of Constantine gives the first account of such consecrations, the form used may have been in part traditional. Of espe-

cial interest is the account of Constantine's consecration of the church called the "Martyrium" over the holy sepulchre at Jerusalem. From all parts of the empire bishops assembled, besides an immense concourse of clergy and laity. The services included discourses of different varieties, and were held Saturday, Sept. 13, 335. The dedication of St. Sophia in Constantinople (360) was with "prayers and votive offerings."

In later times it became customary to build churches over the tombs of martyrs; and then relics came to be regarded as "absolutely essential to the sacredness of the building, and the deposition of such relics in or below the altar henceforward formed the central portion of the consecration-rite." All the ancient rituals of consecration now extant belong to this later period.

These consecrated buildings were henceforth set apart exclusively for religion. No eating or drinking was permitted in them, nor any carrying of arms. This latter prohibition speedily made them asylums; and the Theodosian code extended the privilege to the "various surroundings of a church, where meals might be taken, and sleeping-quarters established, for any length of time. By another law, however, it was modified by excluding public debtors, slaves, and Jews from benefiting by it in future; and Justinian afterwards excluded malefactors."

2. The modern Church of Rome, in the matter of consecration of churches, retains the ancient usage, although the rite itself is commonly designated as a "dedication." The ceremony has been thus described: "The relics which are to be deposited in the altar of the new church are put into a clean vessel, together with three grains of incense, to which a piece of parchment is added containing the day of the month and year, and the name of the officiating bishop. Three crosses are painted on each of the church walls, and over each cross a candle is placed. On the morning appointed for the ceremony, the bishop, arrayed in his pontifical vestments, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms, after which he makes a tour of the church-walls, sprinkling them in the name of the Holy Trinity. This rite being performed, he knocks on the church-door with his pastoral staff, repeating from Psalm xxiv., *Attollite portas, et introbit Rex Gloriæ* ('lift up, O gates, and the King of Glory shall come in'). A deacon shut up in the church demands, *Quis est iste Rex Gloriæ?* ('Who is this King of Glory?') To which the bishop answers, *Dominus fortis et potens, Dominus potens in prælio* ('The Lord strong and mighty, the Lord mighty in battle'). At the same time the bishop crosses the door, repeating the following verse: *Ecce Crucis signum, fugiant phantasmata cuncta* ('Behold the sign of the Cross, flee every kind of evil spirit, flee'). On the admission of the bishop and clergy into the church, the *Veni Creator* is sung. Then one of the sub-deacons takes ashes, and sprinkles them on the pavement in the form of a cross. Next follow the litanies and other parts of divine service; after which, the bishop with his pastoral staff describes, as with a pen, two alphabets [the Greek and Latin] in the ashes sprinkled by the deacon, and proceeds to consecrate the altar by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relics, which are deposited under it with great ceremony. During the whole of this imposing solemnity the church is finely adorned, and tapers are lighted upon the altar. Mass is afterwards performed by the bishop, or by some other person."

3. But outside of Rome, in the Greek and all other Episcopal churches, some form of consecration has always been used. In the Church of England and the Episcopal Church of this country there is no authorized form of consecration for churches; but one prepared by the bishops in 1712 is used on both sides of the ocean. It is printed in the Prayer-Book. In the Methodist-Episcopal and other Protestant denominations the setting-apart of buildings for divine service is usually called their "dedication," and the forms vary greatly. That used in the Methodist Church is given in § 501 of the *Book of Discipline* (ed. 1880), and consists of Scripture readings, prayers, a sermon, etc., all which service is conducted by the minister.

CONSENSUS GENEVENSIS, drawn up by Calvin for the purpose of uniting the Swiss Reformed churches with regard to the doctrine of predestination, appeared at Geneva in 1552, having received the signatures of all the pastors of that city. But beyond Geneva it acquired no symbolical authority. The attempts to enlist the civil government in its favor created dissatisfaction and opposition in Berne, Basel, and Zürich. See NIEMEYER: *Collectio Confessionum*, Lips., 1840, pp. 218 sqq.; SCHAFF: *Creeds of Christendom*, New York, 1877, 3 vols., vol. I. p. 474.

CONSENSUS TIGURINUS was drawn up by Calvin, in concert with Bullinger and the ministers of Zürich, in 1549, for the purpose of uniting the Swiss Reformed churches with regard to the doctrine of the Lord's Supper. It appeared at Zürich and Geneva in 1551, was adopted by the churches of Zürich, Geneva, St. Gall, Schaffhausen, the Grisons, Neuchatel, and Basel, and favorably received in France, England, and parts of Germany. See NIEMEYER: *Collectio Conf. in Eccles. Ref. public.*, Lips., 1840, pp. 191–217; SCHAFF: *Creeds of Christendom*, 3 vols., New York, 1877, vol. I. p. 471.

CONSILIA EVANGELICA. In contradistinction to the *præcepta*, the Roman-Catholic Church calls such moral rules as are not obligatory on all Christians *consilia evangelica*. By adopting and fulfilling them, a Christian rises above that stage of holiness and virtue, which, strictly speaking, can be demanded from him, and acquires a, so to speak, superfluous merit which can be transferred to others. Already, very early, people believed that traces of such rules could be found in the New Testament (see Matt. xxv. 21; Luke xvii. 10; 1 Cor. vii. 10, 25; comp. HERMAS: *Pastor Simil.*, III. 5, 3; ORIGEN: *Ad Rom.*, III., in tom. IV. p. 507, edition by De la Rue); and the doctrine began to develop, comprising, at first, only the three vows of chastity, poverty, and obedience, with reference to Matt. xix. 11, 21; Luke xiv. 26. With Thomas Aquinas the distinction between *præcepta* and *consilia* is fully developed (*Sum.*, II. 1, *Quest.* 108); and in the mean time the number of vows increased from three to twelve, referring

to such places as Matt. v. 29, 35, 39, 42, etc. The three original vows, however, continued to be considered as the *præcipua et substantialia perfectionis consilia;* and on them was based a whole series of doctrines on monasticism and a contemplative life, on the distinction between a higher and a lower virtue, on the merits of the saints, on the *thesaurus operum supererogationis*, etc.

Before the criticism of the Reformation this whole illusion vanished. Not only was the distinction between *præcepta* and *consilia* completely disregarded, but the whole series of doctrines developed from it was decidedly rejected. As in a sound moral system there can be no *adiaphora*, so in a sound moral life there can be no *opera supererogatoria;* and that which, in the Scripture passages above referred to, the Roman-Catholic Church mistook for peculiar moral rules of a higher order, is nothing but a necessary regard to individual circumstances. See *Confess. August.*, art. VI.; *Apologia*, cap. VI.; *Form. Concord.*, art. VI.; and the first Protestant theologians, as, for instance, CHEMNITZ: *Loci Theol.*, par. 102. The Roman-Catholic dogmatists felt the difficulty, and for a long time they used to settle the question of *opera supererogationis* in a hasty and vague way, until Möhler tried to take up anew the half-forgotten subject in his *Symbolik oder Darstellung der dogmatischen Gegensätze der Katholiken und Protestanten*, Mayence, 1832. A fresh investigation of the matter by Baur, Nitzsch, Rothe, and others, led to a second destruction of the whole web. See H. W. J. THIERSCH: *Vorlesungen über Katholizmus und Protestantismus*, II. 166, 2d ed., Erlangen, 1848, 2 vols. E. SCHWARZ.

CONSISTENTES. See PENITENTS.

CONSISTORY means, in the Roman-Catholic Church, a meeting of the College of Cardinals, presided over by the Pope, and, in the Lutheran Church, a mixed board of ecclesiastical and lay officers, generally appointed by the sovereign of the country. The papal consistories, or consistories of cardinals, are either public, when the Pope, surrounded by the cardinals, receives the foreign ambassadors, and public affairs are decided by his allocutions; or private, when only the cardinals are admitted, and affairs are discussed. In the Lutheran churches the consistories often perform the functions of the bishop, administering and superintending ecclesiastical affairs, and in some countries exercising jurisdiction and inflicting penalties. In the Reformed churches the consistory corresponds to the session of the Presbyterian Church.

CONSTANCE, The Council of, sat from Nov. 5, 1414, to April 22, 1418, and was the second of those three councils, which, during the fifteenth century, were convened for the purpose of reforming the Church, head and members; that of Pisa being the first, that of Basel the last. It was called by Pope John XXIII. and the Emperor Sigismund; and its three great objects were to heal the papal schism, to examine the heresy of Hus and the religious disturbances thereby caused in Bohemia, and to carry through a general reform of the Church. It was attended by twenty-nine cardinals, three patriarchs, thirty-three archbishops, about one hundred and fifty bishops, more than one hundred abbots, more than five hundred monks of different orders, and a similar number of professors and doctors of theology and canon law, besides princes, noblemen, ambassadors, etc. The Pope was also present. He rode into the city on Oct. 28, with great magnificence, sixteen hundred horses carrying his retinue and luggage. The emperor arrived on Christmas Eve; but he had only one thousand horses in his train. The total number of visitors to the city during the council is computed, at the lowest rate, at fifty thousand; but of these, more than one-third were mountebanks, money-lenders, strolling actors, and prostitutes. The most prominent and most influential members of the council were Pierre d'Ailly and his pupil Gerson.

The Council of Pisa (1409) had attempted to put an end to the schism by deposing both Gregory XII. (Angelo Corraro), who resided in Rome, and Benedict XIII. (Petro de Luna), who resided at Avignon, and electing in their stead Alexander V. But the result was simply, that there now were three popes instead of two; and the confusion continued unabated, when, after the death of Alexander V. (in 1410), the leaders of the Pisan council elected John XXIII. (Balthasar Cossa). All the three popes were invited to Constance, but only John was present in person. He was a dissipated and unprincipled rascal, ready at any time for any crime; but he was courageous, shrewd, inexhaustible in shifts and intrigues, and equal to any emergency. He hoped to lord it over the council by means of the very great number of Italian prelates, who, mostly dependent upon him, accompanied him to Constance. But in this he failed. The order of business adopted by the council was that of working and voting by nations; and in the plenary sessions the Italian nation, though ever so heavily represented, had, of course, only one vote beside the four other nations, —the German, French, English, and Spanish. He now endeavored to urge upon the assembly the view that the Council of Constance was nothing but a simple continuation of that of Pisa, which had formally condemned his two rivals, and, indirectly at least, legitimized his own election. But in this, too, he failed; and the party of Pierre d'Ailly finally succeeded in carrying a motion that all the three popes should be compelled to abdicate, and a new papal election take place. John abdicated in the hope of being re-elected; but he soon became aware of his mistake, fled in the disguise of a groom, protested, was caught, and was finally brought to acquiesce in the decisions of the council. In its fifth plenary session (April 6, 1415), the assembly agreed that an œcumenical council, legally convened, and fully representative of the Church, has its power directly from Christ, and its decrees are consequently obligatory on all, even on the Pope. May 29, 1415, John XXIII. was deposed; July 4, 1415, Gregory XII. voluntarily abdicated; July 26, 1417, Benedict XIII. was deposed; and Nov. 11, 1417, Cardinal Odo Colonna was elected Pope, and assumed the name of Martin V., who closed the council April 22, 1418, at its forty-fifth session.

The Bohemian affairs were treated with great thoroughness; for Hus was burnt July 6, 1415, and Jerome of Prague, May 30, 1416. But a final settlement was not arrived at, still less a satisfactory one. It was the school-wisdom of the university which here overwhelmed and tried

to crush the free evangelical movement of popular life. Still more conspicuously the council failed in its reform plans. A *collegium reformatorium* was formed in August, 1415; but characteristically enough for the whole situation, when Cardinal Zabarella read aloud to the assembly the decree of April 16, 1415, he wilfully left out the passage it contained on the power of the council to undertake reforms in the Church. It was the lower clergy, the monks, the doctors, and professors, led by Pierre d'Ailly and Gerson, and supported by the emperor, who demanded reforms. But the abuses in which reforms were necessary — such as the appeals to the Pope and the papal procedure, the administration of vacant benefices, and the giving *in commendam*, simony, dispensations, indulgences, etc. — were the very sources from which the Pope, the cardinals, and the huge swarm of ecclesiastical officials in Rome, drew their principal revenues. In fighting against reforms, the cardinals fought *pro aris et focis*, and they proved unconquerable. The emperor wished the question of reform discussed and decided before the election of a new Pope; but the cardinals declared that the worst ailing of the Church was its lack of a head: and, when Martin V. was elected, he understood how to bury away the whole affair quietly and smoothly, by grave hesitations and cautious procrastinations.

Lit. — H. v. d. Hardt: *Magn. Œcum. Constant. Concil.*, Leipzig, 1700, 6 vols.; Bourgeois du Chastenet: *Nouv. Hist. du Conc. de Constance*, Paris, 1718; Lenfant: *Hist. du Conc. de Const.*, Paris, 1714–27; Royko: *Geschichte d. Conzil zu C*, 1748; Wessenberg: *Kirchenversamml. d. 15 und 16th Jahr.*, 1840; Mansi, vol. XXVI. and XXVII.; Hefele, vol. VIII.; Uolrich Richendal: *Concilium ze Costenz* (photolith. facsimile), Karlsruhe, 1881. G. VOIGT.

CONSTANTINE is the name of two popes. — **Constantine**, March 25, 708–April 8, 715, was a Syrian by birth, but fully adopted the policy of the Roman see, and pursued it with success. Though he was summoned to Constantinople by Justinian II., and compelled to stay there for two years (709–711), he returned to his see without loss of prestige, and in the monothelistic intrigues which were started after the assassination of Justinian II. and the elevation of Philippikus Bardanes, he opposed the emperor with great vigor, and was backed by the Roman people. See *Lib. pontif.*, II. 1; Jaffé: *Reg. Pontif. Roman.*, p. 173. — A second **Constantine** occupied the papal chair from 767 to 768. He was a brother to Toto, duke of Nepi, a violent adventurer, and with him he rose and fell. After Toto's death he was deposed, and confined in the Monastery of *Cella Nova*, where he was treated with great cruelty. The date of his death is not known. See *Lib. pont.*, II. 133, in the *Vita Stephan.*, IV; Jaffé: *Reg. Pontif. Roman.*, p. 198. HAUCK.

CONSTANTINE THE GREAT AND HIS SONS. 1. **Constantine**, Roman Emperor from 306 to 337; was born in 274, at Naissus in Upper Mœsia, a son of Constantius Chlorus and Helena, and was, after the death of his father at York (July 25, 306), proclaimed emperor by the legions of Gaul. He immediately took possession of Britain, Gaul, and Spain; and after a series of brilliant victories over Maxentius, ending with the bloody battle at the Milvian Bridge, just under the walls of Rome, he also became master of Italy (312). He now ruled over the Western Empire, as Licinius over the Eastern: but war broke out between them in 314; and in 323, after the battle of Chalcedon, in which Licinius was killed, Constantine became sole lord of the whole Roman world. He died in 337, at Nicomedia.

Tradition tells us that he was converted to Christianity suddenly, and by a miracle. One evening during the contest with Maxentius, he saw a radiant cross appearing in the heavens, with the inscription, "By this thou shalt conquer." The tradition is first mentioned by Eusebius, in his *De Vita Constantini*, written after the emperor's death. This miracle has been defended with ingenious sophistry by Roman-Catholic historians and by Card. Dr. Newman (*Two Essays on Biblical and on Ecclesiastical Miracles*, 3d ed., Lond., 1873, pp. 271 sqq.), but cannot stand the test of critical examination. Constantine may have seen some phenomenon in the skies; he was no doubt convinced of the superior claims of Christianity as the rising religion; but his conversion was a change of policy, rather than of moral character. Long after that event he killed his son, his second wife, several others of his relatives, and some of his most intimate friends, in passionate resentment of some fancied infringement of his rights. In his relation to Christianity he was cool, calculating, always bent upon the practically useful, always regarding the practically possible. He retained the office and title of *Pontifex Maximus* to the last, and did not receive Christian baptism until he felt death close upon him. He kept Pagans in the highest positions in his immediate surroundings, and forbade every thing which might look like an encroachment of Christianity upon Paganism. Such a faith in such a character is not the result of a sudden conversion by a miracle: if it were, the effect would be more miraculous than the cause. Judging from the character both of his father and mother, it is probable that he grew up in quiet but steady contact with Christianity. Christianity had, indeed, become something in the air which no one occupying a prominent position in the Roman world could remain entirely foreign to. But the singular mixture of political carefulness and personal indifference with which he treated it presupposes a relation of observation rather than impression. He knew Christianity well, but only as a power in the Roman Empire; and he protected it as a wise and far-seeing statesman. As a power not of this world, he hardly ever came to understand it.

His first edict concerning the Christians (Rome, 312) is lost. By the second (Milan, 313) he granted them, not only free religious worship and the recognition of the State, but also reparation of previously incurred losses. Banished men who worked on the galleys or in the mines were recalled, confiscated estates were restored, etc. A series of edicts of 315, 316, 319, 321, and 323, completed the revolution. Christians were admitted to the offices of the State, both military and civil; the Christian clergy was exempted from all municipal burdens, as were the Pagan priests; the emancipation of Christian slaves was facilitated; Jews were forbidden to keep Christian slaves, etc. An

edict of 321 ordered Sunday to be celebrated by cessation of all work in public. When Constantine became master of the whole empire, all these edicts were extended to the whole realm, and the Roman world more and more assumed the aspect of a Christian state. One thing, however, puzzled and annoyed the emperor very much, — the dissensions of the Christians, their perpetual squabbles about doctrines, and the fanatical hatred thereby engendered. In the Roman Empire the most different religions lived peacefully beside each other, and here was a religion which could not live in peace with itself. For political reasons, however, unity and harmony were necessary; and in 325 the Emperor convened the first great œcumenical council at Nicæa to settle the Arian controversy. It was the first time the Christian Church and the Roman State met each other face to face; and the impression was very deep on both sides. When the emperor stood there, among the three hundred and eighteen bishops, tall, clad in purple and jewels, with his peculiarly haughty and sombre mien, he felt disgusted at those coarse and cringing creatures who one moment scrambled sportively around him to snatch up a bit of his munificence, and the next flew madly into each other's faces for some incomprehensible mystery. Nevertheless, he learnt something from those people. He saw that with Christianity was born a new sentiment in the human heart hitherto unknown to mankind, and that on this sentiment the throne could be rested more safely than on the success of a court-intrigue, or the victory of a hired army. The only rational legitimation which the antique world had known of the kingship was descent from the gods; but this authority had now become a barefaced lie, and was difficult to use even in the form of a flattery. At Nicæa, however, the idea of a kingship of God's grace began to dawn upon mankind. Constantine also met there with men who must have charmed and awed him by their grand simplicity, burdened, and almost curbed, as he was by the enormous complexity of Roman life. After the Council of Nicæa, he conversed more and more frequently and intimately with the bishops. His interest in Christianity grew with the years; but, as was to have been foreseen, he was sure to be led astray, for the needle lacked in the compass. He was more and more drawn over to the side of the Arians, and it was an Arian bishop who baptized him.

2. Of Constantine's three sons (1) **Constantine II.** died early; (2) **Constans** belonged to the Nicæan party, and enforced (in 349) the re-instatement of Athanasius in Alexandria; while (3) **Constantius** was at one time almost the leader of the anti-Nicæan party, and interfered in the affairs of the Church in a very high-handed manner. He fell out, however, with the rigorous Arians; and his success in propagating semi-Arianism was probably small, just as his violent measures against Paganism (he forbade sacrifice under penalty of death) proved almost futile.

LIT. — Sources to the life of Constantine are given by I. VOGT, *Hist. Litt. Constant. Magni*, Hamburg, 1720. The principal one is that of the contemporary bishop, EUSEBIUS, his friend and admirer, Eng. trans., London, 1845. See, also, MANSO: *Leben Konstantins*, Breslau, 1817; BURCKHARDT: *Die Zeit Konstantin des Grossen*, Basel, 1853; A. DE BROGLIE: *l'Église et l'Empire au quatrième siécle*, Paris, 1857, 4 vols.; KEIM: *Uebertritt Konstantins zum Christenthum*, Zürich, 1862; DEMETRIADES: *Die christliche Regierung u. Orthodoxie Kaiser Constantin des Grossen*, München, 1878; E. HEYDENREICH: *Incerti auctoris de Constantino magno eiusque matre Helena libellus. E codicibus primus edidit*, Leipzig, 1879 (pp. 30); BRIEGER: *Constantin der Grosse als Religionspolitiker*, Gotha, 1880 (pp. 48); E. L. CUTTS: *Constantine the Great*, London and New York, 1881; cf. SCHAFF: *Hist. of the Christ. Church*, vol. ii. pp. 10 sqq. CLEMENS PETERSEN.

CONSTANTINOPLE was built between 326 and 330, by Constantine the Great, and named after him. The old Byzantium, which, according to tradition, had occupied the site for nearly one thousand years, was not altogether without commercial and political consequence; but the importance of the place was, of course, manifold increased when it became the imperial residence. It had long been felt that the natural centre of the Roman Empire was not Rome any more, that it lay farther to the east, that it was impossible to defend and develop the eastern part of the empire from Rome, etc. Probably there were also, in Rome, traditions which Constantine, as the first Christian emperor, wished to escape from, since he had not power to break them. He chose Byzantium for his new capital, and spent immense sums of money in rebuilding and adorning it. Strong walls and commodious harbors were constructed; gorgeous palaces, baths, and theatres were erected; numerous magnificent churches were built, — that of the Apostles, that of St. Sophia, afterwards rebuilt by Justinian, etc. After a short time the city numbered a hundred thousand inhabitants.

The character of this new capital during the first centuries of its life is well known from the writings of St. Chrysostom. It was elegant but prodigal, feverish in its aspirations, over-refined in its enjoyment, and lax in its morals. What it produced was brilliant and gorgeous, but there was often poison in it. A striking feature was the prominent part which women played in its life. They cultivated the artistic forms, until, in Byzantine literature and art, the ideal contents were completely suffocated; and they introduced the same formalism into actual life. They nursed the court-intrigues until Byzantine government became a mere scuffle between the eunuchs of the antechamber; and they transferred this trickery to the affairs of the Church. Nevertheless, as a mere rival to Rome, Constantinople has been of invaluable service to the Christian Church, howsoever her direct influence may be considered.

The Bishop of Constantinople belonged originally to the metropolitan diocese of Heraclea. But just as the political prestige of Rome formed the most powerful impulse in the development of the papacy, exactly in the same manner the political prominence of Constantinople forced the Constantinopolitan episcopacy out of the shadow. The Council of Constantinople (381) decreed in its *can.* 3 that the Bishop of Constantinople should have the title of Patriarch (like the bishops of Alexandria, Antioch, Jerusalem, and Rome), and should rank next to the Bishop of Rome, no other reason being alleged, but that Constanti-

nople was the new Rome, the second capital of the empire. The Council of Chalcedon (451) went still farther. Its *can.* 28 gave the Bishop of Constantinople equal rank with the Bishop of Rome, and the right of superintendence, ordination, and convocation of synods for Pontus, Thracia, and Asia. The *Concilium Quinisextum* (692) repeated, confirmed, and even enlarged all these privileges. Of course, the bishops of Rome protested. Leo I. rejected *can.* 28 of the Council of Chalcedon rather inconsistently, as he accepted all its other decrees; and Gregory I. almost forgot himself when John Ignatius in 587 assumed the title of Œcumenical Patriarch. These protests, and the shrewd manner in which the Roman bishops played upon the ever-recurring difficulties between the Constantinopolitan patriarchs and the Constantinopolitan emperors, contributed much to prevent the formation of a Constantinopolitan papacy, but could not prevent a split between the Roman and the Greek Church; which latter article see.

The succession of the Constantinopolitan bishops is almost completely known (see FABRICIUS: *Bibl. Græc.*, VI. p. 707): and in many cases a mere glance over the list gives an insight into the turbulent events of this history; as, for instance, when Ignatius, Callistus, and Philotheus are found to have been deposed and re-instated, etc. Four periods may be conveniently distinguished: the first, to the controversy with Photius (861), or the complete separation from the West (1054); the second, to the establishment of the Latin dynasty, during which (1204–61), the Patriarch of Constantinople removed to Nice; the third, to the conquest of Constantinople by the Turks (1453); and the fourth, to our times. During the first centuries of the Turkish rule the patriarchs of Constantinople, charged not only with the ecclesiastical, but also, to some extent, with the civil jurisdiction over their flock, presented a sad picture of weakness, injustice, simony, fraud, and violence. (See HEINECCIUS: *Abbildung d. alt. und neuen griech. Kirche*, I. p. 46, and III. p. 49; THOMAS SMITH: *De Eccl. Græc. Statu Hodierno*, in his *Opuscula*, Rotterdam, 1716; GEIB: *Darstellung d. Rechtzustandes in Griechenland wärend d. türk. Herrschaft*, Heidelberg, 1835.) By the consolidation of the Russian Church their power lost in compass, but their misuse of it can hardly be said to have lost any thing in intensity. See the articles on *Greek Church*, *Bulgaria*, etc. HAMMER-PURGSTAL: *Constantinopel und der Bosphorus*, Vienna, 1822, gives in the first volume a complete list of the sources to the older history of Constantinople. [A. MARRAST: *La vie byzantine au sixième siecle*, Paris, 1881.] GASS.

CONSTANTINOPLE, Modern. Since 1453 Constantinople has been a Mohammedan city, the residence of the caliph, and the metropolis of the Moslem world. It has gradually become, also, the principal seat of Mohammedan learning. It is said that there are not less than forty thousand students (or *softas*) in the religious schools of the city, coming from all parts of the empire; and the *ulema* (or learned doctors of the law) are the most influential body of men in the city. In these schools they teach the Arabic and Persian languages, the Koran, the commentaries upon it, and the Sheräat, or sacred law; but the majority of the students enroll themselves simply to escape the conscription, and comparatively few become *ulema*. There are also secular schools, including a *Lycée* founded under French influence; but they are not well managed, and exert but little influence. The military, naval, and medical schools, supported by the government, are more important, but of inferior quality. Outside the palace and the ranks of the *ulema* and the *softas*, there is now but little fanaticism among the Mohammedans of Constantinople, and the official classes are supposed to be generally atheistical. The decay of the temporal power of the Sultan has weakened his influence as caliph, so far that his authority over the Mohammedan world is now only nominal. Sultan Hamid has made great efforts to revive it, but without much success. It seems probable that the caliphate will ultimately be transferred to Mecca, and become a purely spiritual office. Constantinople will then cease to be a Mohammedan city.

The non-Mohammedan population of Constantinople occupies a peculiar position. There are some sixty thousand foreigners, who are under the exclusive jurisdiction of the diplomatic and consular authorities of their respective countries. There are some forty thousand Jews of Spanish descent, who are Turkish subjects, but under the authority of their own *Haham Bashi*. There are also seven Christian communities — the Greeks, Armenians, Bulgarians, Latins, Armeno-Catholics, Protestants, and Syrians — which have separate organizations, and "enjoy special immunities," or, more justly, are under special disabilities. The Mohammedan conquerors of the Byzantine Empire adopted the plan of dealing with all non-Mohammedans whom they found in the country *en masse* as communities and not as individuals. These communities were regarded by the Turks as religious rather than national, and their religious chiefs were recognized as their official representatives at the Sublime Porte. They were nominated by the communities, and appointed by the Sultan, their rights and duties being carefully specified in the imperial *iradé* which confirmed the appointment. The results of this system have been both good and bad. It has consolidated and preserved the churches, but it has secularized them. It has protected the Christians from persecution to a certain extent, but has left them without any interest in the government, and helpless in the hands of their own ecclesiastics. Viewed from a Turkish stand-point, it has preserved the purely Mohammedan character of the government; but it has insured its ultimate destruction. Since the Crimean war the Turks have seen what was coming, and have made some half-hearted attempts to escape this result. They have sought to divide up the Christian communities, to modify their charters, and to create an *Ottoman* nationality to include Mohammedans and Christians, "with equal rights and duties;" but these attempts have failed thus far because the Sultan and the *ulema* are unwilling to modify the essentially Mohammedan character of the government.

The authority of the religious chiefs of the Christian communities has been very much weakened; but, so far as the Turkish Government is

concerned, this has been more than counterbalanced by the rapid growth of national feeling, the increasing influence of the laity, and the general progress of enlightenment in these communities. They are more opposed to Mohammedan rule than ever before. They would submit to the Sultan as a civil ruler under proper European guaranties; but they think that the time has come when Constantinople must soon cease to be a Mohammedan city.

Some important religious changes deserve to be mentioned here. The Greek Patriarch, since the beginning of the century, has lost most of his importance. He no longer has any authority over Greece, Servia, Montenegro, or Roumania; and by the Bulgarian schism he lost four million of his flock. His church numbers about two million at the present time. The Roman-Catholic Church has made but little progress in Turkey during this century; but it has made great efforts to Latinize its Oriental branches, and, in spite of an important schism in the Armeno-Catholic Church, it has been generally successful. It has many schools in Constantinople, but they are generally of a low order, and devoted to propagandism.

The Armenian Church has made important progress in enlightenment. It has adopted a liberal constitution, which limits the power of the ecclesiastics, and increases that of the laity. It encourages education and reform, and has ceased to persecute those who adopt evangelical views. An independent Bulgarian exarch has been recognized by the Porte, and a new church organized, which is in doctrinal agreement with the other orthodox Oriental churches, but liberal, and inclined to reform. There are but few Bulgarians in Constantinople, but this is the seat of the exarchate.

Protestantism has also been officially recognized as one of the authorized religions of the empire. It has its official *vekil* at Constantinople; but most of its adherents are in Asia Minor, Armenia, and Syria. Its establishment resulted from the labors of American missionaries, whose influence for good has extended far beyond the circle of their converts.

Among the most interesting institutions in modern Constantinople are Robert College and the American School for Girls at Scutari. Robert College was founded in 1863, by the munificence of Mr. C. R. Robert of New York, and under the direction of Rev. Cyrus Hamlin, D.D., formerly a missionary of the American Board. It was designed to give to the people of the East, without distinction of race or religion, an educational institution in all respects equal to the best American colleges; and it has won the respect and confidence of all the nationalities of the empire. It has now fifteen professors and two hundred and twenty-seven students. While not in any sense sectarian, it is a Christian college; and it has already exerted an influence for good which can hardly be over-estimated.

The school at Scutari was established later; but it is doing for girls essentially the same work which Robert College is doing for young men.

Modern Constantinople is no longer what it was even fifty years ago. The material civilization of Europe has invaded it and transformed it. Steamships, railways and tramways, telegraphs, and newspapers have forced their way into it. The streets are lighted with gas. Ready-made clothing and Manchester cottons have transformed the people. Great fires have desolated the city, and made way for stiff European houses built of brick and stone. The janizaries have disappeared. The European ambassadors, who used to submit quietly to every indignity, now dine with their wives at the Sultan's table, and dictate his policy. The Christian *rayah* no longer trembles in presence of a Turk, nor gets down from his horse when he passes the palace. The Mohammedan smokes his pipe in Ramazan if he pleases; and the Christian eats meat in Lent without fear of the Patriarch. The vices and follies of Europe have been added to those of the East; and, while there have been many changes for the better, it may be doubted whether, on the whole, there is as much genuine religious faith in the city as there was fifty years ago.

GEORGE WASHBURN
(President of Robert College, Constantinople).

CONSTANTINOPOLITAN CREED. See NICENE CREED.

CONSUBSTANTIATION, a technical term denoting the Lutheran view of the elements of the Lord's Supper, in contradistinction from the Roman-Catholic view, — transubstantiation. According to the Roman doctrine, the bread and the wine are by the consecration transformed into the flesh and blood of Christ: while, according to the Lutheran doctrine, the bread and wine remain bread and wine; though, after the consecration, the real flesh and blood of Christ co-exist in and with the natural elements, just as a heated iron bar still remains an iron bar, though a new element, heat, has come to co-exist in and with it, — an illustration which Luther himself has used in his letter to Henry VIII. It is but proper to state that the Lutheran divines repudiate the popular term "consubstantiation," in the sense of a *permanent* connection of the elements with the body and blood of Christ. They confine this connection to the act of the communion.

CONTARINI, Gasparo, b. in Venice, Oct. 16, 1483; d. at Bologna, Aug. 24, 1542; descended from a noble Venetian family, and received a very careful but entirely secular education. He wrote *De Immortalitate Animi adversus Pomponatium,* but from a purely rational point of view. In 1521 he was sent to Germany as ambassador of the republic to Charles V.; and he accompanied the emperor back to Spain. After the conquest of Rome he contributed much to bring about a reconciliation between the Pope and the emperor, and between the emperor and the republic. The depth of his interest, and the compass of his capacity as a statesman and diplomatist, he proved by his work *De Magistratibus et Republica Venetorum.* From early youth, however, he had been open to strong religious impressions. In the days of Leo X. he had joined the *Oratorium Sti Amoris;* and in Venice he stood at the head of the movement which wished a reform of the Church, and was willing to work for it. Thus, when Paul III. in 1535 suddenly and unexpectedly made him a cardinal, he accepted the position without hesitation. In 1537 he was made a member of the committee formed for the purpose of examining the state of the Church, and making proposi-

tions to its reform; and when Paul III. received his *Consilium de Emendanda Ecclesia* without offence, if not with favor, he was full of hope and confidence. But nothing came of the matter. Under Paul IV. the treatise, which had been published without the knowledge of Contarini, and circulated in Germany with Luther's annotations, was put on the Index. As unsuccessful was his mission as papal legate to the Diet of Ratisbon (1541). He was fully convinced of the necessity of reform; but Luther, whom he had met at Worms, he disliked, and the German reform in its popular shape he utterly distrusted. He wanted a reform from the head. The evangelical doctrine of justification by faith he had accepted, but only in its positive form, not so as to exclude the whole false practice of the Roman Church. In Ratisbon he did not win the Protestants, and he roused the suspicion of the Romanists. After his return he was made papal legate at Bologna; but he lived to see the re-action set in, and his friends fleeing to foreign countries to escape the Inquisition. His works were published in Paris (1571) and in Venice (1589). In the latter edition, however, the text of the treatise on justification is mutilated and altered. See BRIEGER: *Th. Gasparo Contarini und das Regensburger Concordienwerk*, 1870; *Die Rechtfertigungslehre der Card. Contarini*, by the same, in *Studien und Kritiken*, 1872, I.; CHRISTOFFEL: *Card. Contarinis Leben und Schriften*, in *Zeitschrift f. historische Theologie*, 1875, II. C. WEIZSÄCKER.

CONVENT means both the whole establishment in which a society of monks or nuns are settled, its buildings, rules, purpose, etc., and the meeting of those members of the institution who are entitled to give their advice on certain points of administration or government.

CONVENTICLE (Latin, *conventiculum*) meant in the primitive church any meeting for the sake of religious worship, but is, since the time of Charles II., applied in English only to the meetings of the dissenters from the Church of England.

CONVENTICLE ACT, the first passed 1664, the second April 11, 1670; repealed by the Toleration Act, May 24, 1689. According to the first, "If any person above the age of sixteen, after the 1st of July, 1664, shall be present at any meeting, under color or pretence of any exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England, where shall be five or more persons than the household, shall for the first offence suffer three months' imprisonment, upon record made upon oath under the hand and seal of a justice of the peace, or pay a sum not exceeding five pounds; for the second offence, six months' imprisonment, or ten pounds; and, for the third offence, the offender to be banished to some of the American plantations for seven years, excepting New England and Virginia, or pay one hundred pounds; and in case they return" [i.e., ere the seven years], "or make their escape, such persons are to be adjudged felons, and suffer death without benefit of clergy. Sheriffs or justices of the peace, or others commissioned by them, are empowered to dissolve, dissipate, and break up all unlawful conventicles, and to take into custody such of their number as they think fit. They who suffer such conventicles in their houses or barns are liable to the same forfeitures as other offenders. The prosecution is to be within three months. Married women taken at conventicles are to be imprisoned for twelve months, unless their husbands pay forty shillings for their redemption. This act to continue in force for three years after the next session of Parliament." In 1670 the act was renewed in a modified form; the fines were lowered, and the risk of exile was removed. On the other hand, the chance of escape was made much less; for any justice of the peace who refused to execute the act was fined five pounds, and the greatest encouragement given to informers.

The Conventicle Act is a blot on English history. It caused much suffering to innocent worthy people. It was not even administered impartially; for, as Neal testifies, the Roman Catholics were not molested. See NEAL: *History of the Puritans*, part iv., chaps. 7, 8 (Harper's ed., vol. ii. pp. 251, 266).

CONVERSION (Hebrew שׁוּבָה, "return," "repentance" [only once, Isa. xxx. 15], from שׁוּב, "to turn;" Greek *μετάνοια*, "a change of mind;" *ἐπιστροφή* [once, Acts xv. 3], "a turning towards or about;" Latin, *conversio*) denotes the act in which the soul estranged from God *turns back to* him in order that it may share afresh in his grace. It is a *return*, because man re-enters his former position towards God, which he had lost by the fall. It is also a *turning-from*, because former sins are abandoned (Acts xiv. 15), and, again, a *change of mind* (Acts xxvi. 20). By nature the "slave of sin," and therefore a "child of wrath" (Eph. ii. 3), and "dead" (Eph. ii. 1; Col. ii. 13), he is renewed in the spirit of his mind, and puts on "the new man, which after God hath been created in righteousness and holiness of truth" (Eph. iv. 24). But how can this radical change be made? Not by his own unaided will (John xv. 5), nor any more *without* his will (Acts iii. 19; 2 Pet. iii. 9). The condition, therefore, is the divine aid; and so repentance is a *gift* of God (Acts xi. 18; Phil. ii. 13), and therefore something to be thankful for. Yet every Christian knows that he has not been *forced* to repent; rather he has earnestly desired the altered life. In this work of God, therefore, the human and the divine acts stand side by side, and *both* must be equally recognized, not the one at the expense of the other.

It is a problem to find exactly where the human meets the divine. Pelagians, Semipelagians, Synergists, have in vain tried to solve it. The Lutheran doctrine on the means of grace (the Word and sacraments) solves it. This is, that these "means" are divine gifts, which convey the Spirit to their recipient, and thus he is strengthened, and awakened into new energy. But the grace is not irresistible, on the contrary, can be effectually and utterly resisted. The will formed by this grace is no longer bound by sin, but inclined towards God. Weak though it may be, it is capable of upward growth. God is in it, and he will see to its development.

No one can lay down laws for the process of conversion. One man is quickly turned about: to another a long struggle is requisite. In the former case there will be found a preparation

unconscious though the subject be of it. Take the crucial case of Paul (Acts ix. 1–22). His was a sudden conversion: yet the three days between the appearance of Christ to him upon his journey from Jerusalem to Damascus, and the visit of Ananias, must not be overlooked; for, during those hours of enforced cessation from work, the truth of that new faith for which Jews like himself so gladly died, may have been borne in upon his soul. Even so in the cases of the jailer at Philippi, there was an acquaintance with Paul's preaching (Acts xvi.); yea, the malefactor on the cross (Luke xxiii. 40 sqq.) showed that already he had been impressed by Christ.

When we speak of the baptized, we must bear in mind that such, by the very fact of their baptism, stand upon quite a different plane from the unbaptized. They are no longer "natural" men in the above sense of the word. Each of them has been accepted by God, called by his name, and had the seeds of the new life sown in his heart; for baptism is the "laver of regeneration" (Tit. iii. 5). Regeneration is not, however, the same thing as conversion. It is rather that act of divine grace whereby God sets the new manhood in a man, not as the ultimate fruit, but as a seed. It is therefore conceivable, and indeed actually, though rarely, the case, that this "seed" steadily grows unto its perfection. For such there is no "conversion" necessary. But for the great majority the seed sown in baptism is partially killed; yet not entirely. The grace of baptism affords a basis for the divine operation. By other means of grace the process of growth is effected, particularly by the word of God, in the form of preaching (Rom. x. 17) in its two forms of law and gospel. They work together, — the law, repentance; the gospel, faith. It is indeed true that preaching has a similar effect upon baptized and unbaptized; but, in the former, conversion is only necessary when the grace of baptism is lost, while in the latter it is indispensable to salvation.

Conversion must not be confounded with sanctification. The former has its end and conclusion in justifying faith. It is a continuous process which can be hastened or retarded. Sanctification begins when conversion has done its work. It is the fulfilment of the divine call to perpetual struggle against besetting sin, through daily renewing of repentance and faith, until, in the day of Jesus Christ, the flesh and all its works are forever removed. Again: conversion and justification must be distinguished. Conversion is the reaching-out after union with God: justification effects this union. It declares that the fall is healed, the separation from God ended, the relation between man and God (begun in baptism) finally established. See the Lutheran Confessions and their adherents, especially FRANK: *Theologie der Konkordienformel*, Erlangen, 1858. BURGER.

The above expresses the evangelical Lutheran view of conversion. Calvinists emphasize the *divine* factor, and generally maintain that grace works *irresistibly* in the elect. Arminians, on the other hand, emphasize the *human* factor, deny irresistible grace, yet affirm that grace is the "beginning, continuance, and accomplishment of all good." The two terms, *conversion* and *regeneration* are often confounded, but should be carefully distinguished Conversion (*μετάνοια*) is a human act of turning from sin, and turning to God, and may be repeated: regeneration (*παλιγγενεσία*, Tit. iii. 5, and the verb "to be born again," of the Spirit, "from God," *ἀναγεννάομαι*, 1 Pet. i. 3, 23, and *γεννάομαι ἄνωθεν*, or *ἐκ θεοῦ*, or *ἐκ πνεύματος*, John i. 13; iii. 5, 6, 8) is a divine act, the work of the Holy Spirit, and, like the natural birth, incapable of repetition. Baptismal regeneration is rejected by both Calvinists and Arminians. It is, however, taught by the High Anglican theologians (see BLUNT: *Dictionary of Doctrinal and Historical Theology*, art. *Baptism*). The Calvinistic view of conversion is given in HODGE: *Systematic Theology*, vol. iii. chap. xv., "Regeneration;" the Arminian, in WATSON: *Institutes* (29th ed. N.Y.), vol. ii. chap. xxiv. See REGENERATION.

CONVOCATION, in the Church of England, an assembly of the bishops and clergy by their respective metropolitans, in pursuance of royal order, within the provinces of Canterbury and of York. Its sessions are contemporaneous with those of Parliament, and concern ecclesiastical affairs. Each convocation has two houses, — the Upper, which consists of the bishops; and the Lower, of the deans, archdeacons, proctors for the chapters, and proctors for the parochial clergy. Their actions were formerly of great importance; but since Henry VIII.'s time they have been shorn of their power. In consequence of the Bangorian Controversy (see Bishop HOADLEY), the Convocation of Canterbury, which has always been by far the more important body, was prorogued in 1717; and no license from the Crown for the transaction of business was obtained until 1861. In this body originated the Anglo-American Bible-revision movement, February, 1870 (see CANTERURY). See the article CONVOCATION in *Encyl. Brit.*, 9th ed., vol. VI. pp. 325–330. In the Episcopal Church in America there is no body exactly corresponding to Convocation. See EPISCOPAL CHURCH. T. LATHBURY: *History of the Convocation of the Church of England, and of the Anglican Ecclesiastical Councils, from the Earliest Period*, London, 1842.

CONVULSIONISTS is the name of a fanatical section of the Jansenists. In 1727 the Dean François of Paris died, and was buried in the Cemetery of St. Médard. A "Jansenist every inch," he had belonged to the Appellants, and died with the appeal in his hand. His saintly life, the ascetic practices which caused his death, and the extraordinary charity which made him divide his great revenues among the poor, had made a most effective propaganda for Jansenism and the Appellants among the lower classes in Paris. In 1729, when the intrigues of Abbé Dubois, the violence of Cardinal Fleury, and, more than any thing else, the retractation of M. de Noäilles, Archbishop of Paris, had brought the victory into the hands of the Jesuits, it was suddenly reported that miracles were wrought on the grave of François, God himself thus bearing witness against the Pope and his hated bull *Unigenitus*. People crowded in great numbers to the cemetery, and when they reached the grave they were often overtaken by violent fits of convulsions: hence the name. In this state they prophesied, and testified against the bull; and a guaranty of the truth of their prophecies and testimonies was given by the instantaneous cures from dis-

eases which they experienced. In 1732 the commotion became so great, that the king ordered the cemetery shut up, and the grave watched by military; but the miracles continued, now wrought by earth from the grave, or by water from a neighboring spring. Large books were written, containing testimonies to the miracles by eye-witnesses, and illustrations representing the most remarkable convulsions. First the Bishop of Montpellier, then other bishops, and finally a number of prominent persons from the court and the aristocratic circles, were caught by the movement. The Jesuits were in despair. They declared that the miracles, which they could not or dared not deny, were wrought by the Devil. But none would believe them. It took nearly twenty years before the roused energy had fully spent itself, and the party disappeared, broken up by internal dissensions. See PIERRE BOYER: *Vie de M. François de Paris*, Paris, 1731; LA TOSTE: *Lettres théologiques sur les convulsionnaires*, Paris, 1733; MONTGERON: *La verité des miracles operés à l'intercession de François de Paris*, Paris, 1737; and the article JANSENISM.

CONYBEARE, William Daniel, b. at Bishopsgate, Eng., June 7, 1787; d. near Portsmouth, Aug. 12, 1857. In 1839 delivered the Bampton Lecture on the *Christian Fathers during the Ante-Nicene Period*. He was made Dean of Llandaff in 1845. The majority of his writings were upon geological topics; and of the Geological Society he was an early and stanch friend.

CONYBEARE, William John, son of the preceding, d. 1857. He was a fellow of Trinity College, Cambridge, and a frequent contributor to the *Edinburgh Review*, upon ecclesiastical and social topics, of which essays the most famous was on *Church Parties*, i.e., the parties within the Anglican Church. He also wrote a novel, *Perversion, or the Causes and Consequences of Infidelity*, London, 1856. But his title to fame rests upon his labor, in conjunction with the Rev. J. S. Howson (now Dean of Chester), upon the *Life and Letters of St. Paul*, London, 1850–52, 2 vols., since often reprinted in England and the United States. Of the twenty-eight chapters of this work Mr. Conybeare contributed nine; but these include the speeches and letters of Paul, all of which he translated and annotated. His translations are spirited and faithful. A volume of his *Sermons preached in the Chapel Royal, Whitehall, London*, appeared London, 1844; and his *Essays, Ecclesiastical and Social*, have been collected and published.

COOK, Charles, the father of Methodism in France and Switzerland; b. in London, May 31, 1787; d. at Lausanne, Feb. 21, 1858. Merle d'Aubigné said of him, "The work which John Wesley did in the British Kingdom, Charles Cook did upon the Continent, except that it was not so extensive." He went to France in 1816, was indefatigable in labor, and largely through his agency was there a revival of religion among French Protestants under the Restoration. He organized numerous little societies, which either joined the Reformed Church, or continued independent. One of the most important controversies he carried on — for he must needs fight his way — was with César Malan, upon the doctrine of Predestination, which led to his publication of his valuable work, *L'Amour de Dieu pour tous les hommes*. See his Life by J. P. Cook, Paris, 1862.

COOK, Emile F., son of the preceding; b. in Niort (Deux-Sèvres), 1830; d. at Hyères, in the south of France, Jan. 29, 1874. He was educated in Lausanne and the Wesleyan institutions in England; ordained in 1854; and in 1866 came to Paris to be pastor of the Wesleyan Congregation there. He came to America as delegate to the General Conference of the Evangelical Alliance held in New York Oct. 2–12, 1873, and escaped shipwreck in the ill-fated *Ville du Havre* (Nov. 22, 1873), only to die on land. See Mrs. HOUGHTON: *Story of Emile Cook's Life*, Phila., 1881.

COOKE, Henry, D.D., LL.D., the champion of Orthodoxy against Arianism in the Irish Church; b. at Grillagh, County Londonderry, Ireland, May 11, 1788; d. in Belfast, Sunday, Dec. 13, 1868. After graduation at the Glasgow University, he was ordained (1808) pastor of Duneane in County Antrim, but remained only two years. He then held successively charges at Donegore, near Templepatrick, in County Antrim (1811–15), at Killyleagh, County Down (1818–29), in Belfast (1829) till his death. He was elected in 1847 professor of sacred rhetoric, and president of the faculty in the Assembly's College at Belfast; but, yielding to the urgent request of his congregation, he remained their preacher. He was a man of eloquence, tact, and influence. He was raised up to destroy Arianism in Ireland, and he did the work appointed him. From the first year of his preaching unto the last, he strove earnestly for the Orthodox views on the person of Christ, and for the consequent growth of piety. The opposition to him at the start was very great. It is striking proof of the intensity of his devotion, that not finding himself able to cope successfully with the Arian leaders, who were men of much culture and learning, he studied for three years in Glasgow University and Trinity College (1815–18), and resumed his ministry with much increased mental stores. The fight he waged reads like a romance. He defeated his opponents again and again. He stemmed the tide of popular sympathy, and turned it strongly and permanently to Orthodoxy. He drove Arianism out of the colleges, synods, and congregations of the Irish Presbyterian Church; so that in 1829, after a crushing defeat in the synod of Ulster, at Lurgan, the Remonstrant synod of Ulster was formed by the Arians. But it has not flourished in Ireland; for to-day there are not four thousand adherents, while in England Presbyterianism became almost entirely Arian. (The present Presbyterian Church in that country is an exotic, being imported from Scotland.) This victory may properly be put, under God, to the credit of Henry Cooke; for his was the indomitable energy, the facile learning, the polished tact, and the worldly prudence, which combined to make him triumphant. He won golden opinions: his brethren rejoiced to honor him. He was made in 1829 D.D. by Jefferson College, Pennsylvania, and LL.D. by Trinity College, Dublin. Three times he was elected moderator of the General Assembly. He was made professor in the Assembly's College, and throughout his long settlement in Belfast he was their most admired and thronged preacher. In private life he was simple, dignified, and gentle. For

him to live was Christ. See J. L. PORTER: *Life and Times of Henry Cooke, D.D. LL.D.*, London, 1871, new edition, Belfast, 1875.

COOKMAN, George Grimston, b. in Kingston-upon-Hull, Yorkshire, Eng., Oct. 21, 1800; lost at sea in the steamship *President*, March, 1841. He became a Methodist preacher in 1823, and in 1825 settled in America, first in Philadelphia, and became an itinerant preacher, although his purpose in leaving England was to convert the negroes. From the first year of his ministry he took a commanding position. His speech at a meeting of the Young Men's Bible Society in New Brunswick, N.J., in the year 1828, was one of his earliest platform addresses, but immediately established his reputation as a first-class orator. He served upon various circuits. In the spring of 1838 was sent to Washington, and in the winter was elected chaplain of the United-States Congress. Here he won fresh laurels, and not only human plaudits, but the approval of his conscience; for he did not shun to declare the whole counsel of God. In the spring of 1841 the expiration of that Congress terminated his chaplaincy. He then determined to revisit England. He was made a fraternal delegate to represent the American Bible Society at the anniversary of the British and Foreign Bible Society, and bearer of the first despatches to the British Government from the incoming administration of Gen. Harrison. He preached a farewell sermon in the Capitol,—one of the greatest oratorical triumphs of his life. He sailed from New York March 11, and was never heard of more. He wrote no books; and with the exception of a few sermons and a volume of *Speeches* (N.Y., 1841), there are no published products of his genius. — **Cookman, Alfred,** son of the preceding, b. at Columbia, Penn., Jan. 4, 1828; d. in Newark, N.J., Nov. 13, 1871. He was licensed as an exhorter in the Methodist-Episcopal Church in Baltimore, Nov. 1, 1845. He held various appointments in connection with different conferences, and lived the life of a popular and beloved Methodist minister, carrying on his work in church and chapel, camp-meeting and private, going from place to place, and everywhere doing that blessed work whose record is on high. He left no publications of importance. See H. B. RIDGAWAY: *The Life of the Rev. Alfred Cookman, with some Account of his Father, the Rev. George Grimston Cookman*, N.Y., 1873.

COPE (Latin *capa*), a long cloak reaching from the neck to the heels, open in front, but fastened at the top by a clasp; was known in antiquity as one of the most common fashions of overcoat, then adopted as an ecclesiastical vestment, and worn, until quite recently, in the English Church, by bishops in Parliament, by canons at coronations, and on other similar occasions.

COPLESTON, Edward, an English prelate; b. at Offwell, Devonshire, Feb. 2, 1776; d. near Chepstow, Oct. 14, 1849. He was elected a fellow of Oriel College, Oxford (1795), and in 1802 appointed professor of poetry. In 1813 he published the substance of his famous lectures under title *Prelectiones Academicæ*. In 1814 Provost of Oriel College, he became in 1826 Dean of Chester, and took the degree of D.D. by diploma, and in 1828 Bishop of Llandaff, and Dean of St. Paul's. He published, besides articles, several important theological works, of which the best is *Enquiry into the Doctrines of Necessity and Predestination*, London, 1821. Dr. Whateley edited his *Remains with Reminiscences of his Life*. See, also, W. J. COPLESTON: *Memoirs of E. Copleston, with Selections from his Diary and Correspondence*, London, 1851.

COPPING (Coppin, Copyn), John, a martyr of Congregationalism, a layman of Bury Saint Edmunds, who was hanged on Friday, June 5, 1583, for "dispersing of Brownes (Robert) bookes and Harrisons bookes." In 1576 he was committed at Bury by the commissary of the bishop for disobedience to the ecclesiastical laws, and was imprisoned in all seven years, although not very strictly. In August, 1578, a child was born to him; and, because there was no minister in the place who "could make a sermon," he refused it baptism for four months. This action aggravated his case. During his long imprisonment he and his fellow-prisoner, Thacker, found means of circulating Browne's books against the Church of England; and for this offence they were both hanged. See DEXTER: *Congregationalism, as seen in its Literature*, N.Y., 1880 (pp. 208–210).

COPTS AND THE COPTIC CHURCH. Egypt Proper, that is the Valley of the Nile from the sea up to Assuan, contains at present a population of about five millions and a quarter, of which the five millions are Mohammedans, and the rest Christians. Of the Christians, by far the greatest and most interesting portion belongs to the Coptic Church, a native institution of the country; while a minor portion belongs to various foreign churches.

Ethnographically speaking, the Copts have descended directly from the old Egyptian population, so far as this was a pure and unmixed race at the time when Christianity was introduced in the country, during the Roman and Byzantine rule. While the mass of the people, after embracing Islam, suffered a considerable influx of Arabian blood, the Copts kept pure their blood as well as their creed. Their very name proves their direct connection with antiquity. The word "Copt" is not derived from Coptos, a city in Upper Egypt, whither the Egyptian Christians are said to have sought refuge during a persecution, nor from Jacobites, the sectarian name of the community, but from Αἰγύπτιος, of which it is an abbreviation or corruption. When the Arabs conquered Egypt, Greek was the language spoken in the country; and "Ghubt" or "Ghibt" is still the name by which the Arabian tongue designates those among the natives who kept aloof from the conquerors, and strove to preserve intact their religion and their nationality. A still stronger evidence of this connection is the Coptic language, essentially the same as the old Egyptian tongue, and, for this very reason, of the greatest philological and historical interest. It is not spoken any more. In popular life, private as well as public, it has been completely superseded by the Arabic tongue; but it is still used in divine service, studied by the priests, and taught in the schools. It is written with Greek letters; and only in a few cases, in which the Greek alphabet had no sign for the Egyptian articulation, the old Demotic characters have been retained. The typical character, finally, and certain usages and customs, point directly

towards old Egypt. Circumcision, for instance, performed together with baptism, and total abstinence from pork, are peculiarities which the Copts hardly have adopted from the hated Moslems.

With respect to religious and ecclesiastical relations, the present Coptic Church is a continuation of the old Monophysitic Church of Egypt. By the zeal of the Syrian monk Jacob-el-Baradai (whence the sect name, Jacobites), Monophysitism spread to such an extent in Egypt that nearly the whole population adopted it; and neither the decrees of the Council of Chalcedon (451), condemning its doctrines, nor the edicts of the emperor, were able to eradicate it. The party of the Orthodox Church were called "Melechites;" that is, royalists, because they were supported by the state, by the emperor. The party was very small; but it comprised the officials, it commanded the troops, it had the power. Between the two parties, bloody contests arose, in which not only the populace partook, but also the swarms of fanatical and pugnacious monks and hermits which covered the neighborhood of Alexandria and the deserts on both sides of the Nile Valley. The steadily repeated attempts of suppression from the side of the Byzantine Government produced a steadily increased exasperation among the Egpytian Christians; and the result was, that the latter actually hailed the Arabs (in 638) as liberators. Not only they made no resistance against the invaders, but they actually aided them in driving out the Imperialists, and in taking possession of the country. In recognition of their services, they were at first treated with mildness and regard by the conquerors, and many privileges were granted to them. But by degrees, as the proselytizing zeal of the Moslems came into active play, and large portions of the Christians proved willing to abandon their faith, persecutions were instituted against the stubborn ones, and the Coptic Church has suffered much from the intolerance and fanaticism of Islam.

The Copts form at present nowhere in Egypt a compact population. They are scattered all over the country, mostly in small communities. They are most strongly represented in Fayûm (the famous oasis in Middle Egypt) and in Cairo, where the community numbers about ten thousand souls. Their total number is about two hundred thousand. But, in spite of its circumscribed dimensions, the Coptic Church has a very elaborately articulated hierarchy and a numerous clergy. At the head stands the Patriarch, who, like all the higher dignitaries, is taken from among the monks. He resides in Cairo, but is still styled "Mutrân-el-Iscanderijeh" (Metropolite of Alexandria), and regarded as the successor of St. Mark. Next to the Patriarch ranks the *abuna* of the Abyssinian Church, residing at Gondar; then follow the bishops, of whom there are no less than twelve; then the lower clergy, archpriests, priests, and deacons; and finally the inmates of the monasteries, monks and nuns, whose rules are said to be very strict. There are quite a number of monasteries, and some of them date back to the first Christian centuries. One of the most prominent among them is that of St. Anthony, situated in the Eastern Desert. The Patriarch is always taken from among its monks. Celibacy is common among the clergy, though not universal. In the Coptic, as in other Oriental churches, marriage is forbidden only to the regular clergy and to the higher grades of the secular clergy. Generally the clergy is much revered by the people; though the stand-point it actually occupies, spiritually and morally, does not command respect. Of theological education very little is found, even among the highest dignitaries. The priests know generally nothing of the Bible but the Gospels and a few Psalms: they can read Coptic, but they cannot understand it. Unfortunately their morals are not better than their theology. They are avaricious, and full of swindling and lying. As they are poor, and without any fixed pay of any kind, the most make their living by begging, and shifts of all kinds. But the worst of all is, they drink. Drunkenness is the besetting sin of the Coptic Church: head and members drink *raki* together, and even the church festivals are often disgraced by frightful outbursts of this vice.

The church-buildings are generally miserable, dirty, and out of repair. Only in Cairo and Alexandria are there large and comely churches: that of Alexandria was built in 1871. The Church of Mary, however, at Old Cairo, is noticeable; as it dates from the sixth century, and is the oldest Christian church in Egypt. It is built over a grotto, in which Mary is said to have lived with the infant Jesus during her stay in Egypt. The interior of the churches is generally divided into several parts. The Holiest of the Holy contains the altar, but is entirely concealed from the eyes of the congregation. In the Holy the priests officiate. In the room occupied by the congregation a place is set apart for the women. As the building is, so is the service, — mean, monotonous, unimpressive, and without dignity. It consists mostly of recitation of passages from the Bible or the Liturgy, in the Coptic or in the Arab language; no preaching, or, at all events, very seldom. Still the service is very long, beginning at daybreak, and ending with a kind of *agape* [and, as the custom is to stand, all are supplied with crutches of the proper height to lean upon]. Again: as the service in the church, so the life in the congregation, — dull, dead, a mere routine. Fasting, and prayers to the virgin and the saints, are considered essential features of piety. Of late, however, European and American missionaries have brought some life into this inert mass. The first attempt was made by the English Church Missionary Society (1825), and with marked success. In 1855 the United Presbyterian Church of North America entered the field; and in 1875 it founded at Siut a promising seminary for the education of young Coptic preachers. The St. Chrischona Society at Basel began in 1861 the foundation of several missionary stations in connection with their mission in Abyssinia; but the undertaking was abandoned in 1872. For the Coptic Version, see BIBLE VERSIONS.

LIT. — MAKRIZIUS: *Historia Coptorum*, translated from the Arab into Latin, by H. I. Wetzer, 1828; ED. W. LANE: *The Modern Egyptians*, London, 1860; M. LÜTTKE: *Ægyptens Neue Zeit*, Leipzig, 2 vols.; [C. ABEL: *Koptische Untersuchungen*, Berlin, 1876-77; H. BRUGSCH-BEY: *Der Bau des Tempels Salomo's nach der koptischen Bibelversion*, Leipzig, 1876 (35 pp.); E. REVILLOUT:

Apocryphes coptes du Nouveau Testament, Paris, 1876; P. DE LAGARDE: *Bruchstücke der koptischen Uebersetzung des Alten Testaments*, in his *Orientalia*, Göttingen, 1879; E. REVILLOUT: *Le concile de Nicée d'après les textes coptes et les diverses collections canoniques*, Paris, 1881; A. J. BUTLER: *Ancient Coptic Churches of Egypt*, London, 1884, 2 vols. M. LÜTTKE.

COQUEREL, Athanase Laurent Charles, French Protestant liberal theologian; b. at Paris, Aug. 25, 1795; d. there Jan. 2, 1868. He studied theology at the Protestant seminary of Montauban, and was ordained 1816, and from 1817 to 1832 was pastor of the French church at Amsterdam. In 1832, on the invitation of Baron Cuvier, he came to Paris to be colleague to Marron. He was very outspoken on behalf of Protestant liberalism, and founded successively the journals, *Le Protestant* (1831), *Le Libre Examen* (1834), and *Le Lien* (1841), for the advocacy of his opinions. By the latter he labored to unite the factions of French Protestantism. He was also a member of the Consistory of the Legion of Honor (in reward for his vigorous defence of the University of Paris), and of the National Assembly of 1848, and of the Legislative Assembly; but after the *coup d'état* of Dec. 2, 1851, he confined himself exclusively to professional duties. "His last days were saddened by the predominance of Orthodoxy in the French Protestant Church." He was an eloquent preacher, a prolific writer, and a popular speaker. Eight volumes of his sermons were published between 1819 and 1852. He wrote, besides, *Biographie sacrée* (1825–26), *Histoire sainte et analyse de la Bible* (1839), *Orthodoxie moderne* (1842), *Christologie* (1858). These and other of his works have been widely circulated at home, and translated into English, Dutch, and German.

COQUEREL, Athanase Josué, son of the preceding; b. at Amsterdam, June 16, 1820; d. at Fismes (Marne), July 24, 1875. He was an even more pronounced liberal than his father, whom he succeeded as editor of *Le Lien* in 1849, and kept the position until 1870. In 1852 he joined in founding the *Historical Society of French Protestantism;* in 1858 published, beside others, his remarkable *Jean Calas et sa famille; Libres études;* and *La conscience et la foi* (1867). Among his translated works is *First Historical Transformations of Christianity*, Boston, 1867.

CORAN. See MOHAMMED.

CORBAN (Old Testament קָרְבָּן, "offering," δῶρον, *oblatio;* in New Testament, κορβᾶν; Vulgate explains by *donum*). The word occurs very frequently in the Hebrew text of Leviticus and Numbers, but only in those books in the Old Testament, and once in the New Testament (Mark vii. 11). It means "an offering to God, of any sort, bloody or bloodless, but particularly in fulfilment of a vow." The teaching of the scribes, which our Lord so vigorously repudiated, was, that a son might say to his parents, in respect to any thing they might require, "It is corban [i.e., devoted] that whatever of mine thou mightst have been profited by me," and henceforth be free from all claim upon him for their support. Or, according to Luther's paraphrastic note, "Corban means an offering; and it was as much as to say, 'Dear father, I would willingly give it to thee; but it is corban: I count it better to give it to God than to thee, and it will help thee better.'" Josephus relates that Pilate spent the money which was *corban*, and as such deposited in the temple, upon aqueducts (*War*, II. 9, 4). Matthew uses the word κορβανας (Matt. xxvii. 6) to indicate the treasury. It was in the court of the women, where stood thirteen chests, called "trumpets" from their form, to receive the money offered in the temple.

CORBINIAN, whose true name was Waldekiso, was born at Chartrettes, near Melun, in France, towards the close of the seventh century, and died as Bishop of Freising, in Upper Bavaria, Sept. 8, 730. He was one of those Franks who labored in the service of the Frankish *major domus* for the establishment among the Germans of ecclesiastical order and authority, and may be considered as precursors of St. Boniface. They generally labored under the sanction of the Pope, and must be distinguished from the Iro-Scottish missionaries; but the result of their labor was so insignificant, that St. Boniface and the popes completely disregarded them. The life of Corbinian has been written by Aribo, his fourth successor in the Episcopal see of Freising, and is found in *Act. Sanct.* (*Bolland*) *Sept.*, III. p. 281; BUTLER: *Lives of the Saints*, II. p. 434.

CORDELIERS, a name generally given in France to the Franciscan monks, because they wear a rope tied around the waist. According to tradition, it originated during the wars between Louis IX. and the Saracens, in the following manner: the king, seeing the monks pursuing the enemy, asked who they were, and was answered that they were the men *corde liés*.

CORDOVA, the *Corduba* of the ancients, appears twice in the history of the Church as the source of a remarkable influence, — first, in the middle of the ninth century, when it was the meeting-place of one of the most famous synods ever held in Spain, and next, during the period between the tenth and the thirteenth centuries, when it was the seat of one of the most celebrated schools in Europe.

The Synod of Cordova was convened in 852, on the instance of the Caliph Abderrhaman II. Many Christians, especially monks, impelled by fanaticism, and a mistaken idea of the merit of martyrdom, studiously provoked the Mohammedans among whom they lived, simply in order to stir up persecution, and win the martyr's crown. A majority of the synod, among which were Bishop Hostegis of Malaga, and Bishop Recafrid of Sevilla, carried a decree forbidding this kind of voluntary martyrdom; but a minority — among which were the presbyter Samson, author of an *Apologeticus contra Hostegisum*, the monk Alvarus, author of a *Vita S. Eulogii*, and Eulogius himself — protested; and practically the minority retained the field. The synod was styled the *impium conciliabulum*, its acts were destroyed, and we know its proceedings only from the works of Eulogius. See AGUIRRE: *Collectio Conciliorum Omnium Hispaniæ*, Rome, 1693, III. 149; W. BAUDISSIN: *Eulogius und Alvar*, Leipzig, 1872.

The School of Cordova was founded in 980 by the Caliph Hakem II. Before that time, both theology and jurisprudence had been cultivated in Cordova by famous teachers; but, by Hakem's energy and support, chairs were erected also for other branches of learning, teachers were invited,

and a complete university began to flourish. In the beginning of the twelfth century this institution had a library of about six hundred thousand books, and the best astronomical observatory in the world; and it was renowned as the centre of the study of astronomy, mathematics, medicine, and philosophy. A little later it became the principal seat of the Arabian study of Aristotle; and thus it became a mediator between the antique philosophy and the mediæval speculation. Its most famous teacher was Averroës, and his most famous pupil was Maimonides. See JOURDAIN: *Recherches critiques sur . . . traductions lateins d'Aristote*, Paris, 1843; E. RENAN: *Averroës et l'Averroisme*, 2d ed., Paris, 1861; LASINIO: *Studii sopra Averroë*, Florence, 1875; and in general H. MIDDELDORPF: *De Institutis Literariis in Hispania*, Göttingen, 1870. ZÖCKLER.

COR'INTH, the "Star of Hellas," and the capital of Achaia, stood on the isthmus, which, stretching between the Gulf of Corinth and the Gulf of Ægina, connects the Peninsula of Morea with the Greek mainland. It was defended by a citadel built on a lofty rock, Acro-Corinth, which rose just in the rear of the city. It had two harbors, — Cenchreæ on the Gulf of Ægina, and Lechæum on the Gulf of Corinth; and it commanded two very important commercial routes: one east to west, between Asia Minor and Italy; and one north to south, through Macedonia and Greece.

The old Greek city — rich, beautiful, the capital of the Achaian League, the arena of the Isthmian games — was totally destroyed by Lucius Mummius (146 B.C.); and for a whole century its site lay bare and desolate. But in 44 B.C., Cæsar settled a colony of Roman freedmen there, and the colony prospered prodigiously. The new city was made the capital of the Roman province of Achaia. Gallio, the brother of Seneca, was proconsul during Paul's first visit there. It soon became one of the most important commercial places on the Mediterranean; but its character was somewhat peculiar. It was not a Greek city, nor a Roman one. Its population was extremely heterogeneous. A numerous colony of Jews settled there when driven away from Rome by Claudius, and among them were Aquila and Priscilla. Everybody went to Corinth to make money, or to spend it. All nations were represented there; but nearly the only bonds which held the inhabitants together were their common enterprises and their common debaucheries.

Paul visited the city three times, — first in 53 (Acts xviii. 11), then between 54 and 57 (according to 1 Cor. xvi. 7; 2 Cor. xii. 13, 14, xiii. 1), and finally in 57–58 (Acts xx. 2). From Corinth he wrote his Epistle to the Romans (Acts xx. 2, 3; comp. 1 Cor. xvi. 6; Rom. xvi. 1); and to the Christians of Corinth he wrote two epistles.

CORINTHIANS, Epistles to the. See PAUL, EPISTLES OF.

CORNELIUS, Bishop of Rome from June, 251, to Sept. 14, 252, adopted a milder view of the case of those who had fallen off from the Church during the persecution of Decius, and corresponded about the matter with Cyprian; of which correspondence several letters from each side are still extant, and given among Cyprian's works. In Rome itself there was a minority which favored the severer views of the Bishop of Carthage; and the head of this party, Novatianus, became the first antipope.

CORNELIUS À LAPIDE (*van der Steen*), b. at Boehaff, in the diocese of Liège, in 1568; d. in Rome, March 12, 1637; was professor of exegesis, first at Louvain, and afterwards in Rome, and wrote commentaries on nearly all the books of the Bible. On account of the ample quotations from the fathers which they contain, these commentaries enjoyed great favor in the Roman-Catholic Church, and are still used. Collected editions appeared at Antwerp, Paris, Lyons, and Venice. An edition in 20 vols. 4to appeared at Lyons in 1872. See T. W. MOSSMAN: *The Great Commentary of Cornelius à Lapide*, London, 1881.

CORONATI QUATUOR, "the Four Crowned Brothers," is the common name of four martyrs — Severus, Severianus, Carpophorus, and Victorinus — who suffered martyrdom in Rome during the persecution of Diocletian. Their festival falls on Nov. 8. The old church built in their honor is mentioned by Gregory the Great. It was repaired in 841 by Leo IV., and rebuilt, after a conflagration, by Paschalis II., and again by Paul V. One of the cardinal-priests takes his title from it. See BUTLER: *Lives of the Saints*, II. 300.

CORPORAL, or **CORPORALE,** is the white linen cloth with which the remnants of the consecrated elements are covered; also, and usually, the linen cloth, never decorated in the Roman Church, upon which the Eucharist is laid. The name and texture are derived from the story of the wrapping of our Lord's dead body (Luke xxiii. 53). Originally it was large enough to cover the altar.

CORPUS CATHOLICORUM denotes the Roman-Catholic states of Germany so far as they were united into one body, and acted as such in their relations with the Protestant states, — the *Corpus Evangelicorum*. The thing existed long before the name. As early as the Diet of Spires (1529) and the Peace of Nuremberg (1532), traces of such a union are apparent from the unanimity with which the members act; and at the conclusion of the Peace of Westphalia (1648), the unity is completely constituted: it has its representatives and its organs. The name was still avoided, however. The Roman-Catholic Church could not and would not officially recognize a body whose rights and liberties might prove so many limits to her own authority; and with respect to the Peace of Westphalia, which arranged the relations between the Roman-Catholic and the Protestant states of the empire as between two bodies, the Pope never gave his sanction. Nevertheless, towards the close of the seventeenth century the name came into general use, and was employed officially by the union itself. With the dissolution of the German Empire in 1806 the union disappeared. See CORPUS EVANGELICORUM. NEUDECKER.

CORPUS CHRISTI (the Body of Christ), the name of a festival of the Roman-Catholic Church in honor of the transubstantiation. It was instituted in 1264 by Urban IV.; and, after the times of Clement V., it became one of the most imposing pageantries of the Roman Church, the consecrated host being carried about in a magnificent procession, and exhibited for adoration.

The origin of this festival was the vision of Juliana, prioress of the Nunnery of St. Corneli, near Liège, recorded in her Life, in *Act. Sanct., April 5.* She saw the moon fully illuminated, with the exception of one dark spot, and was told that this dark spot referred to the lack in the Church of a festival in honor of the transubstantiation. See J. C. DANNHAUER: *De festo Corporis Christi*, Strassburg, 1662.

CORPUS DOCTRINÆ is the common name, which, in the sixteenth century, the Protestants applied to certain collections of doctrinal treatises made for the purpose of forming an authorized and normative representation of a certain type of faith, or of a certain individual church. The first of these collections — the so-called *Corpus Doctrinæ Philippicum*, or *Misnicum*, afterwards *Corpus Doctrinæ Christianæ* — was published at Leipzig in 1560, and consisted of all the principal doctrinal and confessional writings of Melanchthon, — the *Confessio Augustana*, *Apologia*, *Confessio Saxoniæ*, *Loci Theologici*, *Examen Ordinandorum*, *Responsio ad Articulos Bavaricæ Inquisitionis*, together with the *Refutatio Serveti.* It was issued first in a German edition, and shortly after also in a Latin, and was accepted by Saxony and other evangelical countries; not without opposition, though. It represented exclusively the influence of Melanchthon; and since the adiaphoristic controversy a sharp distinction had been drawn between his stand-point and orthodox Lutherdom. In the very same year the *Corpus Doctrinæ Christianæ* was published, appeared the *Corpus Doctrinæ* of the City of Hamburg, consisting of five confessional declarations, issued since 1548 by the clergy of Hamburg. It was strongly Lutheran in its character; and still more strongly so was the *Corpus Doctrinæ* of the City of Brunswick, which appeared in 1563, and consisted of the Ecclesiastical Ordinance of the City of Brunswick by I. Bugenhagen, the *Confessio Augustana*, the Apology, the Articles of Smalcald, and the Articles of Lüneburg. A remarkable specimen of these collections is the *Corpus Pomeranicum*, made in 1564. Up to that date, the *Corpus Doctrinæ Christianæ* had been accepted as the authorized representation of the Pomeranian Church; but an addition was now made of the Greater and Lesser Catechisms of Luther, the Articles of Smalcald, and some minor treatises of Luther, by which addition the exclusively Melanchthonian tendency of the *Corpus* was thought to be duly counterbalanced. All these *Corpora Doctrinæ* — and many more might be mentioned, as, for instance, the *Corpus Pratenicum*, *Corpus Thuringicum*, *Corpus Brandenburgicum*, etc. — lost their importance when the *Formula Concordiæ* was produced, and accepted as the common *Corpus Doctrinæ* of the whole Lutheran Church.

LIT. — FENERLINUS: *Bibliotheca Symbolica Evangelica Lutherana;* BAUMGARTEN: *Erläuterungen der im christlichen Concordienbuch enthaltenen symbolischen Schriften;* HEPPE: *Die Entstehung und Fortbildung des Lutherthums.* HEPPE.

CORPUS EVANGELICORUM, also called *Corpus Sociorum Augustanæ Confessionis*, denotes the union into one body of all the Protestant states of Germany. From the earliest days of the Reformation, various Protestant princes had tried to unite all the Protestant states into a permanent confederacy, or, at least, to establish a regular "correspondence" between them. In the diets it often proved necessary to treat the interests of an individual state as a common Protestant interest; and, as the Roman-Catholic states from the very first appeared and acted as a unit, both parties gradually came into the habit to treat with each other *de corpore ad corpus.* Its complete constitution, however, the *Corpus Evangelicorum* did not obtain until July 22, 1653, when it was organized under the leadership of the Elector of Saxony. All Protestant interests, general and special, were placed under its authority, and it corresponded independently with the emperor and with the separate states, and even with foreign powers. When, in the latter part of the seventeenth century, the electoral house of Saxony was converted to Romanism, the *Corpus Evangelicorum* came under the leadership of a Roman-Catholic prince; but the danger of throwing the country out of the alliance, together with its ruler, determined the union to bear with this singular anomaly. With the dissolution of the German Empire the *Corpus Evangelicorum* also dissolved. See H. W. v. BÜLOW: *Ueber Geschichte und Verfassung des C. E.*, Regensburg, 1795; [A. FRANTZ: *Das Katholischen Directorium des Corpus Evangelicorum*, Marburg, 1880.] HEPPE.

CORRESPONDENCES. See SWEDENBORGIANISM.

CORRODI, Heinrich, b. at Zürich, July 31, 1752, d. there Sept. 14, 1793; studied theology in Halle, under Semler, and was in 1786 appointed professor of morals and natural law in the gymnasium of his native city. He was considered one of the great lights of the rationalism of his age; but his works, *Geschichte des Chiliasmus* (1781), *Geschichte des jüdischen und christlichen Bibelkanons* (1792), *Beiträge zur Beförderung des vernünftigen Denkens in der Religion* (1780–93), have had no influence, and are now of no interest.

CORVEY, the famous Westphalian abbey, the centre of the Saxon and Scandinavian mission, and for a long period the principal seat of learning among the Germans, was a colony from the Monastery of Corbie, in the diocese of Amiens. The subjugation of the Saxons by Charlemagne, the slow progress of Christianity among them, and, more especially, the education of a number of young Saxons in Corbie, finally ripened the idea with Abbot Adalhard of sending out some of his older monks to make a permanent settlement in Saxony. The first attempt was made in 815; and the place chosen was Sollinge, near the present city of Uslar. But the locality was too unfavorable; and, after seven years of hard labor and vain exertions, the settlement had to be moved to the imperial villa of Hyxori, the present Höxter, on the bank of the Weser. Here it thrived prodigiously under the name of *Corbeja Nova*, or New Corvey, in contradistinction from *Corbeja Aurea*, or *Vetus*, the mother-convent. During the lifetime of Adalhard it remained united to Corbie under the same abbot; but after his death it obtained its own abbot, Varinus, and, after the lapse of a short time, it completely outshone the old place. Louis the Pious endowed it with Höxter, Eresburg, and Meppen, and gave it the right of coining money, besides many other privileges. Count Gerolt bequeathed to it all his

estates in 851. The transference of the remains of the martyr Vitus from the Abbey of St. Denis, in 836, contributed still more to the material prosperity of the young institution, as the Saxons believed that the possession of these relics would secure them good luck and the ascendency over the Franks. But the real reason for the success was, of course, the energy and talent of the first settlers and their immediate pupils, — Ansgar, Rimbert, Autbert, Gautbert, Nithard, Unni, etc., the great Scandinavian missionaries, and Bruno of Cologne, Thiagrin of Halberstadt, Bruno of Verden, Wegbert of Hildesheim, Folkmar of Paderborn, etc., celebrated as leaders in the German Church. As its missionary activity came to a close, Corvey gradually developed as a seat of learning and an educational institution of the greatest importance. It possessed an excellent library. It kept at one time twenty-four professors. In its schools were taught not only theology and languages (Latin and Greek), but also the sciences. History was cultivated with great success. The work of Bovo I. is lost; but Widukind's history of Saxony is still extant (*Res Gestæ Saxonicæ* in PERTZ: *Mon.* iii. pp. 408–467). But during the Thirty-Years' War it suffered severely. Its library and archives were destroyed or lost; its estates and privileges were taken away from it, and very little was restored after the Peace of Westphalia.

LIT. — JOH. LETZNER: *Corveyische Chronik*, Hamb., 1593; C. F. PAULLINI: *Theatrum Illust. Virorum Corbejæ Saxonicæ*, Jena, 1686; JOH. FRIED. FALCKEN: *Entwurf einer Historiæ Corbejensis diplomaticæ*, Brunswick, 1738; and *Codex Traditionum Corbejensium*, Leipzig, 1752; PAUL WIGAND: *Geschichte Corveys*, Höxter, 1819, unfinished, ending at 1146. G. H. KLIPPEL.

CORVINUS, Antonius, b. Feb. 27, 1501, at Warburg, near Paderborn; d. at Hanover, April 5, 1553; was educated in the Monastery of Loccum, from which he was expelled on account of his holding Lutheran views; studied theology at Wittenberg, from 1523 to 1526; was a preacher at Goslar from 1528 to 1531, and at Witzenhausen from 1531 to 1541, and labored during the last part of his life for the introduction of the Reformation in the Duchy of Kalenberg-Göttingen. In 1546, however, Duke Erich II. was converted to Romanism; and on Nov. 1, 1549, Corvinus was seized at Pattensen by Spanish soldiers, and carried to Kalenberg, where he was imprisoned for three years. Without very great creative power, he had a considerable talent fo rorganization; and ne labored with faithfulness and patience in the cause of the Reformation. See BARING: *Leben Corvinus*, Hanover, 1749; UHLHORN: *Ein Sendbrief von Antonius Corvinus mit einer biographischen Einleitung*, Göttingen, 1853.

COSIN, John, Bishop of Durham, and a leader of the Anglo-Catholics; b. at Norwich, Nov. 30, 1594; d. in London, Jan. 15, 1672. He was educated at Caius College, Cambridge, and after service as domestic chaplain to the Bishop of Durham, prebendary of Durham, and archdeacon of the East Riding of Yorkshire, was elected master of Peterhouse, Cambridge, in 1634. In 1639 he was made vice-chancellor, and Dean of Peterborough, 1640, but in the next year was sequestered from all his benefices, and impeached for popish practices by the House of Commons, but dismissed on bail, and not again called for. In 1642 he was concerned in sending the plate of the University of Cambridge to the king, and in consequence was ejected from his mastership. He went to France; but at the Restoration he was restored, and in December, 1660, raised to the see of Durham. He was distinguished for learning and controversial ability, and wrote several noteworthy books: *A Collection of Private Devotions in the Practice of the Ancient Church, called the Hours of Prayer, taken out of the Holy Scriptures, the Ancient Fathers, and the Divine Service of our own Church*, London, 1627, 9th ed., 1693 (a manual prepared by royal command for the use of the Queen's maids of honor); *Historia Transubstantiationis Papalis* (Eng. trans., *History of Popish Transubstantiation*, London, 1676, new ed. with memoir by J. S. Brewer, 1840); *A Scholastical History of the Canon of Holy Scripture, or the certaine and indubitate books thereof, as they are received in the Church of England*, London, 1657. These and his other writings are published in the *Library of Anglo-Catholic Theology*, Oxford, 1843–55, 5 vols.

COSMAS and DAMIANUS, two brethren from Arabia; lived in Cilicia, where they practised medicine without taking any fees, and were martyred during the persecution of Diocletian, having refused to offer sacrifice on the Pagan altars. They are commemorated by the Roman Church on Sept. 27, and were reverenced during the middle ages as the patron saints of physicians and druggists. An order of spiritual knights, devoting themselves to take care of pilgrims, was instituted in the eleventh century, and named after them, but met with no success. See *Act. Sanctor.*, Sept. 27; BUTLER: *Lives of the Saints*, II. p. 526.

COSMAS INDICOPLEUSTES, an Egyptian merchant, who, in the middle of the sixth century, navigated the Mediterranean, the Red Sea, the Persian Gulf, and even visited India, whence his surname. Tired of the business of the world, he became a monk, and wrote, among other works, which are lost, *A Christian Topography of the World*, in Greek and in twelve books, which has come down to us, and is found in MONTFAUÇON: *Coll. Nov. Patr. Græc.*, Paris, 1706, vol. II. pp. 113–346, and GALLANDI: *Bibl. Veterum Patrum*, vol. xi., Venice, 1776. The general idea which the author entertains of the earth, as a parallelogram, flat, and covered with a vault, is absurd; but his remarks on details are often acute and striking, and his book is by no means without interest.

COSSIT, Franceway Ranna, b. in Claremont, N.H., April 24, 1790; d. at Lebanon, Tenn., July 3, 1863. He was graduated at Middlebury College, 1813, and received there the degree of D.D. in 1839. His parents were Episcopalians, and after a number of years of teaching he was ordained as a minister of that denomination. Circumstances led him to go to Tennessee, and there he met Cumberland Presbyterians. Their methods and success greatly interested him; and, after a careful consideration of the matter, he decided to become one of them (1822). He rose to eminence in his new relations. He was elected successively the first President of Cumberland

College, at Princeton, Ky., and of Cumberland University at Lebanon, Tenn. He was also President of the Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church, establisher and editor of a religious weekly, *The Banner of Peace*, and in other ways a power. He published *The Life and Times of Finis Ewing*, Nashville, 1853.

COSTUME. See CLOTHING AMONG THE HEBREWS, DRESS AMONG THE EARLY CHRISTIANS, VESTMENTS OF THE CLERGY.

COTELERIUS (Cotelier), Jean Baptiste, b. at Nismes, in December, 1627; d. in Paris, Aug. 19, 1686; studied theology and philosophy in Paris; was in 1667 commissioned by Colbert to investigate and catalogue the Greek manuscripts of the Royal Library, and became professor in Greek at the Royal College in 1676. His principal work is his edition of the Apostolical Fathers, — Barnabas, Clement, Hermas, Ignatius, and Polycarpus, — Paris, 1672, in two volumes. Most of the copies of the original edition were consumed by a conflagration; but there are later editions by Clericus, of 1698 and 1724. Cotelier also published *Eccles. Græc. Monumenta*, Paris, 1677–88, 3 vols., and *Homiliæ IV. in Psalmos*, Paris, 1661, which he ascribed to Chrysostom. See ANCILLON: *Mémoires*, p. 379; NICÉRON: *Mémoires*, IV. p. 243; and Baluze's Letter to Bigot, after the preface to vol. II. of *Patr. Apost.* HAGENBACH.

COTTON, George Edward Lynch, Bishop of Calcutta; b. at Chester, Oct. 29, 1832; accidentally drowned at Kooshtea, on the Ganges, Oct. 6, 1866. He was graduated at Trinity College, Cambridge, appointed head master of Marlborough College in 1852, and in 1858 Bishop of Calcutta, and metropolitan in India and Ceylon, and "by his piety, courtesy, catholicity of sentiment, and high accomplishments, obtained the esteem of all parties." He wrote *Doctrine and Practice of Christianity*, 3d ed., London, 1853; two volumes of *Sermons*, 1855 and 1858; and since his death, *Sermons preached to English Congregations in India*, London, 1867, and his *Memoir, with Selections from his Journals and Correspondence*, by his widow, London, 1870, have been published.

COTTON, John, b. at Derby, Eng., Dec. 4, 1585; d. at Boston, U.S.A., Dec. 23, 1652. He was graduated at Trinity College, Cambridge, but was a fellow of Emmanuel College. For twenty years he was vicar of St. Botolph's, Boston, Lincolnshire, and a noted Puritan; but, on being cited by Laud for not kneeling at the sacrament, he fled to London, and thence to America, landing in Boston Sept. 4, 1633. He took, in the New World, even a more prominent position than he had taken in the Old. On the 17th of October he was ordained teacher of the First Church in Boston (see DEXTER: *Congregationalism, as seen in its Literature*, p. 422), and colleague of Mr. John Wilson. In 1642 he was invited, along with Thomas Hooker of Hartford and John Davenport of New Haven, to sit in the Westminster Assembly of Divines; but no one of them went (see DEXTER, p. 653). He died of lung-fever in consequence of exposure in crossing the ferry to Cambridge. Cotton Mather, his grandson, says of him, "If Boston be the chief seat of New England, it was Cotton that was the father and glory of Boston" (*Magnalia*, third book, chap. i., ed. Hartford, 1855, p. 252). Extravagant praise, yet indicative of Cotton's position and character, which are thus set forth by Palfrey: he was "far from being the ruling spirit of the Colony," yet "acting with others, and advised and instructed and checked by them, he rendered it memorable service. . . . There was no mistake in the opinion which his neighbors universally entertained of his devoted piety. . . . He had acuteness and learning for controversy, a moving eloquence for the pulpit, and an affectionate and winning address, and a knowledge of common business, which, in the less public duties of the sacred office, secured to him great power" (*History of New England*, vol. II. p. 410).

He was a voluminous writer: Dexter mentions thirty-six of his publications. The most important of these are, *Questions and Answers upon Church Government* (written, not printed, 1634); *The Way of Life* (1641); *A Brief Exposition of the Whole Book of Canticles* (1642); *The Churches Resurrection* and *The Powring out of the Seven Vials* [his famous Lectures on the Revelation] (1642); *The Keyes of the Kingdom of Heaven, and Power thereof, according to the Word of God* (1644), reprinted Boston, 1852; *The Way of the Churches of Christ in New England* (1645); *The Grounds and Endes of the Baptisme of the Children of the Faithfull* (1647); *The Way of Congregational Churches cleared* (1648); *A Briefe Exposition of Ecclesiastes* (1654); *The New Covenant* (1654); *Exposition of the Thirteenth Chapter of the Revelation* (1655). See COTTON MATHER: *Magnalia Christi Americana*, ed. Hartford, 1855, vol. I. pp. 252–286.

COUNCIL (*concilium*). In the history of the Christian Church, the councils form centres of development with respect to doctrine and liturgy and constitution. They grew up from the very needs of the Church; and in the Apostolic Council at Jerusalem (reported in Acts xv.) they found their model and their legitimation. The first councils or synods of which we have a reliable account were held in Asia Minor, against the Montanists, and not earlier than the middle of the second century (EUSEBIUS: *Hist. Eccl.*, V. 16). One, said to have been held in Sicily, in 125, against the Gnostic Heracleon, and another, said to have been held in Rome by Bishop Telesphorus (d. 139), are entirely unhistorical. A little later, towards the close of the second century, a number of councils were held — at Ephesus, under the leadership of Polycrates; in Palestine; at Osrhoëne in Mesopotamia; in Pontus; and in Gaul, under the leadership of Irenæus — concerning the Easter question; and from the same time dates a passage in TERTULLIAN (*De Jejuniis*, 13), showing that this custom, which had originated in the Eastern countries, among the Greeks, now began to attract the attention of the Latins in the Western countries. The first Latin synods were held in the beginning of the third century, in North Africa, where, under Cyprian, they became very frequent. Meanwhile they lost in the East the aspect of being something extraordinary. According to a letter from Firmilian, Bishop of Cæsarea in Cappadocia, to Cyprian (*Ep.* 75), councils were held regularly twice a year in Asia Minor in the beginning of the third century; that is, they had become a fixed institution, part of the

constitution of the Church. Gradually they also grew in dimensions, especially after the middle of the third century. Thus the synod of Iconium in Phrygia (256) was frequented by bishops both from Galatia and Cilicia; and the synod of Arles (314), not only by bishops from Gaul, but also by bishops from Brittany, Germany, Spain, and North Africa. In course of time the diocesan synod developed into the metropolitan synod, and this, again, into the patriarchal council, until finally the great œcumenical council, authoritative to the whole Church, could be convened.

The first eight œcumenical councils (325–869) form a group by themselves. They were convened by the emperors (Roman and Byzantine); they received their impulses from the Greek Church; and they are principally of doctrinal interest. They form, so to speak, the mental process by which the Christian Church became conscious of the full meaning and proper bearing of its own fundamental doctrines; and, though the later logical systematization and philosophical argumentation have modified the outlines of the definitions, none of the dogmas then settled has ever afterwards essentially been changed. The Council of Nicæa (325), convened by Constantine the Great, frequented by three hundred and eighteen bishops, and led by Hosius of Cordova, and Athanasius of Alexandria, and the Council of Constantinople (381), convened by Theodosius the Great, frequented by a hundred and fifty bishops, among them the two celebrated Cappadocian bishops, Gregory of Nazianzen and Gregory of Nyssa, settled the dogma of the Holy Trinity so far as regards the constituents which necessarily go into the definition; and only the dialectical relations between these constituents were left to be elaborated by the aftertime. See ARIANISM. The Council of Ephesus (431), convened by Theodosius II. and Valentinian III., frequented by about two hundred bishops, among them Cyrillus of Alexandria, and the Council of Chalcedon (451), convened by Marian, frequented by five or six hundred bishops, and led by the representatives of Bishop Leo of Rome, laid the foundation upon which the orthodox christology of our days is still resting. See NESTORIUS, EUTYCHES, and MONOPHYSITES. It is noticeable, with respect to these two councils, first, that the invitations were not issued to the bishops, but only to the metropolitans, to whom it was left to select such of their bishops as they wanted to be present at the councils; next, that Bishop Cœlestine of Rome instructed his representatives at the Council of Ephesus not to participate in the discussion, but simply to give the decision, — an attitude which was assumed still more pronouncedly by the representatives of Bishop Leo of Rome at the Council of Chalcedon. The fifth œcumenical council did not meet until a century later (553). It sat in Constantinople, but was frequented by only a hundred and fifty bishops, mostly belonging to the Eastern Church, and it is generally considered as a mere epilogue to the Council of Chalcedon; while the sixth œcumenical council, also sitting in Constantinople (680), and convened by Constantine Pogonatos, actually carried the christological discussion a step farther. See MONOTHELITES. The part which the bishops of Rome played at these two last councils was not so advantageous as that they had played at the two preceding ones. Pope Vigilius was present in person in Constantinople (553), and subscribed the decrees of the council; but those decrees met with an obstinate resistance in the Western Church and among the Monothelites, who were excommunicated and anathematized as heretics in 680, as was also Pope Honorius, — a fact rather embarrassing for the dogma of papal infallibility. The seventh œcumenical council, convened at Nicæa (787) by the Empress Irene, was chiefly concerned with the question of image-worship; the eighth, convened in Constantinople (869) by Basilius Maredo, with the affairs of Photius: but the authority of both, especially that of the latter, was nearly confined to the Greek world. The schism between the Eastern and Western Church had now become complete, and it has lasted until the present day.

The second group of œcumenical councils (869–1311) belongs exclusively to the Western Church, and gives a very vivid picture of the growth and culmination of the papal monarchy. For two centuries and a half after the Council of Constantinople (869), there were held in the Western Church only provincial and national synods, in Spain, France, England, and Germany. Though several of these synods, especially those held in France, exercised great influence on the history of the Church, none of them obtained authority throughout the whole Church. The series of œcumenical councils is opened again with the Lateran synods, thus called from their place of meeting, — the Church of St. John Lateran in Rome. There are four belonging to this period, — the *first*, convened by Calixtus II. (1123), and frequented by about three hundred ecclesiastics, for the solemn establishment of the concordat of Worms, by which the emperor renounced the right of investiture with ring and staff; the *second*, convened by Innocent II. (1139), and frequented by about a thousand ecclesiastics, for the purpose of cancelling all the decrees issued by the antipope Anaclet; the *third*, convened by Alexander III. (1179), of merely disciplinary interest; and the *fourth*, convened by Innocent III. (1215), and frequented by four hundred and twelve bishops, and eight hundred abbots and priors, besides by ambassadors from the Byzantine court, and a great number of princes and noblemen, — one of the most brilliant ecclesiastical assemblies which ever met. Its debates encompassed the whole field of ecclesiastical legislation, — doctrine, liturgy, discipline, etc.; and both the results and the form of these debates give evidence of the towering height to which the Papacy had reached. The dogma of transubstantiation was promulgated, the decree of auricular confession was issued, the Inquisition and other courts of heresy were established, etc. But these and other measures did not originate in the assembly itself: they were, so to speak, dictated to it by the curia, as appears from the new formula under which they were adopted, — *sacra universali synodo approbante sancimus*. To this group also belong the two councils of Lyons, of which the first was convened by Innocent IV. (1245), for the purpose of excommunicating and deposing the Emperor Frederic II.; the second by Gregory X. (1274), to accomplish the union between the Greek and the Latin Church; and, finally, the Council of Vienne, convened in 1311 by Clement

V., by which the order of the Templars was dissolved.

With the "Babylonian captivity" the Papacy begins to decline, and by the great schism it actually seems to be brought very near ruin. To heal the schism was also one of the principal objects of the Councils of Pisa (1409) and of Constance (1414–18). At the same time there arose within the Church itself a strong re-action against the prevailing corruption; and the demands of reform were loud, not only in the Council of Constance, but still more in the Council of Basel (1431–43), and even in the fifth Lateran synod (1512–17). The proceedings of these councils, — the great reformatory councils of the fifteenth and sixteenth centuries, — in which, however, all endeavors of reform were baffled by the curia, are described in separate articles, as are those of the Council of Trent (1545–63), whose principal business transaction was the condemnation of the German Reformation. After the Council of Trent, no œcumenical council was held until that of the Vatican (1869–70), by which the dogma of the infallibility of the pope was declared.

LIT. — MANSI: *Sacrorum Conciliorum nova et amplissima Collectio*, Florence, 1759 sqq., 31 vols. fol.; HARDUIN: *Collectio maxima Conciliorum general. et provinc.*, Paris, 1715 sqq., 12 vols. fol.; HEFELE: *Conciliengeschichte*, Freiburg, 1855–74, 7 vols. [2d ed., 1873 sqq., Eng. trans., Edinburgh, vol. I., 1871, vol. II., 1876.] G. V. LECHLER.

COURAYER, Pierre François Le, b. at Rouen, Nov. 17, 1681; d. at London, Oct. 16, 1776; was canon regular of the Abbey of Ste. Géneviève in Paris, taught theology and philosophy in its schools, and had charge of its library. In 1723 he published at Brussels a treatise on the validity of English ordinations, in which he declared, that, in the episcopacy of the Anglican Church, there had occurred no breach of succession since the days of the apostles; and this assertion roused such a storm among his Roman-Catholic co-religionists, that he felt compelled to leave France. He sought refuge in England, where he was well received, and obtained a pension. He published at London, 1737, a French translation of Paolo Sarpi's history of the Council of Trent.

COURCELLES, Etienne de (Curcellæus), b. at Geneva, May 2, 1586; d. in Amsterdam, May 22, 1659; studied theology under Calvin and Beza, and afterwards in Heidelberg, and was appointed pastor at Bois-le-Roi, near Fontainebleau, in 1614. In 1621 he became pastor at Amiens; but, having refused to subscribe the decrees of the synod of Dort, he was deposed. He afterwards gave in a qualified assent, and was appointed pastor at Vitry, but gave up this position in 1634, went to Amsterdam, and became (in 1637) Episcopius's successor as professor of theology in the Remonstrants' College. Besides his edition of the Greek text of the New Testament, he wrote *Vindicia Arminii* (1645), *Defensio Blondelli* (1657), *Dissertationes* (1659), etc., which appeared in a collected edition, Amsterdam, 1675.

COURT AND LEGAL PROCEEDING AMONG THE HEBREWS. In the oldest times the heads of tribes, or of chief houses in a tribe, were the judges. In the times of Moses, the latter, who combined in his person all theocratical offices, was *the* judge; but, as the burden became heavier, he appointed, by the advice of Jethro, heads over thousands, over hundreds, over fifties, and over tens, to arrange smaller matters, whilst in more important cases his counsel was to be sought. In appointing judges, moral and intellectual qualifications were considered; but it is probable that Moses regarded the tribal constitution; and this supposition seems to follow from Deut. i. 15: "I took the chief of your tribes." When the people settled in Canaan, the elders of the city and the heads of the tribes adjusted all legal matters. During the period of the judges, in so far as they stood at the head of the people or of single tribes, the judgment was exercised by them; and of Samuel we know that he judged in several cities of the country, and appointed his sons judges at Beersheba (1 Sam. viii. 2). Afterwards the kings acted as judges; and from 2 Chron. xix. 8–11 we know that Jehoshaphat appointed a high tribunal at Jerusalem, to which the Levites, priests, and chiefs of the fathers, belonged. The prophets also exercised judicial functions. After the return from Babylon, the Sanhedrin adjusted all legal matters.

The legal proceeding was very simple. The complaint was made either by the parties themselves (Deut. xxi. 20, xxii. 16), or by others. Both parties had to appear before the judge, who had to hear and to investigate very carefully the matter (xxv. 1). Two or three witnesses were necessary, especially in penal cases; and, when capital punishment was decreed, the witnesses were the first to exercise it. Whoever committed perjury was subjected to the same punishment which had otherwise threatened the accused. When parents brought their disobedient sons before the judge, no witness was required. Sometimes the lot was used in exercising judgment (cf. Josh. vii. 14; 1 Sam. xiv. 40 sq., etc.). An immediate divine judgment is mentioned in the case of a woman suspected of adultery. The sentence was given orally, but in later times also in writing (Job xiii. 26; Isa. x. 1). All documents and contracts were legal when signed before witnesses. That oppression, bribery, partiality, and false witnesses often perverted the right and the law, we see from the many censures which the prophets pronounced. [P. B. BENNY: *The Criminal Code of the Jews, according to the Talmud Masseeheth Synhedrin*, London, 1880.] DELITZSCH.

COURT, Antoine, the organizer of the "Church of the Desert," the restorer of the Reformed Church in France; was born at Villeneuve de Berg, in the department of Ardèche, May 17, 1696, and died at Lausanne, June 15, 1760. He lost his father when he was four years old, and grew up in poverty under the shadow of the martyrdom of Brousson and Homel, and among the wonders and miseries of the wars in the Cevennes. Reports of people who were burnt alive, put on the rack, sent to the galleys, or hunted down like wild beasts, for the sake of their faith, made his daily bread; but these poor and dismal circumstances proved to be the right tutor for his character. When Louis XIV. issued the edict of March 8, 1715, declaring that there was no Protestantism in France, the young man stood ready to give the lie to the royal bravado.

The situation was exceedingly difficult. A circle of edicts closed around Protestantism, and

kept it walled up as in a tomb. Marriages consecrated by a Reformed minister were considered by the civil law as mere concubinage, and children of such a marriage were treated as bastards. To preach Protestant ideas was death on the gallows. To participate in Protestant worship was imprisonment, or labor in the galleys. And in these circumstances no change took place at the death of Louis XIV. The regent continued the persecutions. From 1715 to 1723 seven Protestant meetings were surprised, and the men were sent to the galleys, the women to the Aigues-Mortes. In 1718 Etienne Arnaud was hanged as a "preacher of the desert." Houses and villages were razed to the ground: whole counties were fired. Nor was the internal state of the Protestant congregation without its dangers. While one part, the "newly-converted" as they were called, gradually relapsed into Romanism, another, influenced by the prophets of the Camisards, was led astray by a spiritualism which rejected the Bible as *norma et regula fidei*, and produced sectarianism. Nevertheless, in 1714–15 Court made his first journey as a travelling preacher through the Cevennes, Languedoc, Dauphiné, to Marseilles; and on Aug. 21, 1715, the first synod met at sunrise in a place where two roads cross each other, near Nimes. Only a few persons were present; but a church ordinance was agreed upon, with regular services, with synods, and with a church discipline; and thus the "Church of the Desert" was founded.

In 1720 Court visited Geneva, and established a connection and intercommunication between the Reformed Church of Switzerland and that of France. For a similar purpose he also began a correspondence with William Wake, Archbishop of Canterbury. In 1722 he returned to France, and continued his work under innumerable dangers, but with very great success. Congregations were formed in Poitou, Bretagne, Agenois, Fois, Provence, and Picardie. After an interruption of sixty-six years, the first national synod met on May 16, 1726. In 1728 the evangelical numbered about two hundred thousand in Languedoc and Dauphiné. In Languedoc (with Rouergue and Vivarais) there were a hundred and twenty parishes with three synods and four ministers (Corteis, Court, Durand, Roger). In 1729 Court retired, and settled at Lausanne, where, some years earlier, he had established a school for the education of ministers for the Reformed Church of France. Only once more (in 1744) he again visited his native country; but he continued to the last to labor for the "Church of the Desert," and his work prospered in spite of cruel persecution. In 1744 the church had thirty-three ministers, and sixty-two in 1763. In the former year Normandie numbered seventeen parishes, Poitou thirty, Dauphiné sixty. Nimes alone contained twenty thousand Protestants; and it began to dawn upon the French Government that a change of policy with respect to its evangelical subjects was absolutely necessary.

LIT. — The principal work on Court is EDMOND HUGUES: *Ant. Court, Hist. de la restauration du Protestantisme en France*, 2d ed., Paris, 1872. See, also, PEYRAT: *Hist. des Pasteurs du Désert*, Paris, 1842; CORBIÈRE: *Hist. de l'église reformée de Montpellier*, Paris, 1861; J. G. BAUM: *Mémoires de Pierre Carrière, dit Corteis*, Strassburg, 1861; D. BENOIT: *Un martyr du desert, Jacques Roger restaurateur du protestanisme dans le Dauphiné*, Toulouse, 1875. VON POLENZ.

COUSIN, Victor, b. in Paris, Nov. 28, 1792; d. at Cannes, Jan. 14, 1867; was educated in Lycée Charlemagne and École Normale, and began to lecture on philosophy in 1815 in the Sorbonne, where he soon gathered a great number of enthusiastic students around his chair. In 1821, when the re-action thought itself strong enough to indulge its passions, Cousin was discharged; but he was re-instated in 1828, and, after the revolution of 1830, he was made councillor of state, director of École Normale, peer of France, and for a short time (1840–41) minister of public instruction in the cabinet of Thiers. After the *coup d'état* of Dec. 2, 1851, he retired into private life. His principal works are, *Cours de l'histoire de la philosophie*, 3 vols., Paris, 1840; *Cours de l'histoire de la philosophie moderne*, Paris, 1841 (translated into English by Wight, New York, 1852); *Du vrai, du beau, et du bien*, Paris, 1849 (translated into English by Wight, New York, 1854). The direct influence which Cousin exercised on Christian theology was not great, and may be limited to his edition of Abelard's works (1836–46). But indirectly his activity was of great consequence. He changed the whole character of the French philosophy. He led the students of philosophy among his countrymen from the materialism of the eighteenth century in France to the idealism of the Scotch school; and, again, he dissolved the dogmatic method of the French and Scotch philosophy, and introduced the dialectic method of German philosophy. A complete system he did not produce. He was an eclectic, but his eclecticism was not a mere mosaic. The vigorous understanding and vivid representation of the various philosophical systems which he gives, are everywhere permeated by a spirit of idealism, which, in the latter part of his life, drew him and his pupils nearer and nearer to Christianity.

COVENANT, an agreement or mutual obligation, contracted deliberately and with solemnity. 1. Theological Use. God's convenant with men signifies his solemn promise or engagement (Gen. xvii. 14; Exod. xxxiv. 10; Deut. iv. 13; Isa. lix. 21). The Hebrew word for covenant is from בָּרִית ("to cut"), and has reference to the practice of cutting animals in two, and passing between the parts, in ratifying a covenant (Gen. xvii. 14; Jer. xxxiv. 18). The term "the covenants," in Rom. ix. 4, refers to the various promises made to Abraham and the other patriarchs. The most important use of the word is, however, in relation to the two great dispensations which are distinguished as the Old and New, or as the Covenant of the Law and the Covenant of the Gospel. The former was made with the children of Israel, through Moses, and rested much in the outward ceremonies and observances which the law enjoined (meats and drinks, and divers washings, and carnal ordinances). The new covenant was made through Christ, sealed by his own blood, and secures to every believer the blessings of salvation and eternal life (comp. Exod. xx. 24; Gal. iii. 15, 17; Heb. viii. 6 sqq.). The titles "Old and New Testaments" arose from the inaccurate

rendering in the Latin Vulgate of the word "covenant" (*διαθήκη*) by *testamentum*. It would be a decided gain if the correct titles could be used. In the revised version of the New Testament, the word "covenant" is everywhere the translation of *διαθήκη* in the text, with "testament" in the margin (e.g., Matt. xxvi. 28). But the American revisers (*Classes of Passages*, X.) prefer that "the word 'testament' be everywhere changed to 'covenant' without an alternate in the margin, except in Heb. ix. 15-17."

2. Ecclesiastical Use. The Congregationalists and Baptists apply the term "covenant" to the agreement between the members which is appended to the confession of faith drawn up by each church independently. It is either original, or derived from some authoritative symbol. On the "National Covenants" of Scotland, see COVENANTERS.

3. COVENANT OF SALT is a covenant in whose sealing or ratification a seal was used, imparting to it an inviolable character (Lev. ii. 13; Num. xviii. 19; 2 Chr. xiii. 5).

COVENANTERS. The name given to the Scottish Presbyterians, or a portion of them, of the sixteenth and seventeenth centuries, derived from a form of agreement called a "Covenant," by which they bound themselves for religious and patriotic ends. The first document of the kind was drawn up in 1580, at the request of King James VI., by his chaplain, John Craig, and was first called "The king's Confession." Afterwards it was called "The National Covenant; or, the Confession of Faith." It was subscribed in 1580 by the king, and by persons of all ranks in 1581; and its object was to maintain the reformed religion and the king's majesty, in opposition to the machinations of Romanism. In 1596, on occasion of a memorable revival of earnest religion, it was proposed that the Covenants be renewed; and the proposal was very cordially carried out by the General Assembly in the Little Church of Edinburgh, March 30, 1596. In 1638, when prelacy was overthrown, the Covenant was again renewed, with a bond binding the subscribers "to adhere to and defend the true religion, and forbear the practice of all innovations already introduced into the worship of God; and to labor by all means lawful to recover the purity and liberty of the gospel as it was professed and established before the aforesaid innovations." It was subscribed by barons, nobles, gentlemen, burgesses, ministers, and commons, a memorable scene occurring at its subscription in Greyfriars' churchyard, Edinburgh, where it was first publicly read and signed. It was approved by the General Assembly 1638 and 1639, and ratified by the Parliament of Scotland in 1640; and, besides the people, it was subscribed by Charles II. at Spey in 1650, and at Scoon in 1651.

Another document, drawn up by commissioners of the English Parliament and the Westminster Assembly, and by committees of the Scottish Estates and the General Assembly, was called "The Solemn League and Covenant for Reformation and Defence of Religion, the Honor and Happiness of the King, and the Peace and Safety of the Three Kingdoms of Scotland, England, and Ireland." This Covenant, besides binding the subscribers to maintain the Reformed Church in its integrity, according to the word of God, pledged them "to endeavor the extirpation of popery, prelacy (i.e., church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms." The Covenant contained, among other clauses, a very explicit declaration of loyalty to the king. It was approved by the General Assembly of the Church of Scotland, and by both Houses of Parliament, and the assembly of Divines in England, and taken and subscribed by them in the year 1643. It was thereafter, by the same authority, taken and subscribed by all ranks in Scotland and England the same year; ratified by the Scottish Parliament in 1644; again renewed, and taken, with an acknowledgment of sins and engagement to duties, by all ranks in 1648, and by Parliament in 1649; and (with the older Covenant) subscribed by Charles II. at Spey in 1650, and at Scoon in 1651. The most characteristic feature of the Solemn League and Covenant as compared with the National Covenant was the repudiation of prelacy.

King Charles I. was so exasperated at the proceedings of 1638, that he gathered an army, and advanced towards Scotland, to compel submission. The Covenanters prepared to meet him, and intrusted the command of their troops to Gen. Leslie; and it was on this occasion that the banner was displayed "for Christ's crown and covenant." The Scotch obtaining some successes, a peace was concluded, but broken by the king in the following year, and once more renewed.

After the Westminster Assembly and the signing of the Solemn League and Covenant, war broke out again. The Marquis of Montrose made a great stand in Scotland for the royal cause, but in vain. Then came the flight of Charles I. to Scotland, his surrender into the hands of the English, and finally his execution. This event filled the Scots with consternation, and immediately Charles II. was proclaimed king. Coming to Scotland, he took the Covenants, though this turned out to be an act of pure hypocrisy. Their intense loyalty to the king threw the Covenanters into antagonism to Cromwell and those with whom they were really at one. But when King Charles was restored in 1660, instead of having the Covenants respected, and the Presbyterian Church purified from abuses, a bitter persecution followed that lasted for twenty-eight years.

The "Act rescissory" rescinded all acts passed between 1638 and 1650. In 1662 it was declared by the obsequious Scottish Parliament, that the ordering and disposal of the external government and policy of the Church doth properly belong unto his Majesty as an inherent right of the crown, by virtue of his royal prerogative and supremacy in causes ecclesiastical." In the exercise of this prerogative, so utterly opposed to the principles of the Covenanters, episcopal government was restored. The Covenants were denounced, and all who supported them proclaimed traitors. In 1661 the Marquis of Argyle was beheaded, and

James Guthrie also died on the gallows. Diocesan courts were instituted, and no minister was allowed to remain in a parochial charge without satisfying them. A commission headed by the Earl of Lauderdale was sent over the west country to enforce this law, when, to the great surprise of the commissioners, four hundred ministers resigned their charges rather than submit to the unlawful conditions. The ejected ministers were prohibited from holding meetings for worship under pain of death. Fines and imprisonment were inflicted on those who attended such services, and were found to have abetted the Covenanters. Detachments of troops headed by such men as Sir James Turner, and Graham of Claverhouse, scoured the country, persecuting all who were suspected of being friendly to them. Sometimes resistance was offered to the soldiers. A rising took place in Galloway in 1666, which terminated in the defeat of the insurgents at Rullion Green among the Pentland Hills near Edinburgh. Another battle took place at Drumcloy, where the Covenanters defeated Claverhouse; but at Bothwell Bridge they were vanquished. At Sanquhar, in 1680, a declaration was drawn up, disowning Charles II. as king, in consequence of his having acted as a tyrant, and violated the constitution of the country. Conspicuous among the authors of this declaration was Richard Cameron, who gave his name to the body called in common parlance Cameronians, but more strictly Reformed Presbyterians. At Airdmoss, in 1680, Cameron and his friends gave battle to the royal troops; but they were defeated, and Cameron himself was killed. The year before (in 1679) James Sharp, Archbishop of St. Andrews, formerly a Presbyterian minister, who was accused by his brethren of betraying the Presbyterian cause, was attacked by some Covenanters on Magus Moor, near St. Andrews, and put to death.

The state of things underwent little alteration until the Revolution occurred in 1688; James II. being dethroned, and William and Mary coming to the throne. During the reigns of Charles II. and James II. the cases of persecution were very numerous, and in many cases most harrowing. It was reckoned, that, in twenty-eight years, eighteen thousand persons were either banished or put to death. At the Revolution the Covenanters ceased to be distinguished by that title, with the exception of a small body who had been followers of Cameron, and who stood out against the Revolution settlement as not being a sufficient recognition of great Bible principles in the constitution both of the Church and of the State. See CAMERONIANS.

Very different estimates have been formed of the Covenanters, according to the ecclesiastical and religious proclivities of their judges. By high-churchmen they have been denounced as coarse, fanatical, intolerant, cruel, and unscrupulous; by high Presbyterians they have been extolled as men of the highest godliness, champions of liberty, holy martyrs and confessors, the saviors of their country. It is very certain that between 1580 and 1688 the friends and upholders of the Covenants embraced nearly all of the most learned, devout, and earnest ministers of the church, and many laymen in high position. The real lovers of the gospel were Covenanters, and the revivals of earnest religion were associated with them. The rugged character of the times, the general want of a tolerant spirit, and the absence of suitable leaders, may have led to excesses, and caused some degeneracy in the movement in its later stages. But the stand for freedom, civil and religious, made by the Covenanters, was of the noblest character, and conferred incalculable benefit on both Church and State. Had they been crushed, ecclesiastical liberty would have almost perished within the Reformed churches of Europe.

Among some of the friends of the Covenants an opinion has sometimes prevailed that they bound all the succeeding generations of Scotsmen, inasmuch as they were entered into by a corporate body,—the nation, which never dies. This opinion has but few supporters, and is manifestly extreme and untenable. Those who made the Covenants bound themselves very firmly; but they could not bind those who came after them; nor could these come under the obligation of the Covenants, except in so far as they were personally willing to do so.

See the various Histories of the Church of Scotland, Presbyterian and Episcopalian; historical writings of Dr. M'Crie, and his *Vindication of the Scottish Covenanters; The Fifty-Years' Struggle of the Scottish Covenanters*, by James Dodds; Sir Walter Scott's *Tales of My Landlord*; Cunningham's and Flint's *St. Giles Lectures on the Covenanters*, etc. [JOHN TAYLOR: *The Scottish Covenanters*, London and N.Y., 1881; SCHAFF: *Creeds*, vol. 1, pp. 685–696.] W. G. BLAIKIE.

COVERDALE, Miles, b. at Coverham, in the north riding of Yorkshire, and probably in the district that gave him his name, Coverdale, which lay in what was called Richmondshire, about 1488; d. in London, and buried, Feb. 19, 1569, in the chancel of St. Bartholomew. (When this church was taken down, in 1840, his remains were removed to St. Magnus.) He studied philosophy and theology at Cambridge, became priest at Norwich, 1514; entered the Augustine friars, Cambridge convent, whose prior in 1523 was Robert Barnes (martyr), by whom, probably, Coverdale was converted to Protestantism; for about this time he appeared as the champion of the new faith, and would have been persecuted but for the known fact that Crumwell was his patron. As it was, in 1528 he went to the Continent. Nothing certain is known of Coverdale's whereabouts until the appearance of his Bible in London, in 1535. See ENGLISH BIBLE VERSIONS. In 1538 he went to Paris, and while there superintended a new edition of a diglott, the Latin and the English side by side. The first edition was printed and published in that year by James Nycolson, but was unauthorized by Coverdale, and full of errors. This second edition was printed by Fraunces Regnault in Paris, and published by Richard Grafton and Edward Whitechurch, London. In Paris, Coverdale made the revision of Matthew's Bible, known as the "Great Bible," because of its size. The printing was begun in Paris, inhibited Dec. 17, 1538, and finished in London, April, 1539, probably under the personal superintendence of Coverdale. At Crumwell's execution (July 28, 1540) Coverdale went to Germany, and was pastor of a church at Bergzabern,

near Strassburg. On his return, in 1548, he was made one of Edward VI.'s chaplains, and almoner to the Queen-dowager, Catharine Parr. In 1550 he was appointed a member of the commission against the Anabaptists, and on Aug. 14, 1551, Bishop of Exeter; and so extreme was his poverty, that the usual payment of "first-fruits" was remitted in his case. On the accession of Mary (1553) he was deposed, imprisoned, and banished. He owed his escape from death to the intercession of the king of Denmark, whose chaplain was Macalpine, Coverdale's brother-in-law. Again an exile, he lived for a while at Wesel in Friesland, as pastor of an English congregation, then at Bergzabern, and finally at Geneva, where, with characteristic zeal and self-forgetfulness, he shared in the production of the Genevan Bible. In 1559 he returned to England, — Mary being dead, — but was not re-instated in his bishopric. From 1564 to 1566 he was rector of St. Magnus the Martyr, London Bridge, but resigned the position because of infirmity, or because of his Puritanical views in the matter of vestments, which had prevented his re-instatement in his bishopric. No more guileless man is reckoned among the heroes who gave the Anglo-Saxon race its precious versions of the word of God. But he did more than translate the Bible. He busied himself in making his countrymen acquainted with the Reformers by translations from H. Bullinger, Luther, Calvin, and others, by publishing (1564) a collection of the letters of the martyrs (Cranmer, Ridley, Hooper, etc.). He also wrote original pieces of a religious character. See his *Writings and Translations*, and *Remains* (edited for the Parker Society, Camb., 1844, 1846), and *Letters of the Martyrs* (edited by the Rev. E. Bickersteth, London, 1837). Darling's *Cyclopædia Bibliographia* gives a list of Coverdale's writings.

COWL, corresponding to the Latin *cuculla*, means primarily the hood which the monk draws over the head to prevent the eyes from glancing right or left. But, as this hood was the most characteristic part of a monk's dress, — and indeed it was the only article specially mentioned in the Rules of St. Benedict (c. 55), — cowl gradually came to be applied to the whole monastic garment, corresponding to the Latin *casula*.

COWLES, Henry, D.D., a commentator; b. in Norfolk, Conn., April 24, 1803; d. at Janesville, Wis., Sept. 6, 1881. He was graduated at Yale College, 1826; studied theology; was from 1828 to 1835 a pioneer missionary on the Western Reserve in Ohio; from 1835 to 1843, professor, first of Greek and Latin, and then of Hebrew, in Oberlin University; from 1843 to 1863 he was editor of *The Oberlin Evangelist*. In 1863 he began his *Commentary*, which eventually extended to sixteen volumes, covering the entire Bible, and completed it in 1881. It was published by D. Appleton & Co., New York, and intended for the educated laity. He was a man of strong practical sense, and of excellent judgment.

COWPER, William, poet and hymnologist, b. at Great Berkhampstead, Hertfordshire, Nov. 15, 1731; d. at East Dereham, Norfolk, April 25, 1800. He came of gentle blood. His father was one of George II.'s chaplains; and his grandfather was a judge, and brother of the first Earl Cowper, the Lord Chancellor. He was a delicate child; and his "fagging" experiences in the Westminster public school told sadly upon him, and may have, in part, induced his subsequent madness. At eighteen he began the study of law, and at thirty-two was nominally engaged in its practice, but really given up to literature. When his income began to be insufficient, he was nominated by influential friends clerk of the journals of the House of Lords; but, the right of nomination being disputed, he was required to submit to an examination, and nervous dread of the ordeal unsettled his reason (already affected by grief over his uncle's refusal to allow him to marry his daughter), and he had to be put under medical care, in the private madhouse of Dr. Cotton, who was a pious man. While there he was converted by reading a Bible which had been purposely put in his way. In 1765 he went to Huntingdon, and there formed acquaintance with the Unwins, and made his home with them. In 1767 Mr. Unwin was killed by a fall from his horse; and Mrs. Unwin and Cowper moved to Olney, on the invitation of the famous Rev. John Newton, one of the great lights of the Evangelical party, to which the pair belonged. But this new relation was fraught with danger to the hypochondriacal Cowper; for the life they now led was one continuous round of religious exercises. The only redemptive feature is the contact Cowper had with the poor, by which he enlarged his knowledge of life, and at the same time drove away melancholy. But again Cowper went mad; and it was not until after sixteen months, during which Mrs. Unwin assumed entire charge of him, that he recovered his reason under Dr. Cotton's skilful treatment. The departure of Newton was a favoring providence for him. Another was Mrs. Unwin's suggestion that he should write poetry. He had already joined Newton in writing the *Olney Hymns* (1779), and contributed sixty-eight to Newton's two hundred and eighty; but he now took a broader field, and produced *The Moral Satires* (1782). It was then he met Lady Austen, who by her vivacity, her tact, and knowledge of the world, exerted the most beneficent influence upon him. It was she who told him the story of John Gilpin, which he has immortalized, and set him *The Task*, by which he achieved fame. Soon Lady Austen left, and Lady Hesketh, his cousin, — another woman of the world, — came, and likewise favorably affected the poet. He then gave English literature a number of minor poems, and notable translations from Homer (1791) and Horace. In 1794 he obtained a pension of three hundred pounds. The last four years of his life were passed under a cloud. His reason was wellnigh destroyed, and the only original poetry he wrote was *The Castaway*. After his death his charming letters were collected and published.

Cowper's hymns are among the most popular; such as, *God moves in a mysterious way; Oh for a closer walk with God; There is a fountain filled with blood*. There is no gentler, purer, more winning character among English poets than William Cowper; and there is no better letter-writer among English authors.

LIT. — The best *Life* is by SOUTHEY, published, in connection with his works, London, 1833–37, 15 vols.; reprinted, with additional letters, by Bohn

1853–54. A good sketch is given by GOLDWIN SMITH, in the *English Men of Letters* series, N.Y., 1880.

COX, Samuel Hanson, one of the gifted orators of his day; b., of Quaker parentage, at Rahway, N.J., Aug. 25, 1793; d. at Bronxville, N.Y., on Saturday night, Oct. 2, 1880. Abandoning law, he studied theology, and was pastor of the Presbyterian Church in Mendham, N.J., from 1817 to 1821, when he settled in New-York City, first as pastor of the Spring-street, and in 1825 of the Leight-street, Presbyterian Church. He was one of the founders of the University of the City of New York. In 1833 he went to Europe. In London he attended the anniversary of the British and Foreign Bible Society as delegate from the American Bible Society, and delivered a memorable address. He had entered Exeter Hall after the meeting was begun, and during an address which scathed the Americans for their "institution" of slavery. He was announced the next speaker, and secured for himself a hearty welcome by the following exordium: —

"My lord, twenty days ago I was taken by the tug 'Hercules' from the quay in New York to the good ship 'Samson,' lying in the stream. Thus, my lord, — going from strength to strength, from mythology to Scripture, — by the good hand of the Lord I was brought to your shores just in time to reach this house, and to enter, in the midst of the burning denunciations of my beloved country that have fallen from the lips of the gentleman who just sat down. He has reproached that country for the existence of slavery, which I abhor as much as he. But he did not tell you, my lord, that, when we revolted from your government, one of the reasons alleged was the fact that your king had forced that odious institution upon us in spite of our remonstrances, and that the original sin rests with you and your fathers." [Having adduced from memory the well-known facts of history to prove this position, he continued], "And now, my lord, instead of indulging in mutual reproaches, I propose that the gentleman shall be Shem, and I will be Japheth, and, taking the mantle of charity, we will walk backward and cover the nakedness of our common ancestor."

The effect was instantaneous and overwhelming. He was professor of pastoral theology at Auburn, 1834 to 1837, but in the latter year accepted a call to the First Presbyterian Church of Brooklyn, and there remained until 1854, when his voice failed, and he resigned, and moved to Oswego, N.Y. During the last twelve years of his life he lived in retirement. He left no works of any consequence behind him; but his generation remembers his remarkable sayings, such as the opening of his prayer as moderator of the General Assembly (New School) in Philadelphia, 1846: "O Lord Jesus Christ, thou art the *ne plus ultra* of our desire, the *sine qua non* of our faith, and the *ultima Thule* of our hope;" and his characterization of the letters D.D. after a name as "semi-lunar fardels."

CRABBE, George, poet; b. Aldeburgh, Suffolk, Dec. 24, 1754; d. at Trowbridge, Feb. 3, 1832. His career was somewhat checkered. Educated as a surgeon, he abandoned his profession in 1780, and for a time was a literary adventurer in London, where he endured much suffering until he won the patronage of Edmund Burke, and was enabled to publish *The Library* (1781). By the help of Thurlow he entered the Church; and, although he never rose to fame or position as a preacher, he enjoyed the esteem of his parishioners. In 1783 he issued *The Village*, his first great success. His poems are still read. Though religious in their tone, few of them are suited for singing as hymns. See his *Complete Works, with Memoirs by his Son*, London, 1834, 8 vols., reprint in 1 vol., 1867.

CRADOCK, Samuel, a nonconformist divine; b. 1620; d. at Bishop's Stortford, in Hertfordshire, Oct. 7, 1706. He was educated at Emmanuel College, Cambridge; became a fellow; was ejected in 1662 from his living at North Cadbury in Somersetshire. He wrote *Knowledge and Practice*, London, 1659, 4th ed. with eight new chapters, 1702; *The Apostolical History*, 1672; *The History of the Old Testament methodized*, 1683, in Latin, at Leyden, 1685; *Harmony of the Four Evangelists*, 1668; *Exposition of the Revelation*, 1690.

CRAIG, John, one of the Scotch reformers; b. 1512; d. in Edinburgh, Dec. 12, 1600. He was a Dominican monk, but, converted by Calvin's *Institutes*, condemned by the Inquisition in Rome to be burnt for heresy. The execution was stayed by the death of Pope Paul IV.; and the mob opened his prison, and he escaped. He returned to Scotland, became the colleague of John Knox, wrote the *National Covenant* in 1580, and compiled part of the *Second Book of Discipline*.

CRAIG, John, d. in London, Oct. 11, 1731; author of the extraordinary *Theologiæ Christianæ Principia Mathematica*, London, 1699, reprinted, with a learned preface, at Leipzig, 1755, in which he endeavors "to calculate the duration of moral evidence, and the authority of historical facts. By this mode the author attempts to show that the proofs of the Christian religion will cease in a certain number of years in proportion as the force of the testimony decays." According to his reasoning, Christianity will last until 3144, and then disappear, "unless the second coming of Christ prevent its extinction."

CRAKENTHORPE, Richard, b. at Strickland, in Westmoreland, 1567; fellow of Queen's College, Oxford, 1598; d. at his rectory of Black Notley, in Essex, 1624. His fame rests on his controversial writings: *Popish Falsifications*, London, 1607; *A Defence of Justinian*, 1616; *The Defence of Constantine, with a Treatise on the Pope's Temporal Monarchie*, 1621; *Defensio Ecclesiæ Anglicanæ*, 1625, republished in the *Library of Anglo Catholic Theology*, Oxford, 1847.

CRAMER, Johann Andreas, b. at Jöhstädt, Saxony, Jan. 27, 1723; d. at Kiel, June 12, 1788; studied theology at Leipzig, and took his degree of *magister* in 1745; became pastor of Crellwitz in 1748, and of Quedlinburg in 1750; was in 1754 invited to Copenhagen as court-preacher to the Danish king; removed in 1771 to Lübeck as superintendent; and was in 1774 appointed professor of theology in Kiel, and in 1784 chancellor of the university. His character as a theologian is that of a popularizer of rationalism, and the means he employed were those of a mistaken poet. But the almost incomprehensible pathos with which he preached about virtue as the safest stepping-stone to happiness, and the almost nauseous sentimentality with which he expounded the beauties of the Bible as the noblest æsthetical and literary enjoyments, corresponded exactly to the taste of the time; and he exercised a consid-

erable influence, both in Germany and Denmark, though his writings — Sermons (22 vols., 1755–71), Poems (4 vols., 1782–91), Translations of Chrysostom (10 vols., 1748–51), Bossuet (7 vols., 1757–86), the Psalms in verse (4 vols., 1762–63) — have fallen into oblivion. CLEMENS PETERSEN.

CRANMER, Thomas, Archbishop of Canterbery; b. at Aslacton, Nottinghamshire, July 2, 1489; burnt at the stake in Oxford, March 21, 1556. He was appointed fellow of Jesus College, Cambridge, 1510 or 1511; married, and lost wife and child in a year, before 1523; ordained priest 1523; made D.D. 1523; met Henry VIII. 1529, and by him commissioned to prepare a work upon divorce, which should show, that, inasmuch as Henry's marriage with Catharine of Aragon was with his brother's widow, it was illegal and therefore void, and hence the king was released from it, and might marry whom he pleased, the papal bull to the contrary notwithstanding. In January, 1530, he accompanied the embassy to Bologna, and in Rome offered to dispute in the king's favor upon this point before the Pope. For his services he henceforth stood high in the king's favor, and was consecrated Archbishop of Canterbury, March 30, 1533. In this spiritual capacity he pronounced the king's marriage with Catharine of Aragon null and void, and crowned Anne Boleyn, whom the king had secretly married, queen in her stead; but in 1536 he pronounced this latter marriage null and void, and went again through the farce of marrying the king to Anne of Cleves, and then dissolving the bonds, July, 1540. In 1541 he disclosed to the king the infidelity of Queen Catharine Howard. He was regent for Edward VI., under whom he hastened the Reformation in the Church. He supported the claims of Lady Jane Grey, although Mary was the rightful heir. For this conduct Mary hated him, and his doom was determined upon. He was tried upon the counts of treason and heresy. But the first was abandoned, and he was condemned to death on the second. In his cell he was visited by emissaries who promised him life and liberty if he would recant. He consented, and six times humiliated himself, each time more than before. At length, on Saturday, March 21, 1556, Cranmer, no longer archbishop, a prisoner condemned, stood in St. Mary's Church, Oxford, in order to make the public recantation which he had promised. But, to the amazement of all, he declared that he repented more of his recantations than of all the acts of his life, and so, as his right hand had offended, that should first be burnt. He held the hand in the flames, crying out, "This hand hath offended, this unworthy hand."

Cranmer is not a hero, but does not deserve the severe censure of Macaulay. He was the man for his times, and by his pliancy preserved the cause of the Reformation, through a reign of terror, for better times. Yet he did not make a very thorough work of reform when he had opportunity, although he introduced the important novelty of an English Liturgy in 1544. During Edward's reign he circulated the Bible, sanctioned the marriage of priests, and reduced the mass to the Protestant communion.

His writings relate exclusively to Reformation questions, evince wide reading, but no profound thought. Yet, by his mastery of the thoughts of others, Cranmer made a very skilful and influential advocate of the truth. He is the principal author of the Thirty-nine (at first forty-two) Articles of Religion, and of the Anglican Prayer-Book (in its English dress), which are the noblest and most enduring monuments of his labors.

LIT. — *Remains of Archbishop Cranmer, Collected and Arranged by Rev. H. Jenkyns*, Oxford, 1834, 4 vols.; STRYPE: *Memorials of Cranmer*, Oxford, 1840, 2 vols., and by *Eccl. Hist. Soc.*, Oxford, 1847–54, 4 vols.; TODD: *Life of Cranmer*, London, 1831, 2 vols.; LE BAS: *Life of Cranmer*, London, 1833, 2 vols., reprint N.Y., 1 vol. The Parker Society has republished Cranmer's *Writings and Disputations relative to the Sacrament of the Lord's Supper*, Cambridge, 1844, and *Miscellaneous Writings and Letters*, 1846, together, 2 vols. 8vo.

CRASHAW, Richard, b. in London, 1613; d. at Loretto, Italy, 1650. The son of a fiery anti-Romanist, and educated at Cambridge, he was ejected from his fellowship in Peterhouse College, 1644, fled to France, embraced the Roman-Catholic religion, in 1646 became secretary to Cardinal Palotta, and in 1650 a canon of the Holy House of Loretto. There is no religious poetry in English so full at once of gross and awkward images and imaginative touches of the most ethereal beauty. The faults and beauties of his very peculiar style can be studied best in the *Hymn to St. Theresa*. His poems, in Latin and English, were first collected in one volume by W. B. Turnbull, London, 1858: a private edition, in two volumes, was published in 1872, edited by the Rev. A. B. Grosart.

CRATO VON CRAFFTHEIM (Johannes Krafft), b. at Breslau, Nov. 22, 1519; d. there Oct. 19, 1585; entered in 1534 the University of Wittenberg to study theology, and lived for six years in the house of Luther, where he also formed an intimate friendship with Melanchthon. His feeble health, which made it difficult for him to preach, induced him to give up the theological career, and from 1543 to 1549 he studied medicine at Leipzig and Padua. In 1550 he was appointed city-physician in Breslau; and his cures and writings rapidly made such a fame for him, that in 1560 he was called to Vienna as body-physician to the emperor. He was made an Imperial Councillor, ennobled, etc., and, both under Ferdinand I. and Maximilian II., he exercised great influence. Under Rudolph II. he was for a short time dismissed; but he was speedily recalled and remained till 1581, when he retired into private life. His stay at the court of Vienna was of the greatest importance for the cause of the Reformation in Austria. All the intrigues of Bishop Hoseus and the Jesuits he baffled, and it was not until after the death of Maximilian II., and during the latter part of the reign of Rudolph II., that the Jesuits really gained the ascendency. He exercised, also, considerable influence on the development of the Reformation in Germany. He belonged originally to the Melanchthonian school, and fought with great zeal against the Flacians; but gradually he was won completely over by the Reformed Church; and the troubles which disturbed his last days arose, not from his being a Protestant, but from his being a Calvinist. See HENSCHEL: *Crato von Craffiheim's Leben und ärztliches Wirken*, Breslau, 1853; GILLET: *Crato*

von Craffheim und seine Freunde, Francfort, 1860, 2 vols. GILLET.

CRAWFORD, Thomas Jackson, D.D., b. at St. Andrews, Scotland, in 1812, where his father was professor of moral philosophy, having been the immediate predecessor of Dr. Thomas Chalmers. As a minister of the Established Church, he filled successively the charges of Cults in Fife, Glamis in Perthshire, and St. Andrews in Edinburgh. On the death of Dr. John Lee, he was appointed professor of Divinity in the University of Edinburgh. His principal works were on the Atonement, and on the Fatherhood of God. On the former subject he maintains the old Calvinistic doctrine, and criticises the modern theories of Bushnell, Robertson of Brighton, Young, and others. On the subject of the Fatherhood he controverts certain views maintained by Dr. Candlish in his Cunningham Lectures on that subject. He died in Genoa, Oct. 11, 1875. [His books are: *The Fatherhood of God, considered in its General and Special Aspects, and particularly in Relation to the Atonement, with a Review of Recent Speculations on the Subject*, (with reply to Dr. Candlish), Edinburgh, 1866, 2d ed., 1868; *The Doctrine of Holy Scripture respecting the Atonement*, Edinburgh, 1871, 3d ed., 1880; *The Mysteries of Christianity* (being the Baird Lecture for 1874), Edinburgh, 1874; *The Preaching of the Cross, and other Sermons*, Edinburgh, 1876.] W. G. BLAIKIE.

CREATION. One of the points in which Judaism differs most conspicuously from the Paganism of antiquity is its cosmogony, — its doctrine of a creation out of nothing, and progressing through six days. The Paganism of antiquity has nothing which shows even a distant resemblance with such an idea. Stoicism is the true precursor of modern monism. God and the world, force and matter, are absolutely one, and every trace of dualism is anxiously avoided. Platonism is dualistic; but its dualism has something of the vagueness of a dream. God is not wholly immerged in the world, the idea in matter. Yet the world is eternal, like God: matter is eternal, like the idea. Creation is only an informing process of the idea in matter, a formative activity of God in the world.

Adopted by Christianity, the Hebrew doctrine of creation became the very basis of the Christian view of nature. But Christianity is a living growth, and not, like Judaism or Islamism, a mere crystallization. The Christian view of nature receives perpetually new impulses from the science of nature, and thus it came to pass, that, in course of time, the doctrine of creation underwent numerous modifications, though modifications of interpretation only. The keynote was retained, though the harmonies into which it was developed were very various. Indeed, the history of the doctrine of creation is for many centuries the history of natural science.

Down to the middle of the eighth century the Christian view of nature was more or less influenced by Philo and the Alexandrian school. In the two first centuries the Christian apologists and polemists were occupied with refuting the theories of emanation, and the vague dualism held by the Pagans and the Gnostical sects; but most of their writings are lost. Tertullian's *Adversus Hermogenem*, however, gives a good instance. Hermogenes denied the creation out of nothing, because, in that case, God would also have been the creator of evil. Tertullian refuted him. With Origen the influence of Philo became visible. His great commentary on Genesis is lost, with the exception of some fragments; but a homily by him on the Creation is still extant in a Latin translation; and this work, together with various passages in his *De Principiis* and *Adversus Celsum*, give a complete representation of his views. The principle of the biblical narrative he retains; but the details he transforms from facts into symbols. The act of the creation was the work of one moment, and the progressive succession of the biblical representation is an accommodation to the wants of the human understanding. The separation between the dry earth and the sea on the third day means the separation between the good works a man does and the wild waves of his passions, etc. From Origen this method of allegorization spread widely in the Eastern Church. In the Western Church, Augustine occupies the principal place among the writers on Christian cosmogony. In his earlier commentary, *De Genesi contra Manichæos*, as well as in books XI.–XIII. of his *Confessiones*, and book XX. of his *De Civitate Dei*, where he also treats the subject, a method of allegorization is applied not essentially different from that of Origen and the Eastern Church; but in his great commentary *De Genesi ad Literam* the allegory often assumes the character of casuistry. Like Lactantius and Ambrose, Augustine was well versed in natural science. He knew what was known in his time, and he applies his knowledge with great boldness. Doubts and objections are heaped up in the form of questions. Were the venomous animals and the beasts of prey created before the fall of man, or after? Why were only terrestrial animals, and no fishes or marine animals, present in Paradise when Adam named the animals? etc. The questions are often more subtle than the answers are satisfactory. In the track of Augustine followed all the commentators down to the time of Beda.

During the middle ages, from the eighth century to the period of the Reformation, the whole range of theology, its exegesis as well as its dogmatics, was under the sway of the Aristotelian philosophy; and the influence is conspicuous also in the manner in which the doctrine of creation was treated, both by the mystics and the scholastics. Of Hugo of St. Victor, the father and representative of French mysticism, two expositions of the dogma of creation are still extant, — one in his *Annotationes Elucidatoriæ* to the Pentateuch, and one in the opening chapters of his *De Sacramentis Fidei*. The idea of an instantaneous creation, introduced by Origen, and retained by Augustine, he abandons, and follows strictly the biblical narrative in its progression from one day to another, introducing at each stage a chapter of natural history, formed after the Aristotelian method of classification and description, but modified by an addition of a peculiar moral mysticism. Curious is his exposition of the creation, on the first day, of the primitive light as a radiant cloud rising above the earth, and throwing a dim light over chaos; and, on the fourth day,

of the sun which is made out of the radiant cloud by a kind of transformation similar to that which took place at Cana when Jesus made wine out of water. Quite another character, and yet not without a certain *air de famille*, show the *Libri Sententiarum* by Petrus Lombardus, the true representative of mediæval scholasticism. Every trace of subjective mysticism, or of merely individual conviction, has disappeared: the foundation of the whole building is the tradition of the Church; and the great problem is, by means of the huge engine of the Aristotelian logic, to bring all the various elements of the tradition into harmony with each other. It is principally Augustine, Beda, Alcuin, and Hugo of St. Victor, from whom Petrus Lombardus draws in his exposition of the dogma of creation. Augustine's view of a simultaneous creation of the whole world in one instant he mentions, praises, and then cautiously drops as not conformable to the tradition of the Church. The works of the later schoolmen consist, with regard to the dogma of creation, to a great extent, simply in commenting upon the sentences of Petrus Lombardus.

Contemporary with the Reformation, there opens a new era also in the history of natural science. The Spanish and Portuguese discoveries in the latter part of the fifteenth and the beginning of the sixteenth centuries completely changed the ruling view of the form of the earth: there were antipodes. As completely, Copernicus changed the ruling view of the position of the earth in the universe: the system was heliocentric. The old idea of the earth as a flat disk covered with a semicircular expanse of crystal, on which the sun and the moon and the stars were moving, had to give way; and in the seventeenth century it began to provoke a smile. But however great the change was, it seems not to have affected the truly religious people in any great degree. Luther, though utterly averse to the Copernican system, wrote his great commentary on Genesis, and Calvin wrote his, without coming into any conflict with natural science. Indeed, the enemy which the new science of nature had to encounter was not the Church as such, still less the Church in the nobler and truer sense of the word, but the old science of nature, the Aristotelian influence, the scholasticism which had made itself a part of the Church, and thereby had come into possession of a great power. In all the bitter attacks which were made upon the new science of nature, it was not the Church which struck the blows, but the old science of nature; and it could strike with so much the more effect as it had succeeded in making people believe that its case was also the case of the Church. This was a mistake, however. There was no real antagonism between the tendencies and results of the new science and the true doctrines of the Church. On the contrary, the only influence which the revival of the study of nature in the period of the Reformation can be said to have had on the expositions of the dogma of creation is, that the commentators began to keep more closely to the words of the biblical narrative, and to avoid more carefully any trace of allegorization. But there came a time when natural science felt called upon to construct a doctrine of creation; and from that moment the middle of the eighteenth century, until our time, a more or less noisy controversy has gone on between the orthodox party of the Church and the radical students of natural philosophy.

It was, in the beginning, chiefly from the science of geology that the arguments against the biblical representation were drawn. Evidences derived from the most authentic document (the earth itself), and by the most infallible method (scientific observation), were marched up to show, that, instead, of a creation in six days, there was, indeed, a progressive development through huge periods. The scriptural narrative was ridiculed as childish; and captious questions were put to those who still adhered to its very letters. These attacks from the geologists were met on one side with great coolness. "When God made the rocks," there was answered, "he also made the fossils embedded in them." Especially the English literature is rich in instances of people obstinately refusing to acknowledge that geological evidences have or can have any bearing on the correctness of the biblical representation of creation. See HENRY COLE: *Popular Geology subversive of Divine Revelation;* GEORGE YOUNG: *Geology of Scripture;* PETER MACFARLANE: *Exposure of the Principles of Modern Geology*, etc., — all from the third decade of the present century. On the other side it was urged that the geological evidences contradicted only the exterior form of the biblical view, its æsthetical costume, not its inner religious idea; and, on the basis of this vague and yielding proposition, the biblical narrative was represented and treated as a kind of poetry, as a myth. Variously developed instances of this method are frequent in German literature: Schleiermacher, Paulus, Strauss, Marheinecke, Bretschneider, etc. Meanwhile attempts were also made to reconcile the two antagonists, and that in a double way, — first by the theory of restitution, then by direct harmonizing. The former method, the theory of restitution, tries to accomplish the reconciliation by placing the geological periods as a development of chaos independent of, though sometimes co-ordinate with, the creation, and was adopted both by the rationalists, Rosenmüller, Michaelis, etc., and the theosophists of Schelling's school, Martin, Baader, etc. The direct harmonization was first tried by Cuvier, but further developed by Buckland and Lyell, and found its completion in HUGH MILLER: *Footprints of the Creator* (1852). But, shortly after, the whole question received a new point by the appearance of DARWIN'S *Origin of Species*, and the rise of the theory of evolution, — a phase of the question which is still under treatment. See EVOLUTION.

LIT. — ZÖCKLER: *Theologie und Naturwissenschaft*, Gütersloh, 1877–79, 2 vols., a very elaborate representation of the historical development of the whole question, from which the above article is derived.

CREATIONISM denotes one of the three theories of the origin of the human spirit: traducianism and pre-existence are the two others. In his commentary on the Canticles, Origen describes these theories thus: "The question is, first, whether the human spirit is created, or has existed from the beginning (pre-existence); next, if created, whether it was created once for all,

and connected in such a way with the body as to be propagated, along with it, by natural generation (traducianism), or whether it is created successively, and, in each individual case, added from without, in order to vivify the body forming in the womb (creationism)."

The first of these theories (pre-existence) originated with Plato. He taught that all human souls had existed from the very beginning, though only in the realm of potentiality. Still and silent they sleep there, until they, one by one, through the birth of a child, enter into the realm of actuality. Origen adopted this theory, and introduced it into Christian theology. It was widely accepted throughout the Eastern Church. The christological development, however, after the Council of Nicæa, made the view almost untenable; for when two natures are assumed in Christ, a divine and a human, what can be the relation in the pre-existence between his divine and his human spirit? The final condemnation of Origen, under Justinian, threw a still deeper shadow over his ideas. Yet the theory of the pre-existence of the soul was still held by the last of the fathers, Maximus, and by the first of the schoolmen, John Scotus Erigena; and it has recently been revived within the new-rationalistic school of theology in Sweden. Its able and eloquent champion, Viktor Rydberg, protests that it forms the basis of the whole psychology, morals, and eschatology of the New Testament. Julius Müller, in his great work on the *Doctrine of Sin*, defends the pre-existence in order to explain the problem of hereditary guilt. Dr. Edward Beecher, in his *Conflict of Ages*, advocated the same view in America. But the origin of sin is thus only put back to prehistoric times, not explained.

In the Western Church traducianism was for some time the prevailing view. It was first taught by Tertullian, who, from the palpable unity of the human race, and the easily observed propagation *per traducem* of qualities and propensities, not to say of virtues and vices, from parents to children, inferred that the human soul, once created in Adam, naturally propagated itself along with the body by generation. But this theory, which corresponds so well with the peculiar materialism of Tertullian, — he protests that every thing real must have a body, and he consequently ascribes materiality, not only to the soul, but also to God (*De Anima*, chap. 9), — was unable to satisfy the deepest religious instincts of mankind; and, as the theory of the pre-existence of the soul had become untenable, on account of the above-mentioned christological difficulties, creationism gradually developed, and came, though without any formal or official declaration, to be considered the orthodox view, both in the Eastern and in the Western Church. During the Pelagian controversy the question was much debated; but Augustine refrained from giving any definite answer. He accepted the premises of traducianism, the unity of the human race, and the transmission of qualities and propensities by inheritance; but he rejected the conclusion, the materiality of the soul, and led the way to the new theory, which confined the propagation by generation to the material sphere (to the body), and assumed a *concursus divinus*, a new creation, at the origin of each new individual. With Jerome and Leo the Great the theory is almost complete; and with the schoolmen, Anselm, Peter Lombard, Thomas Aquinas, and others, it forms a conspicuous part of the whole theological system. Dr. Charles Hodge thus states the arguments for it: 1. It is more consistent with the prevailing representations of the Scriptures, which is that the spirit comes directly from God; 2. It is also most consistent with the nature of the soul, which is indivisible; 3. It explains the freedom of Christ's soul from sin, although he was conceived and born of a woman. *Theology*, ii. pp. 70–72. On the other hand, traducianism most easily explains the problem of hereditary sin, and has been adopted by all the orthodox Lutheran divines. See LUTHARDT: *Kompendium der Dogmatik*, p. 107.

Each of the three theories represents an element of truth, — the theory of pre-existence, the ideal pre-existence of man in the divine mind; creationism, God's agency in the origin of each human soul; traducianism, the parental agency. But it is well to remember the word of Augustine on this difficult subject: "*Non sum ausus aliquid definire, quia fateor me nescire*" ("I do not venture to define a matter of which I must confess myself to be ignorant").

CREDENCE TABLE, a table or shelf on which the sacramental bread and wine were put before their consecration.

CREDNER, Karl August, b. at Waltershausen, near Gotha, Jan. 10, 1797; studied at Jena, Breslau, and Göttingen; lived for several years as a tutor (1821–27), and was appointed professor of exegesis at Jena (in 1828) and (in 1832) at Giessen, where he died in the summer of 1857. He belonged to the rationalistic school of theology, and his rationalism became more and more conspicuous in his works as he grew older. Nevertheless, his labors as a biblical critic, especially his investigations of the origin of the books of the New Testament and of the history of its canon, are valuable, not only on account of their richness of information, but also on account of the clearness and objectivity of the representation. His principal works are, *Beiträge zur Einleitung in die biblischen Schriften* (I. 1832, II. 1838), *Einleitung in's Neue Testament* (1836, generally considered his chief work, but unfinished), *Zur Geschichte des Kanons* (Halle, 1847), and *Geschichte des neutestamentlichen Kanon*, edited after his death by Volkmar, Berlin, 1860. ZÖCKLER.

CREED. A creed is a confession of faith for public use. It may be of any length, and in any form. It may merely state the essentials of belief, or the entire body of doctrine. It may be written or oral, secret or published. It must, however, be authoritative, — the recognized tenets of the body from which it issues. It may be professedly limited in its constituency, or lay down the law for the world.

Creeds never precede faith, but presuppose it. They emanate from the inner life of the Church, independently of external occasion. They would have existed, even if there had been no doctrinal controversies. They are the pulses of the spiritual life. They are, indeed, not the foundations of the Church; but they are, in a sense, the cement which unites the stones of the building.

The Church has only one foundation, which is Christ, but many builders: hence her creeds are many and different. The lack of agreement is rather in detail than in cardinal truth: so, if there is a dissensus, there is also a consensus; and by both the Church manifests her corporate and individual life.

A creed may proceed from the general life of the Church in a particular age without any individual authorship (as the Apostles' Creed), or from an œcumenical council (the Nicene Creed), or from the synod of a particular church (the Decrees of the Synod of Dort), or from a number of divines commissioned for the purpose by ecclesiastical authority (the Thirty-Nine Articles of the Church of England), or from one individual, who acts in this case as the organ of his church or sect (the Augsburg Confession and Apology, composed by Melanchthon), the creeds of Congregational and Baptist churches, drawn up by the pastor. What gives it binding force is the formal sanction or tacit acquiescence of the body it represents. In the Protestant system the creed is not co-ordinate with, but *always* subordinate to, the Bible; for in the best case it is only an approximate and relatively correct exposition of revealed truth. It follows, therefore, that the creed not only may be, but should be, improved when the Church's increased knowledge from the Bible and Christian experience demands it. The creed is the answer of man to the word of God. He should be willing to give a better answer if he can. The creed and the Bible are related as stream and fountain. The authority of the latter is divine and absolute: that of the former is human and relative. The Bible regulates the general religious belief and practice of the laity as well as the clergy: the creed regulates the public teaching of the officers of the Church, just as constitutions and canons regulate her government; liturgies and hymn-books, her worship. Any higher view of the authority of symbols is unprotestant and essentially Romanizing; for the Greek and Roman churches regard the Bible and tradition as two co-ordinate sources of truth and rules of faith, and claim absolute and infallible authority for their confessions of faith.

To the question, Of what use are creeds? the answer may be made, that, when they are put in due subordination to the Bible, they are of great use as summaries of the Bible doctrines, aids to their sound understanding, bonds of union among their professors, public standards, and guards against false doctrine and practice. In the form of catechisms they are of especial use in the instruction of children and in the systematic upbuilding of the believer in the faith. — Numerous and by no means contemptible are the objections to creeds. They are said to impede the study of the Bible, to interfere with the liberty of conscience and the right of private judgment, to produce hypocrisy, intolerance, bigotry, and so, by way of re-action, dissent, dogmatic indifference, and infidelity. But these objections apply particularly to the creeds of state churches, and also, in a modified degree, to those of denominations, if they are supposed to have been written under any special divine guidance. But because creeds are objected to is no good reason for rejecting them. The benefits claimed for them can be obtained in no other way; and it is hard to see any valid objection to a plain and full statement of belief, provided it is a real belief. What has done most to bring creeds into disrepute has been the notorious discrepancy between the actual belief of a particular church and the creed printed in its standards. A church whose clergy do not believe the creed they profess to believe has a plain duty before it, — to make a creed which shall express their belief.

The creeds of Christendom may be divided into four classes, — the œcumenical, and those of the three main divisions of the Church, the Greek, Latin, and Evangelical. The *first* are concerned chiefly with theology proper and christology: they are the Apostles', Nicene, Chalcedon, and Athanasian. The *second* class embrace those setting forth the distinctive faith of the Greek Church, particularly in distinction to Rome, which so long and so cunningly tried to subjugate her: hence their distinguishing elements concern the doctrine of the Procession of the Holy Sprit and the Papacy. The *third* class are the Roman creeds, from the Council of Trent (1543–63) to the Council of the Vatican (1870). The *fourth* class, the Evangelical, are the most numerous, and are subdivided into Lutheran and Reformed. These agree almost entirely in their principal tenets, but differ in their doctrines of divine decrees and of the nature and efficacy of the sacraments, especially the mode of Christ's presence in the Lord's Supper. They date mainly from before 1650. — See SCHAFF, *Creeds of Christendom* (3 vols.), for further information and abundant literature.

CRESPIN, Jean, b. at Arras; studied law at Louvain, and began to practise as an advocate in Paris, but embraced Protestantism, and fled in 1548 to Geneva, where he established a printing-house; was made a citizen in 1555; and d. 1572. Like many other celebrated printers he was himself an author, and wrote, besides other books, *L'Estat de l'Eglise* (Geneva, 1562) and *Histoire des Martyrs* (Geneva, 1554), giving the history of the martyrs of the sixteenth century. The latter became a very famous book, was translated into Latin by Claude Baduel, and repeatedly reprinted with additions, 1570, 1619, etc. The first-mentioned was translated into English, *The Estate of the Church*, London, 1602.

CRIMINAL, Hebrew. See COURT AND LEGAL PROCEEDINGS AMONG THE HEBREWS.

CRISP, Tobias, b. in London, 1600; d. there Feb. 27, 1643. He took his doctor's degree at Balliol College, Oxford. He was the leader of the Antinomians, although personally an amiable and benevolent Christian. His closing years were ruffled by controversy. After his death fourteen of his sermons were published under the title, *Christ Alone Exalted*, London, 1643, 4th ed., with Memoirs and Notes, 1791; *Christ made Sin*, 1691; new ed. by Dr. Gill, 1832, 2 vols. 8vo.

CRISPINUS and **CRISPINIANUS,** two brothers of a distinguished Roman family; left Rome in the beginning of the reign of Diocletian, and went to Gaul to labor for the conversion of the Pagans. They settled at Soissons, and maintained themselves, after the example of Paul, by the works of their hands: they were shoemakers.

In their missionary labor they seem to have been very successful until they were martyred by the Emperor Maximilianus. They are commemorated by the Roman Church on Oct. 25, and venerated as the patron saints of the shoemakers. See BUTLER: *Lives of the Saints*, II. pp. 210–212.

CRITICI SACRI, a thesaurus of Bible antiquities and exegesis produced by combining the labors of many of the best English and Continental scholars of the sixteenth and seventeenth centuries. It was undertaken and published by Cornelius Bee (London, 1660, 9 vols. folio), a London bookseller, as an appendage to Walton's Polyglot, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman. It was reprinted at Frankfort, under the care of Gurtler, in 1695, 7 vols. Best edition, *Critici Sacri, sive annotata doctissimorum virorum in Vetus ac Novum Testamentum, quibus accedunt tractatus varii theologico-philologici* (9 vols.), *Et Thesaurus theologico-philologicus, et Thesaurus Novus* (4 vols.), in all 13 vols., Amsterdam, 1698–1732. See DARLING'S *Cyclop. Bibliog.* for table of contents.

CRITICISM, Textual. See BIBLE TEXT, New Testament.

CROCIUS, Johann, b. at Laasphe, in Hesse, July 28, 1590; d. at Marburg, July 1, 1659; stood for many years at the head of the Church of Hesse-Cassel, which occupied a distinct position between the *Confessio Augustana* and Calvinism. After studying at Herborn and Marburg, he became court-preacher at Cassel in 1612, and in 1617 first professor of theology at Marburg. But in 1624 the Duke of Hesse-Darmstadt, by the aid of Tilly's soldiers, expelled the Reformed, or, as they called themselves, Evangelical, professors, from Marburg; and Crocius retired to Cassel, where he resided till after the Peace of Westphalia. Those of his writings in which his religious stand-point is best defined are *Commentarius de August. Confess.* (Cassel, 1647), *Illustratio Dissertationis Osnabrügensis* (Cassel, 1647), *De Ecclesiæ Unitate et Schismate* (Cassel, 1650). The most remarkable of his polemical writings are *Anti-Becanus* (1643) and *Anti-Weigelius* (1651).

CROMWELL, Oliver, Lord-Protector of the Commonwealth of England, b. at Huntingdon, April 25, 1599; d. at Whitehall, Sept. 3, 1658. He studied for a year at Cambridge University (1616–17), but left it on the death of his father, and applied himself to law. In 1620 he married, and settled down on his patrimonial estate. In 1628 he represented Huntingdon in Parliament, and in 1640 Cambridge in the famous Long Parliament. His sturdy independence was shown by his vigorous opposition to the royal interference in the drainage of the Bedford fens, which won him the *sobriquet* "Lord of the Fens." When in 1642 war between King and Parliament broke out, Cromwell raised a company of volunteers to help the people's side. He perceived that the strength of his cause lay rather in its righteousness than in the military skill and training of his troops; and the more generally the latter believed in this fact, the more invincible would they be. Accordingly he gathered around him a thousand men, selected on this principle; and his regiment, the famous "Ironsides," who went into battle singing psalms, justified his wisdom, for it was never beaten. During the memorable struggle between the Cavaliers and Roundheads, Cromwell was the most prominent figure; and although, at the beginning, he knew nothing of tactics, he developed so much skill that he defeated the royalists on the hard-fought fields of Marston Moor (July 2, 1644), Naseby (June 14, 1645), and Preston (Aug. 17, 1648). He was a member of the High Court of Justice which tried Charles I., and as such signed the warrant for his execution, Jan. 29, 1649. In August, 1649, he was nominated lord-lieutenant and commander-in-chief in Ireland, and by a strong hand put down opposition. The Scotch Presbyterian advocacy of the royalist side — for Prince Charles had signed the Covenant, and captivated the national heart — led to his recall. Being made captain-general of all the forces of the Commonwealth, June 26, 1650, he marched into Scotland, and was completely successful, by trusting in God, and keeping his powder dry. The victories of Dunbar (Sept. 3, 1650), of Edinburgh (Dec. 19, 1650), of Perth (Aug. 2, 1651), put the country under him. The battle of Worcester, Eng. (Sept. 3, 1651), ended the war. Cromwell returned to London, and took up his residence at Hampton Court, Oct. 12, 1651; dissolved Parliament (which had become a mere "Rump," and so it was appropriately called) April 20, 1653; formed a Council of State April 30; summoned the Little (Barebone's) Parliament, which lasted from July 4 to Dec. 12; became Lord-Protector Dec. 16; and was solemnly installed in Westminster Hall. "He showed himself equal to the hard task he had undertaken, by sharp, decisive means keeping down plotting royalists, jealous Presbyterians, and intractable levellers, and by a bold and magnanimous foreign policy making England greater and more honored than ever. He interfered for the protection of the Vaudois Protestants, cruelly persecuted by the Duke of Savoy, and had a large sum (£37,097) raised for their relief." He also informed the Pope that he would take the first opportunity to send a fleet into the Mediterranean to visit Civita Vecchia, and so the sound of his cannon should be heard in Rome itself. He had to rule mostly without parliaments, since they gave him so much trouble. The one before the last offered him the title of "king;" and he was disposed at first to accept it, but finally declined it (May 8, 1657), and was again installed in the Protectorate with greater solemnities and added power.

At length the weight of cares and domestic afflictions broke down even his strength; and Friday, Sept. 3, 1658, the anniversary of so many triumphs, he won his greatest victory, that over death and the grave. He was interred in Henry VII. Chapel, at Westminster, with unheard-of funeral pomp, Nov. 23, 1658; but on Jan. 30, 1661, by order of Charles II., his remains were hanged, beheaded, and buried at Tyburn.

One of the most remarkable reversals of historical judgments in modern times is in relation to Cromwell. By the simple presentation of Cromwell's letters and speeches in chronological order, with sufficient explanatory matter to render them intelligible, Thomas Carlyle produced this change in popular sentiment. From being calumniated, Cromwell was praised. The old epi-

thets "regicide," "usurper," "tyrant," "fanatic," "bigot," "hypocrite," were exchanged for those of "statesman," "patriot," "wise, just, and religious ruler." The latter epithets express the truth about this man, who was not only the greatest Englishman, but the greatest man, of his age, and who deserves the reverence of all time. Possessed for a long period of absolute authority, he used it moderately. Living with narrow-minded, persecuting Puritans, he cherished lenient sentiments, and promoted religious liberty. Belonging to the Puritan party, he spoke in Bible language, as they did, and held as tenaciously to their sombre but profound theology; but in many respects he was unlike them, and was far too great to be sectarian. His prediction has been fulfilled: "I know God has been above all ill reports, and will in his own time vindicate me."

LIT. — CLARENDON: *History of the Rebellion* (a contemporary history), best ed., Oxford, 1839, 7 vols.; JOHN FORSTER: *Life of Cromwell*, in his *Statesmen of the Commonwealth of England*, London, 1840, 7 vols. (adverse); THOMAS CARLYLE: *Oliver Cromwell's Letters and Speeches, with Elucidations and a Connecting Narrative*, London, 1845, 5 vols. (an epoch-making book); J. H. MERLE D'AUBIGNÉ: *The Protector, a Vindication*, N. Y., 1848; F. W. CORNISH: *Life of Oliver Cromwell*, Lond., 1881; and the histories of England by HUME, HALLAM, and MACAULAY. S. M. JACKSON.

CROSIER, or **CROZIER,** the pastoral staff of the bishop, the emblem of his office as shepherd of the flock of God, the symbol of his right to rule the flock, and his duty to support it. It is borne before him when he appears officially, though not outside the territory over which he exercises jurisdiction. The crosier of the bishop terminates in a hook, that of the archbishop in a floriated cross, that of a patriarch in a cross with two, and that of the Pope in a cross with three, transverse bars. The emblem, however, does not seem to be of Christian origin. The staff has always been the emblem of the office of the king, the judge, and the priest; and on old bas-reliefs the Roman augur is represented with a hooked staff in his hand, very similar to the bishop's crosier.

CROSS. *The Cross as a Sign and a Symbol.* — The cross has been used everywhere and through all times as a means of marking and adorning. Among Pagan tribes, both in the Old and in the New World, it occurs under every possible form, as representative of natural forces, or accessory to idols; and after the crucifixion of Christ it became the true symbol of Christianity. The custom of making the sign of the cross with the hand or the finger, as a means of conferring blessing, or preserving from evil, is very old. Basil the Great refers it back to the apostles. Cyprian (*De Unit. Eccl.*) and the Apostolical Constitutions (III. 17) mention the *signum Christi* as a part of the baptismal rite; and Lactantius (*Inst. Div.*, IV. 27) speaks of it as especially fearful to the demons by the baptismal exorcism. Prudentius (*Hymn.* 6) advises to apply it every night, before sleeping, to the forehead and the breast, as a preservative against temptations and bad dreams. In the Western Church it was made with the thumb, in the Eastern with the first finger, among the Armenians and the Raskolnik with the index and the middle finger. In the fifth century it became customary to apply the sign at the beginning of treaties, diplomatical notes, etc., instead of an invocation of the name of God, and at the end, beside the name of the signer, as a token of trustworthiness. Ecclesiastics always used it in this way. The Greek emperor used to put a red cross before his name when signing; the Byzantine princes, a green; the English kings, a golden. In the Lutheran Church the custom of making the sign of the cross was continued: in the French Reformed and most Calvinistic churches it was abandoned as not warranted by Scripture, and as superstitious.

The sign made with the hand or the finger was the *crux usualis:* the cross actually executed in some kind of material was the *crux exemplata.* According to a passage in TERTULLIAN (*Apologet.* 16), *cruces exemplatæ,* made of wood, and painted, must have occurred even at his time; and Chrysostom, in his homily on the divinity of Christ, speaks of them as found everywhere, — in the houses, market-places, deserts, along the roads, on the hills, on bedsteads, arms, utensils, etc. In the fifth century they first appear on the tombs.

The anchor , the Buddhist Soastika symbol and the monogram of Christ,

which can be traced back to the third or even to the second century, were not *cruces dissimulatæ,* but independent symbols occurring along with the crosses. The first actual representation of the cross dates from the second half of the fourth century. When Constantine adopted the cross in the *labarum,* and afterwards had himself represented as the victor, with the cross over his forehead, the start was made; and soon crosses were seen on helmets, bucklers, and standards, on crowns and sceptres, on coins and seals, etc. Their principal application, however, they found in the church-buildings, and in certain parts of the worship. In the procession the cross was the chief object; and the most important feature in the consecration of a church-building was the planting of the cross. At the time of the crusades the cross became the ground-plan of the whole church-construction, and at the same time it rose prodigiously in popular reverence and enthusiasm by being the Christian banner over against the crescent.

Thus variously employed, the cross assumed various forms; and the *staurologia,* from σταυρός, "a cross," became a special part of heraldry. Of these forms the principal are: I. The *crux decussata,* , afterwards called the Burgundina cross, or the cross of St. Andrew, because the apostle Andrew is said to have suffered death on it; II. The *crux commissa,* , in the form of the Greek letter Tau, was the cross on which the apostle Philip died, and is also called the Egyptian cross, or the cross of St. Anthony, because by that St. Anthony is said to have stayed

the plague, and destroyed the idols of Egypt; III. The *crux immissa* or *crux ordinaria*, , the Latin cross, on which, according to general acceptation, Christ suffered; IV. The Greek cross, , consisting of four equally long arms; V. The cross of St. Peter, or the inverted Latin cross, on which the apostle Peter suffered, he holding himself unworthy to suffer in exactly the same manner as Christ; VI. The double cross, , whose upper bar refers to the inscription by Pilate on the cross of Christ; VII. The triple cross, , of which the first form is used by the Pope, the second by the Raskolniks. The lowest bar in the first form has no particular meaning; in the second it refers to the *lignum suppedaneum*.

The Cross as an Instrument of Death; Crucifixion; the Cross of Christ. — The cross which was used as an instrument of death, *σταυρός, σκόλοψ, σανίς* (*crux, stipes*), occurs under a double form: as a plain vertical stake to which the convict was tied or nailed, with the hands above the head; or as a vertical stake provided with a cross-bar (*patibulum*), to which the convict was fastened in the same way, but with the arms outstretched. The cross of St. Andrew is an invention of mediæval legends. The New Testament gives no decisive indications with respect to the form of the cross on which Christ suffered; but it is impossible that a correct tradition should not have been formed on this point, and it is the Latin cross, the *crux immissa* or *ordinaria*, which is spoken of by Justin: *Dial. c. Tryph.*, 91, and *Apol.*, 1, 55; Irenæus: *Adv. Hær.*, II. 24, 4; Tertullian: *Adv. Jud.*, 10; Firmicus Maternus: *De Errore Profan. Relig.*, 21. The vertical stake was a little above the ordinary height of a man (Appulejus: *De Asino Aur.*, III. 17; Catul.: *Epigr.*, 107). Sometimes, however, it was considerably higher (Suetonius, *Galba*, 9), and it was so in the case of Christ (John xix. 29). To the stake was fastened a kind of saddle (*sedile*) for the support of the body; and Justin, Irenæus, and Tertullian speak of such a device in connection with the cross of Christ. The *hypopodium*, on the contrary, or *suppedaneum*, which formed a similar support for the feet, and which is well known from all mediæval representations of the crucifixion, is first mentioned by Gregory of Tours, *De Gloria Martyr.*, 1, 6, and is historically not well warranted.

Crucifixion as a punishment of death was common among the old Indians, Assyrians, Persians, Scythians, Egyptians, Phœnicians, Carthaginians, and even among the Greeks and Macedonians. After the conquest of Tyrus, Alexander the Great ordered two thousand Tyrians to be crucified as a punishment for the resistance which the city had made. The Israelites used to crucify those who had been decapitated or stoned, as a further aggravation of the punishment. The Romans learned crucifixion from the Carthaginians; but among them it always remained a *supplicium servile* (Hor.: *Sat.*, I. 3, 80–83; Cic.: *In Verrem*, V. 66), applied only to slaves or to the meanest criminals, such as highway robbers, assassins, and rebels. Tiberius ordered the priests at the Temple of Isis to be crucified, because by fraud they had induced a distinguished Roman lady, Paulina, to surrender herself to the lust of a certain Menedas (Josephus: *Arch.* 18; 3, 4). After the conquest of Jerusalem, Titus could not find place enough for the crosses, and not crosses enough for the Jews he wanted to punish (Josephus: *Bell. Jud.*, V. 11, 1). In the oldest times the execution was performed by soldiers, commanded by a centurion or tribune on horseback (Tacitus: *Ann.*, 3, 14; Seneca: *De Ira*, 1, 16), afterwards by specially appointed persons, *apparitores*, belonging to the retinue of the *procurator provinciæ*.

The execution generally took place just outside the city, beside the most frequented road (Quintilian: *Decl.*, 274; Cicero: *In Verrem*, V. 66; Tacitus: *Ann.*, 15, 44; Livius VIII., 15), and was preceded by a scourging, performed either in the *prætorium*, or on the way to the place of execution (Josephus: *Bell. Jud.*, 5, 11; Livius, 33, 36; Curtius, 7, 11, 28). The victim carried the cross himself, that is, the cross-bar (*patibulum*); and, when the soldiers compelled Simon of Cyrene to carry the cross of Christ, it was simply a coarse joke. Having arrived at the place of execution, the victim was stripped naked, and nailed, with the arms outstretched, to the cross-bar, which then was hauled up, and fastened to the stake. At the same time the body was brought in position on the *sedile*, and finally the feet were nailed to the stake. The scarf around the loins, and the crown of thorns, found in all Christian representations of Christ crucified, are additions of the imagination; and the representations of the mediæval German painters — Christ being nailed to the cross while the cross is still lying on the ground — are wrong. According to Cyprian, Gregory of Tours, and old Christian art, a nail was driven through each foot: according to Gregory Nazianzen, Nonnus, and modern Christian art, the feet are placed crosswise, and one nail driven through them both. The administration of a somniferous potion was a Jewish custom. The punishment of crucifixion was abolished by Constantine the Great.

The Invention and the Raising of the Cross. — In 326 the Emperor Constantine determined to build a church on Golgotha; and his mother Helena, who was staying at that time in Jerusalem, tried, together with Bishop Macarius, to make out the exact spot on which the cross of Christ had stood. Two centuries before, however, the Emperor Adrian had made the place of the crucifixion completely unrecognizable: the sacred tomb had been filled up, and a temple in honor of Jupiter and Venus erected over it. Nevertheless, by extensive excavations the rock-tomb was found; and close by were discovered the three crosses, together with the nails which had been used at the execution, and the tablet with Pilate's inscription. The question now arose, which of the three crosses was that of Christ. There was one of them to which the tablet fitted best; but more decisive testimony was necessary, and Macarius knew how to produce it. A distinguished

lady of Jerusalem was sick unto death. She was brought to the place, and made to touch the three crosses. The empress and a great number of spectators were present. She touched the two first crosses without any effect at all, but hardly had she laid her hand on the third before she rose from her couch perfectly cured, healthy and strong. Eusebius, who was contemporary with these events, does not seem to have known them; but half a century later they were generally known and accepted. The miracles, however, did not end with the "invention" of the cross. One part of it, together with the nails, the empress sent to her son; but the larger part was framed in silver, and intrusted to Macarius to be preserved in the principal church of Jerusalem. Chips of this cross were presented to distinguished persons; after a while they were sold, and very soon an enormous trade in chips of the genuine cross sprang up. Everybody wanted them. They were incased in silver and gold, and worn as amulets around the neck. But the great marvel was, that, though cartloads of such chips were shaved from the cross, the bulk of the cross itself was not thereby diminished.

In 615 Jerusalem was taken and burnt by the Persian King, Chosroes II., and thousands of its inhabitants were killed, or carried away in captivity. Before the catastrophe, the Patriarch Zacharias had hidden the holy cross in a sealed box; but the box was discovered, and carried away among the other spoil. But in 628 a reverse of fortune took place. Siroes, the son of Chosroes II., was defeated by the Emperor Heraclius; and one of the conditions of peace was the return of the holy cross. The box was restored with the seal unbroken; and in 631 the cross was brought back to Jerusalem by the emperor himself. He carried it on his back up the Golgotha, and there it was again "raised" in its old place in the Church of the Holy Sepulchre. In commemmoration of this event a *festum exaltationis crucis* was instituted, just as a *festum inventionis crucis* had been instituted in commemoration of the discovery of the cross. The former of these festivals is celebrated on Sept. 14, and enjoys great reputation in the Eastern Church. In the Western Church it was introduced by Honorius I.

The Crucifix, and Pictorial Representations of the Crucifixion. An artistic representation of Christ crucified was something utterly foreign to the primitive church: it sufficed to have him represented to the mind's eye through the apostolic word. And when, in course of time, the artistic instinct began to approach the subjects of sacred history, it preferred the idea of Christ as the good shepherd who gives his life for the rescue of his flock, to that of Christ as the high priest of the human race, sacrificing himself for the sins of the world. It did so, led on by the peculiar gay and cheerful traditions of all antique art, and naturally repelled by the horrors of the actual crucifixion; and in doing so it was undoubtedly in harmony with the spiritual character of an age whose rest and joy and comfort was Christ resurrected, not Christ crucified. The first representation of the crucifixion consisted of the cross plain and simple and alone; then followed a symbolical expansion, — the cross and the lamb, the cross leaning against the shoulder of the lamb, or the lamb fastened upon the cross; then the figure of Christ brought in some external connection with the cross, — Christ as teacher, holding the cross in his right hand on the sarcophagus of Probus (d. 395), or Christ as teacher, with the cross in the background in the Church of St. Pudentiana, built in 398: but Christ nailed to the cross is not represented until about the middle of the fifth century. The bronze relief in the Church of St. Sabina in Rome, founded in 430, seems to be the very earliest representation of the kind: the ivory relief in the British Museum dates, probably, from the same time. In 600 the Monk Anastasius Sinaita painted in his Ὁδηγός a picture of Christ crucified, with the head surrounded by a glory, and heavily inclining to the one side, with the hair parted in the middle of the forehead, and the beard forked, with the blood dripping from the wounds of the hands, with the feet nailed separately to the *hypopodium*, with the whole body wrung by agony, etc.; and that picture became the typical representation from which the painters of the Eastern Church never deviated. In the Western Church the representations were much more various, and of an opposite type: not the suffering Son of God, but the lord of life defeating death, was the idea. The expression of pain was idealized or abandoned altogether: Christ appeared with a crown on his head, and clad in a purple robe. During the controversies between the Eastern and Western churches, Cardinal Humbert reproached the Eastern painters that they represented Christ as a dying man; while the Patriarch Cärularius reproached the Western painters that they represented him as a fancy king. In the thirteenth and fourteenth centuries, however, the Byzantine type began to exercise influence on Western Europe; and, after Giotto, a more healthy realism gained ascendency. In the crucifix, too, a similar difference of type was recognizable; but in the Eastern Church the crucifix disappeared during the iconoclastic controversies. In the Western Church the crucifix was very frequently met with, not only in the churches, as an object of public devotion, but also and especially in the houses, as an object of private devotion.

Lit. — Justus Lipsius: *De Cruce Libri III.*, Antwerp, 1595; I. Stockbauer: *Kunstgeschichte d. Kreuzes*, Schaffhausen, 1870; O. Zöckler: *Das Kreuz Christi*, Gütersloh, 1875 [*The cross of Christ* (translated), London, 1878; E. v. Bunsen: *Das Symbol des Kreuzes bei allen Nationen u. die Entstehung des Kreuzsymbol der christ. Kirche*, Berlin, 1876; W. C. Prime: *Holy Cross, A History of the Invention, Preservation, and Disappearance of the Wood known as the True Cross*, N. Y., 1877]; H. Fulda: *Das Kreuz und die Kreuzigung*, Breslau, 1878; Dobbert: *Zur Entstehungsgeschichte des Kreuzes*, 1880. H. MERZ.

CRUCIGER, Kaspar, the trusty but modest and quiet collaborator of Luther; was born at Leipzig, Jan. 1, 1504, and died at Wittenberg, Nov. 16, 1548. In 1521 he removed with his parents to Wittenberg, where he studied theology under Luther and Melanchthon, also medicine, natural history, and the Hebrew language. From 1524 till 1528 he was rector of the Johannes School in Magdeburg, but returned in the latter year to Wittenberg as preacher and professor;

aided Luther in the translation of the Bible, and partook, mostly as secretary, in the numerous disputations of the day. He was an expert in short-hand writing, and thus preserved many of Luther's sermons and lectures. Some of his letters and orations are found in *Corpus Reformatorum* XI., XII.

CRUDEN, Alexander, the author of the *Concordance;* b. at Aberdeen, May 31, 1701; d. in London, Nov. 1, 1770. He was graduated at Marischal College, Aberdeen; took the degree of M.A., and was about to be licensed, when suddenly he first revealed that lunacy from which he suffered in a greater or less degree all his life. From 1722 to 1732 he taught; but at the latter date he settled in London as bookseller, and corrector of the press, and eventually became bookseller to the queen. In 1737 he issued his immortal work, *A Complete Concordance of the Holy Scriptures of the Old and New Testaments* (4to), dedicated to Queen Caroline. His means having been exhausted by the printing of his book, he was obliged to sell his stock in trade. This step naturally produced a return of his malady. He was confined in a private asylum, but escaped. He then issued (March, 1739) *The London Citizen Exceeding Injured; giving an account of his severe and long campaign at Bethnal Green for nine weeks and six days; the Citizen being sent there in March, 1738, by Robert Wightman, a notoriously conceited, whimsical man; where he was chained, handcuffed, strait-waistcoated, and imprisoned; with a history of Wightman's Blind Bench, a sort of court that met at Wightman's room, and unaccountably proceeded to pass decrees in relation to the London Citizen,* etc., and instituted legal proceedings against Wightman, the proprietor of the asylum, and Dr. Munro the physician. He pleaded his own cause, it is needless to add, unsuccessfully, yet had a report of the trial printed, and dedicated to the king, George II. He resumed his occupation of corrector of the press; and, with the exception of a few days in 1753, he was not again in confinement. His unbalanced mind led him to do very odd things. He thought himself called to be the public censor; assumed the title "Alexander the Corrector," and tried to reform public manners, especially in regard to keeping Sunday. He also habitually carried a sponge, with which he effaced all inscriptions that were of an immoral tendency, according to his notions. He appeared as parliamentary candidate of the city of London, applied for knighthood, sought to marry a daughter of a lord-mayor of London; and, to further these and other wild schemes, he published extraordinary pamphlets. In 1761 he issued a new edition of his concordance, again in quarto; and the labor it cost him, in connection with his professional proof-reading for the *Public Advertiser* (a daily paper), had a most beneficent effect upon his health; so that thenceforth he was little troubled. In 1769 the third edition (4to) appeared. It is satisfactory to record, that, for the second, he received five hundred pounds, and for the third three hundred pounds more, beside twenty copies on fine paper. He was thus reimbursed for his early expenditure, and acquired a comfortable property. His *Concordance* was not a monetary speculation, but originated and was carried on in a sincere love for the Bible, and desire to promote its study. He prepared also an *Account of the History and Excellency of the Holy Scriptures,* a *Scripture Dictionary* (published posthumously at Aberdeen), the very elaborate verbal Index affixed to Bishop Newton's edition of Milton's *Poetical Works,* and an autobiography, under the title, *Adventures of Alexander the Corrector.*

Cruden was a most excellent man, kind-hearted, benevolent, fearless in the discharge of duty, a public-spirited citizen, and a humble, devout Christian. The definitions in his concordance, which are unhappily omitted in so many editions, are strongly Calvinistic; but he was no bigot. He was a member of Dr. Guyse's Church (Independent), and proved by a blameless life of enthusiastic, albeit eccentric philanthropy, how deeply interested he was in the cause of humanity, which is the cause of God. He was found dead upon his knees in the act of prayer.

See the well-written and copious *Memoir of Mr. Alexander Cruden,* by SAMUEL BLACKBURN, prefaced to the 10th London edition, 1824, reprinted by Dodd and Mead, New York.

CRUSADES. The conquest of Jerusalem by the Mohammedans, and the insults offered to the most sacred memories of the Christian world, roused such a feeling of shame and indignation throughout Christendom, but especially in Western Europe, that a series of wars, called crusades, from the cross which was worn by all participants as a badge, was undertaken for the purpose of reconquering Palestine. The chief motive power in this movement was at first pure religious enthusiasm, helped on, it may be, by the ample ecclesiastical indulgences and great social exemptions which were granted to all who took the cross; and the idea which precipitated whole nations like a rushing stream towards the Holy Land, no doubt continued to be the principal impulse in many a noble heart. But gradually the restless and adventurous spirit of the age, which, in this fight for the glory of God, found satisfaction for its coarsest cravings without any disturbance of its gross superstition, transformed the religious contest about the Holy Land into a romantic tournament between the Christian knight and the Moslem warrior; and finally political ambition and commercial greed degraded the whole undertaking into a mere means of intrigue, speculation, and fraud. The number of these wars is seven; but there were several minor expeditions, such as the premature rushing-owards under Peter the Hermit, the Children's Crusade, etc., which are not counted, because they miscarried at the very outset.

I. — The first crusade (1096–99) was led by Godfrey of Bouillon, Duke of Lorraine; Hugh of Vermandois, a brother of the king of France; Robert, Duke of Normandy, a son of William the Conqueror; Bohemund of Tarent; and Tancred of Hauteville, the son and the nephew of Robert Guiscard, etc. The powerful address of Urban II., delivered to an enormous audience at Clermont in November, 1095, and answered with an unanimous "God will it!" may be considered as the real starting-point of the first crusade. The organization of so huge an enterprise was, of course, slow and difficult. Aug. 15, 1096, was fixed as the day on which the armies

should begin to move. But people could not wait. One swarm started in March under Peter the Hermit, another a little later under Walter the Penniless, a third under Gottschalck; but all these swarms, after committing horrible excesses and crimes, melted away under the resistance and punishment of the Magyars, the Slavs, and the Greeks. The regular armies, moving by sea and by land, united in Constantinople in the last days of 1096; and June 24, 1097, Nicæa was captured; but Antioch was not taken until June 3, 1098; and Jerusalem not until July 15, 1099. All the Jews in the city were burnt alive in the synagogue: all the infidels — some say seventy thousand — were massacred. Through the desolate streets the victors went in a procession to the Church of the Resurrection, singing their hymns, and wading in blood. Shortly after, the kingdom of Jerusalem was established, and Godfrey was made king. The sources to the history of the first crusade, reports by eyewitnesses and contemporaries (among which the *Historia de Hierosolyma*, by William of Tyre, is the most important), are collected in BONGARSIUS: *Gesta Dei per Francos*, Hanover, 1611. See, also, MATTHEW OF EDESSA: *Recit de la première croisade*, trans. from the Armenian by Edouard Delaurier, Paris, 1850; H. SYBEL: *Geschichte d. ersten Kreuzzuges*, Leipzig, 1841, 2d ed., 1881; H. HAGENMEYER: *Peter der Eremite*, Leipzig, 1879.

II. — The second crusade (1147) was caused by the conquest of Edessa by the Mohammedans, and their advance against Jerusalem. The religious enthusiasm of the West was rekindled. Eugene III. placed himself at the head of the movement; and Bernard of Clairveaux preached the crusade in France and Germany, promising certain victory, promising even that God would smite the hosts of the infidels by a miraculous interference. Two brilliant armies, led by Conrad III. of Germany and Lewis VII. of France, moved toward the East. But the Byzantine emperor was more afraid of the crusaders than of the Turks. He made peace secretly with them; and chiefly by his treachery the German army was wasted in the defiles of Asia Minor. The French army also suffered severely; and, when the remnants of the magnificent army joined King Baldwin III. before the walls of Damascus, famine, disease, dissensions, and the treachery of the Pallanes (the Christian inhabitants of the besieged city, descendants of the first crusaders), soon brought the whole undertaking to a sorry end. Consternation, anger, and despair filled the whole of Germany and France; and Bernard added what he could to the misery. He saved his fame as an inspired prophet by declaring the crusading armies unworthy of victory, and the defeat a divine punishment of their sins. See KUGLER: *Geschichte des zweiten Kreuzzuges*, Stuttgart, 1866.

III. — Oct. 3, 1187, Jerusalem was taken by Saladin, and Gregory VIII. preached a new crusade. Frederic Barbarossa of Germany, Phillippe Auguste of France, and Richard I. (Cœur-de-Leon) of England, followed the summons; and all Christendom paid the Saladin tithe to support the undertaking. Frederic Barbarossa forced his way through Asia Minor, but was drowned in the Kalykadnus (July 10, 1190); and his army was much reduced when it reached Acre, led by his son, Frederic of Suabia. The French and English kings arrived by sea, splendidly equipped, and in full vigor; but the siege of the city was long, and cost, it is said, about three hundred thousand lives; and, immediately after its capture, Phillippe Auguste returned to France. Richard continued the contest, but rather as if it were only a chivalresque tournament between himself and Saladin; and the result was very meagre, — permission for the Christian pilgrims to visit Jerusalem. He left the Holy Land in 1192; but on his journey back to England he was captured by Duke Leopold of Austria, and sold to the emperor, Henry VI., who, to the great scandal of the whole Christian world, made a good bargain by exacting an immense ransom. See *Chronicles and Memorials of Richard I.*, edited by W. Stubbs, 1864; THAYENO: *De Expeditione Asiatica Frederici I.*, in FREBER: *Script. Rerum German.*, I., append.; SPALDING: *Geschichte des Konigreichs Jerusalem*, Berlin, 1803; VERBOT: *Histoire des Chevaliers de St. Jean de Jerusalem*, Amsterdam, 1732; W. F. WILCKE: *Geschichte des Tempelherrenordens*, Berlin, 1826–35.

IV. — How the spirit from which the crusades originated had changed in the course of little over a century, became sadly apparent when Innocent III. preached the fourth crusade (1203). A number of the most distinguished noblemen — Thibaut of Champagne, Simon of Montfort, Baldwin of Flanders, etc. — assembled at Venice with about twenty thousand combatants. But Venice demanded eighty-five thousand marks silver for the transfer of the crusaders to the Holy Land; and, as they were unable to pay this sum in cash, they went first to Dalmatia, where they conquered Zare for Venice, and then to Constantinople, which they also conquered (April 12, 1204), and where they established a Latin Empire under Baldwin of Flanders. To the Holy Land they never went. The Pope felt shocked, and summoned a new crusade. He was answered by the children. In France arose a movement in 1212 which even the government was not able to suppress. Thousands of children, boys and girls, often of the tenderest age, took the cross, and rushed in feverish enthusiasm towards the Holy Land. Some swarms reached Italy; and there they melted away, by hunger and disease, in the waves, and in the slave-markets. Two regular armies were organized in 1217 by Andrew II. of Hungary, and Count William of Holland. But, Andrew having left the enterprise with the best part of his troops, the rest of the armies went, not to the Holy Land, but on a robber-expedition to Egypt, where most of them perished in the Nile floods. See GEOFFROI DE VILLE-HARDOUIN: *Histoire de la conqueste de Constantinople*, Paris, 1656; G. Z. GRAY: *The Children's Crusade*, New York, 1872; L. STREIT: *Beiträge zur Geschichte des vierten Kreuzzuges*, Anklam, 1877.

V., VI., VII. — The complete failure of the undertaking of Andrew II. and Count William was generally ascribed to the Emperor Frederic II., who had taken the cross in 1215, but steadily refused to fulfil the promise given. Compelled

by the Pope, Gregory IX., he finally embarked (Aug. 15, 1227) at Brundusium, but returned a few days afterwards, protesting that he was sick. Utterly provoked, the Pope put him under the ban; and the next year he actually went on the expedition. He was very successful. Palestine was reconquered; and in 1229 he crowned himself King of Jerusalem, and returned to Europe, defying the Pope and the excommunication. Jerusalem, however, was not long in the possession of the Christians. The uproar which the Mongolian avalanche caused in Southern and Western Asia reached also the Holy Land. The Chawaresmians, a Turkish tribe, overran the whole country, and (1247) Jerusalem was taken and pillaged. In the following year Louis IX. of France took the cross for the rescue of the city, and landed with a great armament in Cyprus. After spending the winter on that island, and making still further preparations, he went (in 1249) to Egypt, and conquered Damiette and Mansura. But, when he attempted to penetrate farther into the country, he suffered very severe losses, and was finally compelled to surrender with his whole army. In 1254 it cost France most of its wealth to ransom its King and its warriors. Notwithstanding this great misfortune, Louis IX. did not give up the idea of delivering the Holy Land from the sway of the infidels. In 1269 he began a new crusade, the last; and the whole French nobility followed him. Political reasons led him to open the campaign with an invasion of Tunis; and there he died (Aug. 24, 1270). His son and successor, Phillippe III., made peace with Tunis, and returned to France. See JOINVILLE: *Histoire de St. Louis*, edited by Charl. du Fresne, Paris, 1668.

LIT. — FRIEDRICH WILKEN: *Geschichte d. Kreuzzüge*, Leipzig, 1807–26, 7 vols.; MICHAUD: *Histoire des Croisades*, Paris, 1825, translated by Robson, London, 1854, reprinted New York, 1880, 3 vols.; MILLS: *History of the Crusades*, London, 1828; KEIGHTLEY: *The Crusades*, London, 1847; PROCTOR: *History of the Crusades*, Philadelphia, reprint, 1854; G. W. COX: *The Crusades*, London, 1874; R. RÖHRICHT: *Beiträge zur Geschichte der Kreuzzüge*, Berlin, 1874–78, 2 vols.; W. E. DUTTON: *A History of the Crusades*, London, 1877; B. KÜGLER: *Geschichte der Kreuzzüge*, Berlin, 1880; A. DE LAPORTE: *Les croisades et le pays latin de Jérusalem*, Paris, 1881. See, also, the works mentioned in the course of this article.

CRUSIUS, Christian August, b. at Leuna, near Merseburg, Jan. 10, 1715; studied theology and philosophy at Leipzig; was appointed professor there, first in philosophy (1744), and then in theology (1750), and died there Oct. 18, 1775. In philosophy he was a stanch adversary of Wolff. He wrote a series of treatises on logic, psychology, metaphysics, and morals, in direct opposition to the Wolffian system. In morals he based the idea of duty on that of divine authority, while Wolff derived it from the idea of perfection (*Begriff der christlichen Moraltheologie*, Leipzig, 1772, 2 vols.). In theology he defended the tradition of the Church, as an element in true exegesis, against Ernesti, whose exegetical principle admitted only a purely grammatical interpretation (*Hypomnemata ad Theol. Propheticam*, Leipzig, 1764, three parts, of which the last has appeared independently, under the title *Commentarius in Jesaiam*, 1779). During the last part of his life the students of the university were divided into two camps, the Crusians and the Ernestians; but the noble repose of his mind was not disturbed by the contest. E. SCHWARTZ.

CRYPT (Latin *crypta;* Greek κρύπτη, "a hidden place") meant in its classical use any subterranean room or passage, and was applied both to the sewer and the fruit-cellar. By an easy transition it afterwards came to denote the subterranean cemeteries of the Christians, the so-called catacombs, or, more properly, such single passages and galleries of them in which martyrs or saints were buried. As it became customary to erect chapels, or even churches, on the surface of the catacombs, just over the grave of a martyr, and with an opening under the altar which allowed to look down into the grave, into the crypt, it was natural that afterwards — though the cathedrals were not built over the graves of the martyrs, but the graves of the martyrs were dug under the altar of the cathedral — the name "crypt" was transferred also to these excavations under the choir of the basilicas and churches of the Romanesque style, which sometimes were so extensive as to form whole subterranean churches, and often were used as places of interment for bishops and archbishops. With the Romanesque style the crypts disappeared.

CRYPTO-CALVINISM is the term properly applied to those Germans who secretly held the Calvinistic doctrine on the eucharist (i.e., the spiritual presence of Christ), while they rejected that on predestination. Luther's view of the Lord's Supper implied the ubiquity of Christ's body. Melanchthon's later view agreed essentially with Calvin's; and for a number of years it was that entertained by the majority of Lutheran divines, even at Wittenberg and Leipzig, and at the court of the Elector of Saxony: it was also in various ways officially recognized with the Augsburg Confession of 1540. But as soon as the two views were labelled "Luther's," "Calvin's," there was no doubt in the public mind which should be accepted. The first to call attention to the true authorship of Melanchthon's view was Joachim Westphal, a rigid Lutheran minister at Hamburg, who in 1552 opened war upon those who denied the corporeal presence, and the literal eating of Christ's body even by unbelievers. Calvin took part in the controversy, and appealed to Melanchthon, who, however, prudently declined to take active part in the strife, although he never concealed his essential agreement with Calvin. (See *Corp. Reform.*, vol. viii. p. 362.) His followers were now stigmatized as Crypto-Calvinists. The controversy was carried all over Germany with incredible bigotry and superstition. In Bremen and Heidelberg the Calvinistic view prevailed; but in Würtemberg and Saxony it was finally condemned, and in the latter kingdom its defenders suffered exile and even death. In the American Lutheran Church the charge of Crypto-Calvinism was in 1881 renewed against the Missouri Lutherans; not, however, for holding the Calvinistic doctrine of the Lord's Supper, for they hold rigidly to Luther's view, but for defending the (semi-

Calvinistic) doctrine of unconditional election as taught in the Formula of Concord. See SCHAFF'S *Creeds of Christendom*, vol. i. pp. 279–285.

CUDWORTH, Ralph, English Platonist; b. at Aller, Somersetshire, 1617; d. at Cambridge, June 26, 1688. He was educated at Emmanuel College, Cambridge; was fellow of his college, and M.A., 1639; master of Clare Hall, Cambridge, 1645–54, and Hebrew professor, 1645 till death; rector of North Cadbury, 1650–62; D.D., 1651; master of Christ's College, 1654–62; rector of Ashwell, in Herefordshire, 1662; and prebendary of Gloucester, 1678. As a philosopher and theologian he occupied an intermediate position between the Puritanic and Romanizing tendencies of his time; and, without taking actual part in the controversies upon church government and doctrine, he stood boldly forth as the champion of revealed religion against the reigning deism. Besides a *Discourse concerning the True Notion of the Lord's Supper, with two Sermons* (1642), *The Union of Christ and the Church* (1642), the posthumous *Treatise on Eternal and Immutable Morality*, published by Bishop Chandler in 1731, and *A Treatise on Free Will*, edited by Rev. John Allen, 1838, he wrote the great work upon which his fame rests, *The True Intellectual System of the Universe, wherein all the Reason and Philosophy of Atheism is refuted, and its Impossibility demonstrated*, 1678, fol.; 2d ed., with Life of the author by Dr. BIRCH, 1743, 2 vols. 4to; Abridgment of 1st ed. by Rev. THOMAS WISE, 1706, 2 vols. 4to; Latin translation by MOSHEIM, Jena, 1733, 2 vols. fol., with improvements, Leyden, 1773, 2 vols. 4to; original English edition, reprinted, Andover, U.S.A., 1837, 2 vols. 8vo; enlarged edition, containing translation, by John Harrison, of MOSHEIM'S valuable Notes, and also an *Index*, London, 1845, 3 vols. 8vo.

The *treatises* quoted above are parts of a gigantic whole, of the refutation which Cudworth had planned to give the doctrine of necessity as held by atheists, deists, and some Christian theists. The treatise on *Morality* contends in platonic phraseology for the independence of moral distinctions, and that they are discerned directly by the reason. The treatise on *Free Will* is a direct answer to the necessitarian doctrines of Hobbes, as propounded in his Letter to the Marquis of Newcastle, on Liberty and Necessity (1654). Cudworth did not thoroughly work out any more than the first part of his scheme. He called it *The True Intellectual System;* because its position over against the refuted errors made it *true*, and it was *intellectual* in distinction from physical systems, like the Ptolemaic, Tychonic, and Copernican. The occasion of its appearance was the philosophy of Hobbes; and therefore a comprehension of Hobbes is an indispensable necessity to the comprehension of Cudworth. Hobbes (1588–1679) was the fashionable philosopher of the time; because his political views supported the despotic policy of the restored monarchy of Charles II., and his materialistic and necessitarian ethics sanctioned the corrupt morals of the Cavaliers. Cudworth entered the lists against him, and, as President Porter says, had him "prominently in mind, even when criticising the ancient necessitarians and materialists." The *True Intellectual System* in dealing with materialistic atheism considers four species, — "the *atomic*, adopted by Democritus, Epicurus, and Hobbes, which recognizes no other substances than material atoms, and no other forces than their movements; the *hylopathic*, maintained by Anaximander, which makes infinite matter devoid of understanding and life, form all things by a a 'secretion or segregation,' which takes place according to inherent law; the *hylozoic*, asserted by Strato of Lampsacus, which explains every thing by the supposition of an inward, self-organizing, plastic life in matter; and the cosmoplastic, perhaps held by Seneca and the younger Pliny, which represents the universe as an organized being, like a plant, with a spontaneous and necessary but unconscious and unreflective development." The enormous learning of the book has hindered its usefulness. So fully did he state the views he intended to refute, that it was claimed in his day that he was at heart an atheist himself; and in ours the number of his quotations has led superficial readers to suppose that he had little original to say, whereas he is in reality profound, acute, and fresh.

Cudworth is a storehouse whence much precious material has been taken by many a lesser writer. But to the disgrace of his university there is no complete edition, even of his printed works; while many of his manuscripts lie unprinted in the British Museum and elsewhere. The publication of the first part of his *Intellectual System* was delayed seven years in consequence of court opposition; and the dread of a theological war restrained him from completing it. It would seem that adverse circumstances even yet debar him from his proper place and representation in literature. He was the leader of the Cambridge Platonists. See PLATONISTS, CAMBRIDGE.

CULDEES. The derivation and meaning of this name, and the exact functions, habits, and opinions of those who bore it, have been the subject of much controversy, if not also, as Dr. Reeves asserts, of much mystification. But by the publication, in our day, of so many of the old records relating to their establishments, British scholars are coming to agree in a different opinion respecting them, though Dr. Ebrard still ably defends the long-received view. That view was not, in any sense, as it is sometimes charged, an invention of Presbyterians seeking historical support for their system. It came to them from Hector Boece and other pre-Reformation historians, and at first was substantially accepted by all Protestants, who, perhaps, were too eager to find historical prototypes or precursors in the primitive Church. Nor, if the old Protestant view is abandoned, should we be warranted without qualification to accept what some have proposed to substitute for it, and altogether to identify the Culdees of the British Isles with certain disorderly canons cleric of the Continent. The following are in brief the conclusions of Mr. Skene respecting them, than whom no one has treated the subject more learnedly and impartially. The monastic Church of the Columbites, after the fervor of its first zeal had passed away, was assailed by a twofold disintegrating influence: 1st, The introduction of a secular clergy from abroad; and, 2d, An influence from within in favor of increasing asceticism, leading not a few, in whose

breast the fire of piety still glowed, to abandon the cenobitical life for the cell of the anchorite. This form of ascetic life had long existed in the Christian Church, and had come to be regarded by many as a higher form of it than the cenobitical; and the name *Deicolæ* came in time to be assigned to those who followed it, as that of *Christicolæ* was extended to ordinary Christians, or specially appropriated to Cenobites. Such preference for the solitary over the cenobite life had occasionally been shown in early times among the Columbite monks; and many of their monasteries had their desert, cave, *carcair*, or lone islet, to which one seized with a longing for solitary communion with God could retreat for a longer or a shorter time. It was towards the end of the seventh, or beginning of the eighth, century, that this passion for a solitary life increased so much among them, that it tended greatly to break up the regular monastic system, and became embodied in what is termed the third order of Irish saints, as distinct from the second or Columban, as that was from the first or Patrician. "These were holy presybters and a few bishops . . . who dwelt in desert places, and lived on herbs and water and the alms of the faithful. They shunned private property; they despised all earthly things, and wholly avoided all whispering and backbiting; and *they had different rules and masses, and different tonsures;*" or, in other words, with all their fervor they belonged, many of them at least, to the party in South Ireland, who, in the course of the seventh century, conformed to the Roman tonsure, time of observing Easter, etc. Before the close of that century they not only lived in strict solitude, but seem at times to have formed "hermitical establishments," where a number of so-called hermits lived in separate cells, but within a common enclosure; and the nomenclature of the Continental hermits began to appear among them in an Irish form, *Ceile De* being applied to them as an equivalent of *Deicola*, meaning primarily *socius*, and secondarily *servus*, or *famulus Dei*. The Latinized Irish form of Ceile De was *Colidæi;* its Scottish form, when it appeared later, *Calledæi* and *Keledei*. Callidæi is the name applied by Jocelin to the *singulares clerici* of Kentigern's church, who lived in separate huts around it. Keledei is the name which came to be used in Scotland generally to denote the Culdees. Historically they made their appearance in the territory of the Southern Picts after King Nechtan had expelled the old Columban monks for refusing to conform to the Roman time of observing Easter; and Mr. Skene supposes that Adamnan himself, after breaking with the stricter party at Iona, may have had to do with the introduction of them. So he thinks may St. Serf or Servanus, to whom he assigns a later date than that of Palladius or Kentigern, and whom he supposes to have been, by the mother-side, of Pictish descent. He is specially connected with the history of the church in Fife in his time; and it is in connection with the house founded by him at Lochleven that Culdees are first referred to in actual documents as "*Keledei* hermits, who serve or shall serve God there." However they may have been originally introduced, they came in time to occupy many of the old seats of the Columbite monks within the Pictish kingdom, as at St. Andrews, Abernethy, Lochleven, Brechin, Dumblane, Dunkeld, Muthill, Rosemarkie, Dornoch, Lismore, Monymusk, etc. Of course they were independent of Iona, and indeed, so far as appears, of all external control, till, in the end, the strong hand of the king was laid on them; for, whatever their original fervor and unworldliness, they had mostly, long before this, fallen away from what their first patrons had meant them to be. The highest offices in their establishments were often in the hands of laymen, nominally monks it may be, but not clerics, and not qualified to perform any spiritual function, at best devolving such functions on some substitute with inferior emoluments; at times making no provision for them at all. Thus in some cases the establishment itself fell into ruin; and its site was marked only by some holy well or old churchyard remaining, and the lands around passing by a peculiar tenure, from father to son in the family of some former abbot or superior. To meet and remedy this state of matters was one main object of the reformation begun under Malcolm Canmore and his good Queen Margaret, and completed by the pious King David, which, whatever shortcomings it may have had, certainly substituted earnest, educated, and zealous monks in place of those whose zeal had sadly decayed, and their influence been lost. The old endowments, to a large extent, were transferred to the newly founded or restored bishoprics, and to the new orders of monks; the Culdees being generally absorbed into these, or gradually superseded by them. After the thirteenth century, all trace of them disappears, save, perhaps, in connection with the old Church of St. Mary of the Rock, at St. Andrews, over which King Constantine had once presided, and the provost of which, down to the time of the Reformation, continued to be instituted by lay investiture on the part of the king. In conclusion, it is but right to add, that not all the anchorites had degenerated from their first original, even in the days of Queen Margaret. Her biographer, as quoted by Mr. Skene, expressly states, that at this time "there were many in the kingdom of the Scots, who in different places, enclosed in separate cells, lived in the flesh, but not according to the flesh, in great straitness of life, and even on earth lived the life of angels. In them the queen did her best to love and venerate Christ, and frequently to visit them with her presence and converse, and to commend herself to their prayers. . . . Whatever was their desire she devoutly fulfilled, either in recovering the poor from their poverty, or relieving the afflicted from the miseries which oppressed them." Among those better anchorites, Mr. Skene includes the Culdees of Lochleven, to whom the king and queen gave the town of Balchristie, and to whom, as to those living devoutly in a school of all virtues, Bishop Fothad sometime before had given the Church of Auchterderran. Even these met with harsh treatment at the hands of King David. (For references to the opinions and practices of the Culdees, see art. Keltic Church.)

Lit. — *The Culdees of the British Islands, as they appear in History*, with an appendix of evidence by W. Reeves, D.D., Dublin, 1864, 8vo. "Cel-

tic Scotland," by W. F. Skene, Esq., vol. II., *Church and Culture*, Edin., 1877. See also *Geschichte der alt-irischen Kirche*, von Karl Johann Greith, Freiburg, 1867, 8vo, and *Die iro-schottische Missions-Kirche*, von Dr. H. H. Ebrard, Gütersloh, 1873, 8vo, also Grub's *Church History of Scotland*, and notes to Dr. Joseph Robertson's *Statuta Scotiæ*. See art. *Keltische Kirche* by SCHOELL, in Herzog, second edition, vol. viii. pp. 334–355. ALEX. F. MITCHELL.

CULLEN, Paul, D.D., b. at Prospect, Co. Kildare, Ireland, April 27, 1803; d. in Dublin, Oct. 24, 1878. Educated at Rome, became archbishop of Armagh (1850), archbishop of Dublin (1852), cardinal-priest (1866). He was the main supporter of the Roman-Catholic University of Dublin.

CUMBERLAND PRESBYTERIAN CHURCH is a growth of the present century. It originated in the remarkable revival of religion which began, in 1797, to develop itself in South-western Kentucky, under the labors of Rev. James McGready of the Presbyterian Church. This revival rapidly grew to such proportions as to create a demand for ordained ministers of the gospel greater than could be supplied. This circumstance caused the Cumberland Presbytery to ordain certain men who could not quite meet the theological and educational requirements of the Confession of Faith and Form of Government to which that presbytery was amenable. This produced dissensions in the synod of Kentucky, to which the Cumberland Presbytery belonged, and which culminated, in 1806, in the dissolution of the presbytery. The synod annexed to the adjoining Transylvania Presbytery the members who had not been placed under prohibition to preach the gospel and administer its ordinances, by the committee appointed by the synod, in 1805, to take charge of the matter. The Cumberland Presbytery had taken the ground in the controversy, that the proceedings of the committee appointed by the synod were unconstitutional, and, of course, that the proscribing act was unconstitutional and void. Nevertheless, from a general respect to authority, and from an obvious desire to procure a reconciliation, and enjoy peace and quietude as far as possible, both the proscribed members, and those who had promoted their induction into the ministry, and sympathized with them, constituting a majority of the presbytery, organized themselves into what they called a *council*, determining in this manner to carry forward the work of the revival, to keep the congregations together, but to abstain from all proper presbyterial proceedings, and await what they thought would be a redress of their grievances. This council continued their organization from December, 1805, to February, 1810. By that time they became satisfied that they had nothing to hope, either from the synod or the General Assembly. As a last resort, and in order to save what they represent to the General Assembly as "every respectable congregation in Cumberland and the Barrens of Kentucky," two of the proscribed ministers, Finis Ewing and Samuel King, assisted by Samuel McAdow, one of those who had been placed under an interdict by the commission for his participation in what they denominated the irregularities of the presbytery, re-organized the Cumberland Presbytery at the house of Mr. McÀdow, in Dickson County, Tennessee, on the 4th of February, 1810. It was organized as an independent presbytery. It will be observed that it was a re-organization of a presbytery which had been dissolved, and which had received its name from its locality. The church which grew up from these beginnings naturally took the name of its first presbytery as a prefix. Hence this church is called, from the circumstances of its origin, "The Cumberland Presbyterian Church." This church has grown with exceeding rapidity, extending from Pennsylvania to the shores of the Pacific, and from the Lakes to Louisiana and Texas.

The new presbytery immediately set forth a synopsis of its theology and principles of action by which it proposed to be governed. Its theology was Calvinistic, with the exception of the offensive doctrine of predestination, so expressed as to seem to embody the old Pagan dogma of necessity or fatality. The construction which they, in opposition to the letter, or form, of the Calvinistic symbols, put upon the "idea of fatality," was: (1) That there are no *eternal* reprobates; (2) That Christ died, not for a *part* only, but for *all* mankind, and for all in the same sense; (3) That infants dying in infancy are saved through Christ and the sanctification of the Spirit; (4) That the Spirit of God operates on the world, as co-extensively as Christ has made the atonement, in such a manner as to leave all men inexcusable. The exception of this one "idea of fatality," corresponding to these four points, must have meant and included only their antipodes: (1) Eternal reprobation; (2) An atonement limited to the elect member; (3) The salvation of only elect infants; (4) The limitation of the operations of the Spirit to the elect. Aside from these points, covered by the exception, the doctrine of the Cumberland Presbyterian Church, as set forth in its Confession, was, according to the opinion of its founders, identical with that of the Westminster Confession. In the year 1813 the Cumberland Presbytery had become so large, that it divided itself into three presbyteries, and constituted the Cumberland Synod. This synod, at its sessions in 1816, adopted a confession of faith, catechism, and system of church order, in conformity with the principles avowed upon the organization of the first presbytery. The Confession of Faith is a slight modification and abridgment of the Confession of Faith of the Presbyterian Church. The Larger Catechism was omitted, and also some sections of the chapter on "God's Eternal Decrees." A revised Confession was adopted in 1883.

In 1826 its first college was organized, under the supervision of the church. It was located at Princeton, Ky. In 1842 it was transferred to Lebanon, Tenn., and the name changed to Cumberland University. It is composed of four schools — preparatory, academic, law, and theological; each school having its own corps of professors and lecturers. It is one of the oldest, and has long been one of the most prominent and useful, educational institutions in the South-west, notwithstanding the great difficulties under which it has had to struggle much of the time. The church now has colleges at Tehuacana, Tex., Lincoln, Ill., and Waynesburg, Penn., besides a number

of high schools and academies under presbyterial and synodical control. It has only one theological school, — the one in connection with Cumberland University at Lebanon, Tenn. It employs four regular professors, and the course of study extends through two years of ten months each.

In 1830 the first newspaper under the patronage of the church was published: it was a weekly religious and literary journal published at Princeton, Ky. The church now has under its patronage three weekly newspapers, one quarterly, and one monthly, besides the usual Sunday-school magazines and papers. Its boards of publication and education are at Nashville, Tenn.; that of missions (sustaining five missionaries in the foreign field, besides doing much mission-work at home), in St. Louis, Mo.; that of ministerial relief, and its Woman's Board of Foreign Missions (sustaining four missionaries in Japan), at Evansville, Ind. Since 1881 several synods have been consolidated, and several new ones created. The published statistics for 1885 are as follows: —

Synods, 24; presbyteries, 118; ordained ministers, 1,538; licentiates, 234; candidates, 214; congregations, 2,494; elders, 9,534; deacons, 3,179; added by letter, 4,208; total increase of membership during the year, 15,295; adult baptisms, 6,821; infant baptisms, 2,013; total in communion, 126,911; total attending Sunday school, 65,385; funds contributed for church building and repairing, $173,591; paid pastors, $265,879; presbyterial purposes, $9,051; charity, $10,985; total contributions, $477,564; value of church property, $2,319,006.

LIT. — FINIS EWING: *Lectures in Theology*, Nashville, 1824; JAMES SMITH: *History of the Christian Church from its Origin to the Present Time, including a History of the Cumberland Presbyterian Church*, Nashville, 1835; ROBERT DAVIDSON: *History of the Presbyterian Church in Kentucky, with a Preliminary Sketch of the Churches in the Valley of Virginia*, New York, 1847; F. R. COSSIT: *Life and Times of Finis Ewing*, Nashville, 1853; DAVID LOWRY: *Life of Rev. Robert Donnel*, Nashville, 1867; RICHARD BEARD: *Biographical Sketches of Some of the Early Ministers of the Cumberland Presbyterian Church*, Nashville, 1867, 2 vols.; The same: *Lectures on Systematic Theology*, Nashville, 1870, 3 vols.; The same: *Why am I a Cumberland Presbyterian?* Nashville, 1874; E. B. CRISMAN: *Origin and Doctrines of the Cumberland Presbyterian Church*, Nashville, 1875.

R. V. FOSTER
(Professor in Theological School, Lebanon, Tenn.).

CUMMING, John, D.D., b. in Aberdeenshire, Scotland, Nov. 10, 1807; d. in London, July 5, 1881. He studied at King's College, Aberdeen; was tutor near London; ordained pastor of the Scotch Church, Crown Court, Covent Garden, London, in 1832; and resigned only a short time before his death. He was a member of the Established Church of Scotland, and strongly opposed to the disruption of 1843. His repute as a preacher was for many years very great, due rather to his topics than to his genius. His great themes were Prophecy and Roman Catholicism; and they exactly suited his fervid, impassioned, brilliant mind. He portrayed the future as if it were the present, and saw in it the final, desperate conflict of Protestantism with Romanism. His publications were originally discourses. They include the *Apocalyptic Sketches* (1849), *The Great Tribulation* (1859), *The Great Preparation, or Redemption Draweth Nigh* (1861), *The Destiny of Nations* (1864), *Sounding of the Last Trumpet* (1867), *The Fall of Babylon Foreshadowed in her Teaching, in History, and in Prophecy* (1870), and *The Seventh Vial, or the Time of Trouble Begun* (1870). In the last volume he quotes reliable evidence in proof that the Scripture predictions have been fulfilled, and stands firmly by his own interpretation of prophecy.

CUMMINS, George David, D.D., first bishop of the Reformed Episcopal Church; b. near Smyrna Del., Dec. 11, 1822; d. at Lutherville, near Baltimore, Md., June 26, 1876. He was graduated from Dickinson College (1841), and, after a two-years' licentiate in the Methodist-Episcopal Church, became (spring, 1846) an Episcopalian minister, and assistant at Christ Church, Baltimore. He afterwards held the following charges: 1847, Church Church, Norfolk, Va.; 1853, St. James's Church, Richmond, Va.; 1855, Trinity Church, Washington (in May, 1857, he held the first religious service in the new hall of the Capitol; in July, 1857, he received the degree of D.D. from Princeton College); 1858, St. Peter's, Baltimore; 1863, Trinity Church, Chicago. In these different fields of labor he greatly endeared himself to his congregation. On June 1, 1866, he was elected, and on Nov. 15 he was consecrated, assistant-bishop of Kentucky. He was speedily recognized as a leader of the Evangelical party in the Protestant-Episcopal Church. He shared the belief that a revised prayer-book would meet the difficulties. He clung to the idea of reform within the Church: so when, in the summer of 1869, the necessity of separating was put to him, he could not acknowledge it, but persevered in his efforts against abuses, greatly crippled by his subordinate position, for he could not forbid what he disliked. At length, thinking the time for decisive action had come, he wrote (on Nov. 10, 1873) to his senior bishop, declaring that he could no longer seem by his presence to countenance the ritualistic practices of certain churches of his diocese; that he had lost all hope that this system of error could be or would be eradicated by any action of the Church; and, lastly, that the abuse he had received for communing with his fellow Christians during the General Conference of the Evangelical Alliance in New York (October, 1873) had convinced him that he must take his place where he could give open expression of the Christian brotherhood without alienating those of his own household of faith: and accordingly he withdrew from the Episcopal Church, and was in consequence deposed from the ministry. Conferences with some who were like minded followed, and out of them grew the "Reformed Episcopal Church" (for its history, see title). In this new enterprise Bishop Cummins entered with all his energy, for it he willingly spent himself; but the burden of labor, and the far heavier burden of abuse, the bitterness of finding that few had the courage or the conscience to follow where he led, in comparison with the many who were expected so to do, broke him down, and after a brief illness he died. The Church which he founded reveres his memory as

a man eloquent, conscientious, and devout. See MEMOIR OF GEORGE DAVID CUMMINS, D.D., *First Bishop of the Reformed Episcopal Church. By his Wife.* New York, 1878.

CUNEIFORM INSCRIPTIONS. The cuneiform, or wedge-shaped, characters were used by various peoples of Western Asia from the earliest historic times down to Alexander's conquest. They even appear occasionally still later. They originated in picture-signs, now lost, which were probably traced on papyrus, or some like material, and degenerated slowly into mere collections of lines and angles. When clay tablets were substituted for papyrus, and the characters were made by the pressure of a chisel-like instrument, the lines easily became wedges; and thus the wedge was gradually adopted as the normal element of the character.

The earliest specimens known to us of cuneiform writing are in the Accadian language, which, together with the Sumerian, a dialect of the same tongue, was spoken by a cultivated people of Babylonia. (See ACCAD, ASSYRIA, BABYLONIA, SHINAR.) They were probably its originators, and perhaps the inventors of the picture-signs out of which it was developed. From them it passed to the Shemitic Babylonians, who possessed their land by invasion, and thence to the Assyrians, the Medes, and the Persians; while the Assyrians, in their turn, gave it to the people bordering on Lake Van, on the confines of Armenia. Little is known as yet of the Vannic language; the Persian simplified the original system, so that it closely approached an alphabet; the Medes seem to have nearly followed the Babylonians; while the Babylonians and Assyrians had in the main developed the principles of the Accadian writing.

The use of picture-characters in its simplest stage requires merely that there be attached to each character the sound of the name belonging to the object pictured. But the Accadians had gone farther, and had not merely combined two or more characters into a third, representing a compound word, but had sometimes given this compound character an entirely new pronunciation. Moreover, they had so far forgotten the picture-origin of the characters, that in many cases these came to represent mere syllables; e.g., the character meaning "hand" might be used for the preposition "to," simply because both were pronounced *šu*. In short, the system, at first purely *ideographic*, began to be also *phonetic*.

When the characters were adopted by the Shemitic Babylonians, certain difficulties arose. The Accadian language had a smaller number of sounds than the Shemitic, and yet it had some sounds which the latter had not. There was need, therefore, of various adaptations. Accadian signs were used not only for identical, but also for kindred, Shemitic sounds. For example, the Accadian *d* had to serve for the Shemitic *d* and *ṭ*, sometimes for *t*; and the Accadian *ġ*, not found in Shemitic, was made to represent the Shemitic *ḥ*. The weaker Shemitic gutturals and the quiescents, having no equivalent in Accadian, were commonly not represented at all in the Assyro-Babylonish. But there was a further complication. While a Shemitic pronunciation was given to characters used as ideograms, and the same sounds were often employed for the same characters used as syllables, the Accadian sounds were also retained as syllabic values. Thus one character may be variously read as *bitu* (Assyrian for "house"), as the syllable *bit*, or as the syllable *ê*, which in Accadian is a word meaning "house." Furthermore, both the Accadians and their Shemitic conquerors represented words of kindred meaning by a single character; e.g., the Assyrian has one sign for *înu* ("eye"), *pânu* ("face"), and *amâru* ("to see"). This character could likewise be used as a syllable, and was then pronounced *in* (from Assyrian *înu*), *ši*, or *lìm:* the last two sounds belonged to the character in Accadian, and were adopted with it by the Shemitic invaders. The difficulty of reading which this polyphony involved was diminished by certain habits in regard to the employment of particular values, such as that a phonetic was preferred to an ideographic value, and an open to a closed syllable; that a phonetic value ending in a vowel is often followed by one beginning with the same vowel, etc. After the first steps in the decipherment of the cuneiform characters had been taken, still more important helps to further reading were found in the inscriptions themselves. Such are: (1) Bi- and tri- lingual texts; (2) Parallel texts in the same language; (3) Dictionaries, vocabularies, and glosses, giving the pronunciation and meaning of ideograms. In all these cases the values which are simplest, and most easily learned, are made to explain more unusual or difficult ones. Assistance has been derived also from the representations on the bas-reliefs accompanying many inscriptions; and general information gained from Greek and other historians has had some value for the decipherer.

History of Decipherment. — The first inscriptions read were Persian. In 1618 De Figueroa, a Spanish ambassador, visited and described the ruins of Persepolis, calling special attention to the cuneiform inscriptions there; and in 1621 Pietro della Valle expressed the (correct) opinion that they were to be read from left to right. For generations no further progress was made; but in 1774–78 a new impulse was given to investigation, when Carsten Niebuhr published an account of his travels in the Orient, with many plates of inscriptions from Persepolis. He noticed that there were three distinct kinds, often parallel, and was followed in his attempts to decipher, at least the simplest kind, by Olaf Tychsen and F. Münter. But Georg Friedrich Grotefend of Hanover, Germany, was the first to succeed in this task. He deciphered in the year 1802 two short Persian inscriptions from Niebuhr's collection. Knowing that at Persepolis the Achæmenian kings had built palaces, and assuming that these brief inscriptions contained royal names, he adopted the suggestion of Münter, that a certain oft-repeated character must stand for "king," and observed that each of his inscriptions contained this character, and two groups of characters beside. The first group in one he perceived to be the same with the second group in the other; and in the one the sign for "king" followed only the first group, while in the other it followed both. He inferred that three persons were named (two royal, and one not), and that the relationship between the three was that of son, father, and

grandfather. The translations, "Xerxes the King, son of Darius the King," and "Darius the King, son of Hystaspes," proved to meet all the requirements; and not only was this translation found, after many tests, to be correct, but the number of accurately known letters in the Old Persian was raised, by this one decipherment, from two to eleven, besides others read with approximate accuracy. Some decades later (1836) E. Burnouf and C. Lassen contributed materially to further progress: N. Westergaard and A. Holtzmann followed. In 1837 Henry C. Rawlinson discovered the great tri-lingual inscription of Darius on the cliff of Behistun; and through the labors of these scholars, together with E. Hincks and J. Oppert, a full knowledge was gained of the old Persian characters and language. Meantime, the discoveries in Babylon and Nineveh had begun. Rich (1820) brought to England a small box of stone fragments from Nebi-Junus and Kuyundjik, opposite Mosul. Botta (1843–45) unearthed the palace of Sargon, at Khorsabad, and the Louvre received its treasures. Botta was succeeded in the work by Place; and A. H. Layard (1845–51) not only brought to light four great palaces at Nimrûd, but made brilliant discoveries in the mounds of Nebi-Junus and Kuyundjik. Further excavations were made in the same region by Hormuzd Rassam (1852–54), — to whom belongs the credit of discovering the palace of Tiglath-pileser I. at Kileh-Shergat, and the crowning glory of unearthing the library of Ašurbanipal at Kuyundjik, — by George Smith (1873–76: he died at Aleppo on his third expedition, 1876), and by Rassam again, since 1876. In Babylonia, Fresnel and Oppert made a valuable collection (1851–54); but the boat which held it capsized in the Tigris (1855), and all was lost. Something was done by Loftus and Taylor (1853–55); and since 1878 H. Rassam (see above) has made important discoveries in Babylonia as well as in Assyria. A vast amount of material for the decipherer has thus been gathered. It was found that the inscriptions were chiefly in a character like the third species in the tri-lingual inscriptions mentioned above. The Persian proper names of the first species already deciphered gave the pronunciation of many signs in the parallel species, and in this way became the key to the whole Assyro-Babylonish language. As early as 1849 De Saulcy discovered that the language was Shemitic: Hincks found that the signs represent (words and) syllables, not letters. H. C. Rawlinson published and translated the Babylonian text of the Behistun inscription (1851): Oppert, Menant, Norris, Fox Talbot, Lenormant, followed, with grammatical and lexical as well as epigraphic studies. The new science began to rouse wide enthusiasm; and since 1870 it has been pushed with redoubled vigor by Rawlinson, Smith, Sayce, Pinches, and others in England; Oppert, Menant, Lenormant, Pognon, and Guyard in France; and by Schrader, Friedrich Delitzsch, Haupt, Lotz, and Hommel in Germany.

The second species of cuneiform writing in the tri-lingual inscriptions proved to be in the ancient Median language, which still needs fuller investigation. The Accadian, with its dialect the Sumerian, was reached through the medium of the Assyrian by the aid of very numerous bi-lingual tablets, — Accadian texts with Assyrian translations, either interlinear or in parallel columns.

Some of the far-reaching results of the decipherment of the cuneiform inscriptions are these: the discovery of several new languages, the proof that Shemitic culture is largely derived from the non-Shemitic Accadians, new light on the history of Shemitic wanderings and on long periods of sacred and profane history. The early chapters of Genesis, and the period of the kings, from Ahab to the close of the exile, are the parts of the Bible which receive special illustration.

The contents of the inscriptions, as well as the materials inscribed, are most various. Stone slabs, gems, clay tablets, glass, and metals are all employed; and the subject-matter is historical, poetical, mythological, religious, official, commercial, astronomical, and mathematical.

A few of the most striking inscriptions are: accounts of the creation and the flood; the Eponym Canon, or list of officials whose names mark successive years; records of the Assyrian kings, Shalmaneser II. (contemporary of Ahab, Jehu, and Hazael), Tiglath-pileser II. (Pul), Shalmaneser IV., who besieged Samaria, Sargon, his successor, who took it, Sennacherib (who describes his campaign in Palestine, and names Hezekiah as king of Jerusalem), Esarhaddon, and Ašurbanipal, the last great Assyrian king; records of the Babylonian and Persian kings, Nebuchadnezzar, Nabonidus, Cyrus (his capture of Babylon is described), and Darius.

The cuneiform inscriptions are preserved chiefly in the British Museum; some, particularly those of Sargon, are in the Louvre in Paris; a few are in Berlin and elsewhere. The sculptured and inscribed slabs owned by several American museums all date from the Assyrian king Ašurnasirpal (B.C. 883–858); and the inscription is the same on all, with only slight variations. It celebrates the restoration of the ancient city of Calah (Nimrûd).

Lit. (Selected: most important works starred). — 1. *Texts.* — E. Botta and E. Flandin: **Monument de Ninive*, 5 vols., Paris, 1849–50 (texts in III. and IV.); A. H. Layard: *Inscriptions in the Cuneiform Character*, London, 1851; H. C. Rawlinson (with Norris, Smith, and Pinches): **Cuneiform Inscriptions of Western Asia*, vols. I.–V., London, 1865–81; Victor Place: *Ninive et l'Assyrie*, 3 vols., Paris, 1866–69 (one volume contains texts); F. Lenormant: *Choix de Textes Cunéiformes inédits*, I.–III., Paris, 1873–75; Fr. Delitzsch: **Assyrische Lesestücke*, 2te Aufl. Leipzig, 1878; P. Haupt: **Akkadische u. Sumerische Keilschrifttexte*, I.–IV., Leipzig, 1881.

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3. *English Translations.*—*Records of the Past*, Vols. I., III., V., VII., IX., XI., London, 1874–79. Translations by W. ST. C. BOSCAWEN, E. A. BUDGE, W. B. FINLAY, J. HALÉVY, W. HOUGHTON, F. LENORMANT, J. MENANT, J. OPPERT, T. G. PINCHES, H. C. RAWLINSON, J. M. RODWELL, A. H. SAYCE, G. SMITH, H. FOX TALBOT.

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5. *Grammatical.*—E. HINCKS: **Specimen Chapters of an Assyrian Grammar*, Journal R. A. Soc., 1866; J. OPPERT: *Éléments de la Grammaire Assyrienne*, Paris, 1860, 2ième ed., 1868; E. SCHRADER: **Die assyrisch-babylonischen Keilinschriften*, Leipzig, 1872; A. H. SAYCE: *Assyrian Grammar for Comparative Purposes*, Lond., 1872; *Elementary Assyrian Grammar, with Syllabary*, 2d ed., London, 1876; *Assyrian Lectures*, London, 1877; F. LENORMANT: *Études Accadiennes*, Tomes I., III., Paris, 1873–79; J. MENANT: *Manuel de la Langue Assyrienne*, Paris, 1880; P. HAUPT: *Assyrische Grammatik* (in preparation 1881). (See also 2.)

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7. *Historical and Literary.*—J. BONOMI: *Nineveh and Its Palaces; The Discoveries of Botta and Layard applied to the Elucidation of Holy Writ*, London, 1852; G. SMITH: *The Assyrian Eponym Canon*, London, 1874; **The Chaldean Genesis*, 2d ed., by SAYCE, London and New York, 1881; G. RAWLINSON: *Five Great Oriental Monarchies*, 4th ed., London, 1880, New York, 1881; E. SCHRADER: **Die Keilinschriften u. die Geschichtsfortsetzung*, Giessen, 1878; M. DUNCKER: *Geschichte des Alterthums*, 5te Aufl., Berlin, 1878–80, Eng. trans. in progress, 5th vol., London, 1881; FR. DELITZSCH: **Wo lag das Paradies?* Leipzig, 1881; F. MÜRDTER: *Kurzgefasste Geschichte Babyloniens und Assyriens nach den Keilschriftdenkmälern*, Stuttgart, 1882; F. LENORMANT: *Les Premières Civilisations*, Paris, 1874; *La Langue Primitive de la Chaldée*, Paris, 1875; *La Divination et la Science des Présages*, Paris, 1875; *Chaldean Magic*, London, 1877; *Les Dieux de Babylone et de l'Assyrie*, Paris, 1877; *Les Origines de l'Histoire*, Paris, 1880.

8. *Discovery and Decipherment.*—C. NIEBUHR: **Reisebeschreibungen nach Arabien u. andern umliegenden Ländern*, Bd. II., Copenhagen, 1778; G. F. GROTEFEND: **Praevia de cuneatis quas vocant inscriptionibus Persepolitanis legendis et explicandis relatio*, Göttingen, 1802; also in *Heeren's Historical Researches, Asiatic Nations*, London, 1846, vol. II., App. II.; RICH: *Babylon and Persepolis*, London, 1839; A. H. LAYARD: **Nineveh and Its Remains*, 2 vols., London, 1849; **Discoveries in the Ruins of Nineveh and Babylon* (2d expedition), London, 1853; W. K. LOFTUS: **Chaldæa and Susiana*, London, 1857; J. OPPERT: **Expédition Scientifique en Mésopotamie, 1851–54*, Paris, 1857–64; J. MENANT: **Éléments d'épigraphie Assyrienne, Exposé des travaux qui ont preparé la lecture et l'interpretation des inscriptions de la Perse et de l'Assyrie*, 2ième édition, Paris, 1864; TH. BENFEY: *Geschichte der Sprachwissenschaft u. orientalischen Philologie in Deutschland*, Mun., 1869; G. SMITH: *Assyrian Discoveries*, Lond., 1874; H. RASSAM: *Recent Assyrian and Babylonian Research*, Victoria Institute, 1880. FRANCIS BROWN.

CUNNINGHAM, William, D.D., an eminent Scotch theologian and controversialist; b. at Hamilton, Oct. 2, 1805; d. in Edinburgh, Dec. 14, 1861. He studied at Edinburgh under Dr. Chalmers and others; was licensed as a preacher in 1828; settled as a minister in Greenock in 1830; translated to Trinity College Church, Edinburgh, in 1834; appointed professor in the New College in 1843, and principal (in succession to Dr. Chalmers) in 1847. From his student-days his great capacity for theological learning and singular controversial power were apparent. He threw himself with great energy into the strife in the Church of Scotland, which began to become earnest about the time of his settlement in Edinburgh. Both his ecclesiastical learning and his debating power found a splendid field, as the strife advanced, in conflict with such learned men as Lord Medwyn and Sir William Hamilton. In the General Assembly his speeches were singularly weighty and telling. To his combativeness he added a simple, childlike nature, a warm heart, and a blunt, honest manner; so that, while his foes spoke of him with dread and horror, his friends were devotedly attached to him. As a professor he had a remarkable power of inspiring his students with confidence in himself, and enthusiasm for their studies. When appointed professor, he was requested by the General Assembly to go to America, and make himself acquainted with the methods of study pursued there. Among other friendships thus formed was one of unusual warmth and sympathy for Dr. Hodge of Princeton. In theology Dr. Cunningham was a thorough Calvinist. His works (chiefly posthumous) were: *Historical Theology* [Edinburgh, 1862], 2 vols.; *The Reformers and the Theology of the Reformation* [1862]; *Discussions on Church Principles* [1863]; *Lectures on the Evidences, Canon, etc.* [N. Y., 1878]; *Sermons from 1828 to 1860* [1872], etc. His *Life* was written by the late Rev. James Mackenzie, and Rev. Dr. Rainy, who succeeded him as professor of church history, Edinburgh, 1871. W. G. BLAIKIE.

CURCELLÆUS, Stephanus. See COURCELLES.

CURATE denotes, in the Church of England, the lowest degree of ministers, licensed by the bishop, and employed by the incumbent of a parish as his assistant, either in the same church, or in a chapel of ease, but removable at pleasure by the bishop or the incumbent. There was formerly a distinction made between perpetual and temporary curates, the former not being removable; but this distinction has been abolished by 31 and 32 Vict., chap. 117, which confers the title of vicar on all perpetual curates. In the Anglican Prayer-Book the name is sometimes used in a general sense, denoting the incumbent of any kind of ecclesiastical office with which is connected the care of the souls of the parish; and this is also the original meaning of the name in the Roman-Catholic Church. There too, however, *curatus* came, in the course of the fifteenth century, to be used only for the vicars or assistants of the regular incumbents of the churches, though the office never sank so low in social respect as in the Anglican Church. The Council of Trent forbade to employ temporary curates, removable at pleasure (sess. vii. chap. 5, 7, *de reform.*). In the performance of their duty, in their *cura actualis*, the real incumbent of the church, the *parochus primitivus*, exercises only a *cura habitualis*.

CURATE, Perpetual. See CURATE.

CURETON, William, a distinguished Oriental scholar, especially in Syriac; b. at Westbury, Shropshire, 1808; d. there June 17, 1864. He was educated at Christ Church, Oxford; was sub-librarian of the Bodleian (1834), assistant keeper of the manuscripts in the British Museum (1837–50), chaplain to the queen (1847), canon of Westminster, and rector of St. Margaret's, Westminster (1849). His services, especially to biblical and patristic learning, were very great, as a mere enumeration of the titles of his publications will show: *Syriac Version of the Epistles of Ignatius* (1845); *Catalogue of Arabic Manuscripts in the British Museum* (1846); *Vindiciæ Ignatianæ, or the Genuine Writings of St. Ignatius, as exhibited in the Ancient Syriac Version, vindicated from the Charge of Heresy* (1846); *Corpus Ignatianum*, a complete collection of the Ignatian Epistles, genuine, interpolated, and spurious, together with numerous extracts from them, etc., in Syriac, Greek, and Latin; an English translation of the Syriac text, copious notes and Introduction (1849); *John, Bishop of Ephesus, the Third Part of his Ecclesiastical History* [in Syriac], (1853); the same, translated by Dean Smith, 1860; *Spicilegium Syriacum, containing Remarks of Bardesan, Meliton, Ambrose, and Mara-Bar-Serapion, with an English Translation and Notes* (1855); *Quatuor Evangeliorum Syriace, recensionis antiquissimæ, atque in occidente adhuc ignotæ quod superest* (1858).

CUREUS, Joachim, b. at Freistadt, Silesia, in 1532; studied theology and philosophy at Wittenberg (1550–54), and medicine at Padua and Bologna (1557–59), and settled as practical physician at Glogan, where he died in 1573. He was a passionate disciple of Melanchthon, and the author of the famous *Exegesis Perspicua et Ferme Integra Controversiæ de Sacra Cœna*, which appeared anonymously at Leipzig in 1574, by the same publisher who had issued the *Corpus Philippicum*. The work is a defence of a semi-Calvinistic view of the sacrament of the Lord's Supper, and occasioned the elector August of Saxony to discharge all those of his counsellors and theologians who leaned towards Melanchthon. The work has been reprinted at Marburg in 1853 by W. Scheffer.

CURIA ROMANA denotes the whole body of officials which together forms the papal government. As the Pope is Bishop of Rome, archbishop of a province of seven bishoprics, primate of the Roman-Catholic Church, and, up to 1859, occupant of a large territory, the States of the Church, the organization of the papal government consequently developed in each of these directions. Generally, however, the archbishop employs no special officials for the performance of his archiepiscopal duties, but simply uses his episcopal officers for these functions too; and exactly in the same manner it was originally simply the presbytery of his episcopal diocese which joined the Pope in the administration of important affairs, whether episcopal, or archiepiscopal, or primatial; while cases of minor consequence were left to him to be disposed of personally, *in capella*, or by the aid of his chaplains. The College of Cardinals, the chief organ of the papal government, developed around the papal see exactly in the same manner as the chapter around any other episcopal see. See CARDINAL.

In the episcopal chapter it was the two principal members, the arch-deacon and the arch-presbyter, who transacted all business; while the chapter proper, the former presbytery, stood by as a board of advice. So, too, in the College of Cardinals, where the affairs were divided between the cardinal-camerlengo (the arch-deacon) and the cardinal-vicarius (the arch-presbyter). The cardinal-camerlengo is already mentioned in the *liber diurnus* as the most influential member of the presbytery as its representative. To him belonged the jurisdiction and the finances of the diocese; and he appointed his three principal sub-officials himself, — the vice-camerlengo for the criminal jurisdiction, the *auditor camerœ* for the civil jurisdiction, and the treasurer (*tesoriere*) for the finances. To the cardinal-vicarius belonged all the ecclesiastical affairs of the diocese, and he had a suffragan bishop among his sub-officers. As the papal possessions increased, the separation between these two offices became more sharply marked. All secular interests were gathered under the cardinal-camerlengo, and he became a state-officer in the modern sense of the word: all ecclesiastical interests gathered under the cardinal-vicarius, and he became practically the Bishop of Rome. The granting of benefices, however, and the power of the keys (*potestas ligandi et solvendi*), the Pope reserved for himself, or rather for a special officer, the cardinal-penitentiary. To these three grand officers was added, though not until the latter part of the fifteenth century, a fourth, — the cardinal-patron, or, as he is now generally called, the cardinal-secretary-of-state. He began as a kind of minister of the papal household, became then, on account of his daily and intimate intercourse with the Pope, the minister of foreign affairs,

and assumed finally a position as minister of the interior, too, having the command of the papal troops and the direction of the papal legates, which placed nearly the whole administration of the Papal States, both the patrimony proper and the legations, in his hands. The centre of the whole machine was of course the Pope, to whom the final decision of all questions belonged, and who, in connection with the consistory, exercised a general superintendence.

The whole organization, such as it had developed and was working in the beginning of the sixteenth century, before the Council of Trent, comprised the College of Cardinals assembling in consistories, the two signatures (*Signatura Gratiæ* and *Signatura Justitiæ*), the *Pœnitentiaria*, the *Rota*, the *Dataria*, and the Chancery. The last-mentioned, the *Cancellaria Apostolica*, was simply a bureau of expedition in which the affairs treated by the College of Cardinals and in the signatures received their final business form, and were issued. The *Dataria* originated as a mere department of the chancery, as a kind of board of control, in which all ingoing and outgoing communications were dated and registered; but, on account of the great importance which this simple function had for all cases of benefices, the department soon became independent, and gradually came to exercise a considerable influence. The *Rota* was the Supreme Court of Christendom, and an immense amount of business flowed into its rooms. It consisted of twelve members (*auditores*), — three Romans, one from Bologna, one from Ferrara, one alternately from Tuscany or Perugia, one from Venice, one from Milan, one German, one Frenchman, and two Spaniards. It lost some of its importance when the *Signatura Justitiæ* was established above it as a court of appeal for Italy; and by degrees, as the jurisdiction of the Pope was confined on the one hand to a small number of cases, on the other, first to the Papal States, then to the City of Rome, and finally to the palace of the Vatican, the *Rota* and the *Signatura Justitiæ* shrank into mere shadows. The *Signatura Gratiæ* and the *Pœnitentiaria* treated all cases, assorting to the *postestas legandi et solvendi* dispensations, indulgences, etc., the former in a more private and personal way, the latter publicly and officially. Affairs of dogmatics, liturgy, finance, general policy, appointment of bishops, etc., belonged to the College of Cardinals, among whose members every country, diocese, monastic order, etc., had its special *protector*, who reported on its affairs, pleaded its cause, and took care of its interests.

From the middle of the sixteenth century, however, a great change was effected in this organization by the establishment of the so-called *Congregationes*, committees of cardinals formed for some special range of business. The oldest of these congregations is the *Sancta Congregatio Romanæ et Universalis Inquisitionis*, or *Sancti Officii*, generally called *Sant' Ufficio*, founded in 1542, on occasion of the German Reformation, and with the object of eradicating all heresy: it was afterwards considerably enlarged by the addition of the *S. Congr. Judicis Librorum Prohibitorum* for watching the literatures. A second congregation, *S. C. Cardinalium Concilii Tridentini Interpretum*, or *Congregatio Concilii*, or *Conciglio*, was founded in 1564 for the correct publication and true interpretation of the decrees of the Council of Trent. Its verdicts (*resolutiones*, *declarationes*) enjoy great authority; and a collection of them (*Thesaurus Resolutionum*), comprising over one hundred volumes, has appeared since 1718. Three other congregations were founded by Sixtus V.; namely, *S. C. super negotiis Episcoporum et Regularium*, or *Vescori et Regulari*, for all episcopal and monastical affairs; *S. C. Rituum*, for rituals, liturgy, canonization, etc.; and *S. C. Consistorialis*, to prepare all business matter before it is brought into a regular consistory. Of the congregations established in the seventeenth century, the most important are *De Propaganda Fide* (1622), for the centralization of all mission business; *S. C. Immunitatis Ecclesiasticæ* (1626), to guard against any encroachment from the side of the State on the privileges of the Church; *S. C. Indulgentiarum* (1669), etc. The *Gerarchia Cattolica* for 1878 mentions still more congregations. The relation between these congregations and the old authorities still existing often gives rise to very difficult questions. Generally, however, the old and the new authorities are equally competent; and he who has any business to transact can choose the party with which he prefers to deal, for reasons of cheapness, speed, personal connections among the officials, etc.

LIT. — OCTAVIANUS VESTRIUS: *Introductio in Romanæ Aulæ Actionem*, Venice, 1564; BANGEN: *Die römische Kurie*, Münster, 1854; BONIX: *De Curia Romana*, Paris, 1859; [X. BARBIER DE MONTAULT; *La sacré college des cardinaux de la sainte église romaine*, Paris, 1879; W. RIBBECK: *Friedrich I. u. die romische Curie in den Jahren 1157 bis 1159*, Leipzig, 1881.] MEJER.

CURIO, Cœlius Secundus, b. at Cirie, near Turin, May 1, 1503; d. at Basel, Nov. 24, 1569; one of those numerous Italians, who, attracted by the evangelical movement of the Reformation, were compelled by the counteraction of Rome to leave their native country, and seek refuge beyond the Alps. While studying classical languages, history, and jurisprudence at Turin, he became acquainted with the writings of Luther, Melanchthon, and Zwingli, through an Augustinian monk, Hieronymus Niger; and the impression he received was so strong, that he immediately set out for Germany in order to study the new theology. But, on the order of the Cardinal-bishop Boniface of Ivrea, he was arrested near Aosta, and imprisoned. Released after two months, he was brought to the Monastery of St. Benignus to continue his studies; but after half scandalizing and half seducing the monks by his views, which he never desisted from preaching, he fled from the monastery, visited Rome and other Italian cities, and finally settled at Milan, where he married Margaretha Blanca of the distinguished family of Isachi. In order to avoid the war troubles, he successively removed to Piedmont, Savoy, Pavia, where he lectured in the university; but, as he was zealous in defending and preaching the evangelical views, he was seized at Pavia by the Inquisition, and incarcerated. He escaped, however, and found refuge in Venice, and at the court of the Duchess Renata of Ferrara. On her recommendation, he obtained a position at the University of Lucca. But he had

hardly begun to teach, before the Pope demanded that he be delivered up; and, when the city declared itself unable to defend him, he fled (in 1542) to Switzerland, where he was professor of literature, languages, and rhetoric, first at Lausanne (1543–47), and then in Basel. As a humanist teacher he earned a great reputation, and received splendid offers from Maximilian II., the Duke of Savoy, and even from Pope Paul IV.; but he declined to leave Basel, where alone he felt free and safe. He was not, strictly speaking, a theologian, but took great interest in all the theological movements of his time, and was not without influence. In Basel he stood at the head of that latitudinarian group of Italians which gathered there; and he was looked upon with suspicion, not only by the Roman Catholics, but also by Calvin and the orthodox Lutherans. His most widely known and most characteristic work is his *Pasquilli Ecstatici*, a satire on the papacy and the Roman Church, Geneva, 1544. A positive representation of his religious stand-point may be found in his *Christianæ Religionis Institutio*, Basel, 1549. But the work which caused the most contradiction from all sides was his *De Amplitudine Beati Regni Dei*, 1554.

LIT. — A complete list of the materials for his life is given by SCHELHORN: *Amœnit. Lit.* XIV. p. 382. See, also, E. COQUEREL: *De Cœlii S. Curionis Vita*, Paris, 1856, and M'CRIE: *History of the Progress and Suppression of the Reformation in Italy*, Edinburgh, 1827. WAGENMANN.

CURTIUS, Valentin (Korte, or Kortheim) b. at Lebus, in Brandenburg, Jan. 6, 1493; d. at Lübeck, Nov. 29, 1567; came to Rostock to study theology in 1512, and entered the order of the Franciscans, but embraced the Reformation, and was made Protestant preacher at the Church of the Holy Spirit in 1528; married in 1532; was called to Lübeck in 1534, and made superintendent in 1554. Lübeck was at that time the centre of orthodox Lutherdom in Northern Germany, and Curtius occupied a prominent place in the conventions and disputations of that time. He drew up the *Formula Lubecensis* (1560), which, up to 1685, was signed by every ecclesiastic appointed in the city, and the *Protestatio contra Synodum Tridentinam* (1561). But he was also very eager to have the English refugees of 1554 expelled from the city on account of their Calvinism. See C. H. STARCKE: *Lübeckische Kirchen-Historie*, Hamburg, 1724; J. H. GERCKEN: *Dissertatio de Form. Lub.*, Göttingen, 1755.

CUSANUS, Nicolaus (Nicolai Krypffs, or Krebs), also known as **Nicholas de Cusa**; b. at Cues, or Cusa, a village on the Moselle, in the diocese of Treves, 1401; d. at Lodi, Aug. 11, 1464; was the son of poor parents, but was by Count Ulrich of Manderscheid, in whose service he had entered, sent to the school of the Brethren of the Common Life, at Deventer, and then to the University of Padua, where he studied law, and took the degree in 1424. He lost, however, the very first case in which he pleaded, at Mayence; and this determined him to leave the legal career altogether, and enter the Church. For several years he studied mathematics and astronomy, Hebrew and Greek, philosophy and theology, with great zeal; and he was Archdeacon of Liège, when, in 1433, he was sent to the Council of Basel. There he attracted general attention by his *De Catholica Concordantia* and *De Auctoritate præsidendi in Concilio Generali*. In the former he declares that the papal authority is not tied up with the Roman see; that the true successor of Peter is he who is duly chosen by the representatives of Christendom, and not he who incidentally occupies the chair of Rome; that the donation of Constantine is a fable; that the secular princes are completely independent of the Pope in all secular affairs, etc. In the latter he vindicates the authority of the œcumenical council above that of the Pope; and, when he concedes to the Pope the right to preside at the œcumenical council, this right is one of honor only, not of power, etc. Nevertheless, some years later we find him travelling in Germany as papal legate, and defending in the diets of 1440–42 the very opposite views. He had in the mean time become a friend of Eugenius IV.; and he served him with great devotedness on many important missions, — to Constantinople, to work for the union of the two Churches; to Germany, to gather money for the building of the Church of St. Peter, etc. Nicholas V. also showed him great confidence, and made him cardinal in 1448, and Bishop of Brixen in 1451, in spite of the protest of Archduke Sigismund. During the Congress of Mantua he was the Pope's vicegerent in Rome, and published his *Cribratio Alchorani*. His troubles with Sigismund disturbed his last days (when the duke imprisoned the bishop, and the bishop excommunicated the duke); and unhappily the decision of the emperor in his favor was not given until after his death.

The extraordinary change in Cusa's views has generally been explained as the result of ambition and cowardice. He saw that nothing could be attained in the Church except by standing on the Pope's side, and he was tempted. He saw that his views could not be carried through without causing a complete revolution, and he was frightened. There is, however, in Cusa's character, nothing at all to justify such an explanation. He was an honest, open, simple-hearted man, who for truth's sake could have sacrificed his worldly prospects, even his life, without regret, without fear, without the least trace of the martyr's bravado, if he had only known the truth. But there was just the hitch. In his intellect, though he actually broke with the tradition of the schoolmen, and though he often is spoken of as the dawn of modern philosophy, there was just that kind of confusion and obscurity, which, with an honest man who is too *naive* to conceal any thing, makes such a glaring inconsistency almost a matter of course. In his books *De Docta Ignorantia* and *De Conjecturis*, his two principal philosophical works, he defines the relation between absolute truth and the human mind as one of complete incongruity. Absolute truth the human mind is utterly unable to grasp: it can only form opinions, conjectures, about it. But, when the intellect can establish no other relation than that of conjecture between itself and absolute truth, an honest character can, just because it is honest, hardly escape, at least once in the course of its development, to be thrown from that stand-point which it holds over to the very opposite, unless it can keep itself forever oscillating

in a sceptical dilemma. But Cusa was not a sceptic, either intellectually or morally. Intellectually he was a realist, not without a tint of materialism. He was a great mathematician. His propositions for the improvement of the Julian Calendar resembled those adopted afterwards by Gregory VII. He anticipated Copernicus in his views of the earth's position in the planetary system. He was the father of Giordano Bruno. Morally he was a mystic, with a strong leaning towards asceticism. He taught that glimpses of the absolute truth could be caught by means of intuition, which aided the mind in divining, as spectacles aid the eyes in seeing. He was a pupil of Meister Eckardt. The speculative result of this singular combination was an obscure and inconsistent pantheism — God as the *maximum* has nothing outside himself, the world is a finite condensation of the *maximum* — which frightened his contemporaries; and the practical result is a number of mystico-materialistic absurdities — *De Quadratura Circuli*, *De Novissimis Diebus*, according to which the universe should perish in 1734 — which deter a modern reader. But of cowardice and ambition, and other moral blemishes, there is not much in the man. Cusa's works make three volumes, and have been published three times; last edition by Henri Petri, Basel, 1565.

Lit. — Hartzheim: *Vita N. de Cusa*, Treves, 1730; Scharpff: *Cardinal und Bischof Nic. von Cusa*, Mayence, 1843 (only the first volume has appeared); Düx: *Der deutsche Cardinal Nic. von Cusa und die Kirche seiner Zeit*, Ratisbon, 1847, 2 vols. (according to C. Schmidt, in Herzog's *Real-encyclopädie*, lengthy and unsystematic); Zimmermann: *Nic. Cusanus als Vorläufer Leibnitzens*, Vienna, 1852; Jäger: *Der Streit des Card. Nic. von Cusa mit Herzog Sig. von Osterreich*, Innsbruck, 1861, 2 vols.; Stumpf: *Die politischen Ideen Nic. von Cues*, Cologne, 1865; Scharpff: *Nic. von Cusa als Reformator*, Tübingen, 1871; Richard Falckenberg: *Philosophie d. Nic. von Cusa*, Breslau, 1880.

CUSH (Hebrew כּוּשׁ, Egyptian *Kaš*, *Kiš*, or *Keš*, Assyrian *Kusi* and *Miluhhi*, LXX. Αἰθιοπία, Vulgate *Æthiopia*, except Gen. x. 6–8, 1 Chron. i. 8–10, where LXX. have Χούς, Vulgate *Chus*) is a name applied in the Old Testament to a person, a land, and a people. As a person, Cush is the first son of Ham, having five sons of his own, — Seba, Havilah, Sabtah, Raamah, Sabtechah, — and being also the progenitor of Nimrod (Gen. x. 6–8). Two sons, Sheba and Dedan, are assigned to Raamah (v. 7). The Scripture-writer appears to look back to Cush, with his sons and grandsons, as the founders of peoples known in his time; and, where these names are elsewhere mentioned (except 1 Chron. i. 8–10, which repeats Gen. x. 6–8), they refer, not to the founders, but to the peoples descended from them, and to the lands (some in Asia, some in Africa) where these peoples lived. *Seba* (סְבָא, Ps. lxxii. 10; Isa. xliii. 3, xlv. 14) denotes probably an African people; *Havilah* (חֲוִילָה, Gen. ii. 11, x. 29, xxv. 18; 1 Sam. xv. 7, and see Eden), an Asiatic, and perhaps an African as well, for Ptolemy (Geogr. iv. 7, 27) puts the people Ἀβαλῖται on the *sinus* Αὐαλίτης (Ἀβαλίτης), along the African coast near the Straits of Bab-el-Mandeb; *Sabtah* (סַבְתָּה), probably an Asiatic (an old commercial town of Arabia was called Σάββαθα); *Raamah* (רַעְמָה, Ezek. xxvii. 22), *Sheba* (שְׁבָא, 1 Kings x. 1 f.; Job vi. 19; Ps. lxxii. 10; Isa. lx. 6; Jer. vi. 20; Ezek. xxvii. 22, xxxviii. 13; comp. Gen. x. 28 and xxv. 3), and *Dedan* (דְּדָן, Isa. xxi. 13; Ezek. xxvii. 15, 20, xxxviii. 13; comp. Gen. xxv. 3), were all three Asiatic (Arabian) peoples; *Sabtechah* (סַבְתְּכָא) was probably Asiatic also; and the great territory of Cush, divided among these peoples, formed the southern boundary of the inhabited world as known to the Hebrews. The appearance of Sheba and Havilah among the descendants of Shem through Joktan (Gen. x. 28, 29), and of Sheba and Dedan as descendants of Shem through Abraham and Jokshan (Abraham's son by Keturah, Gen. xxv. 1–3), points to a mixture of blood in these peoples, unless we have to do with different tribes bearing like names, which cannot be proved.

Cush, as applied to a land, is further used in a more limited sense (Gen. ii. 13, and elsewhere in the Old Testament, — twelve passages in all). On the Cush of Gen. ii. 13 see Eden. In the other eleven passages it denotes the Nile Valley southward from Egypt, with the lands between the Nile and the Red Sea, from Syene (Ezek. xxix. 10) as far south as the junction of the Blue and White Nile. The earlier boundaries toward the south were quite vague; and, even when Cush became a well-defined province and kingdom, tribes of the same origin with the historical Cushites dwelt outside its borders. In a sense which would include these, the African Cush extended into Abyssinia, and perhaps covered it; but the restricted sense is the ordinary one in use. In the Book of Esther (i. 1 and viii. 9) Cush is named as the extreme south-west limit of the kingdom of Ahasuerus.

This land of Cush was called by the Greeks Μερόη, from its ancient capital city (native name *Meru* or *Merua*, "white cliff"), situated near Mount Barkal, and identical with Napata.

The people of *Kaš* (*Keš* or *Kiš*) are, in the Egyptian records, always distinguished from negroes (*Nahasi*), both in name and in appearance. They are depicted with Caucasian features, and their color is red or brown. They appear to be kindred with the Egyptians. It is believed that the ancestors of all the historic inhabitants of the Nile Valley came of a single stock (Cush and Mizraim are brothers, Gen. x. 6), and had a common home in Asia. One stream of immigration entered North-eastern Africa by the Isthmus of Suez, and became the Egyptian people; another, starting from the same source, moved down into Southern Arabia; then a part crossed the Red Sea into Africa, and occupied the region described above, becoming the historic Cush; as such they are named some twenty-five times in the Old Testament; others remained in Arabia, and it is possible that reference is had to these in 2 Chron. xxi. 16: "Arabians that were near the Ethiopians." (As to the theories that another branch wandered northward, and became the Phœnicians of history, and that Babylonia was peopled by colonists from the African Cush, see Phœnicia, Nimrod.)

The (African) Cushites are first mentioned in the Egyptian records of the twelfth dynasty (Lepsius, c. B.C. 2350), which fought successfully against them. During the reign of the Hyksos in Egypt, the native Egyptian kings, forced southward, came into closer contact with the Cushites; and, after the expulsion of the Hyksos (seventeenth century B.C.) *Kaš* was treated as a province of Egypt, and had an Egyptian governor. In the time of the twenty-first dynasty it gained its independence; and, in the eighth century B.C., the Cushite king, Piankhi I., conquered all Egypt. The twenty-fifth dynasty of Manetho is composed of Cushite kings, — *Shabak* (Sabacu = סוא [?], 2 Kings xvii. 4), *Shabataḳ* (Sebichu), and *Taharaqa* (Tirhaka). The relation between these kings is obscure; and, besides these, Miamun Nut, successor, and perhaps son, of Piankhi, figures on the monuments. The Cushite kings of Egypt came repeatedly in contact with the Hebrews. Hoshea of Samaria tried to form an alliance with So against the Assyrians (2 Kings xvii. 4). Isa. xviii. seems to imply like proposals from the Cushites to the Hebrews. Sennacherib's march through Philistia was checked by the approach of Tirhaka, the most formidable of all the Cushite kings. Both before and after this time, there is mention of individual Cushites who lived in Palestine: Ebed Melech (Jer. xxxviii. 7ff., xxxix. 16 ff) is a notable example. The Cushite control of Egypt ended with the defeat of Tirhaka and the establishment of an Assyrian protectorate on the Lower Nile by Esarhaddon (King of Assyria B.C. 681–668); and an attempt of Tirhaka to regain a foothold there was foiled by Asurbanipal, son of Esarhaddon, about B.C. 666. After this we find Ethiopian soldiers in the service of Egyptian rulers (Jer. xlvi. 9; Ezek. xxx. 4 f.); but Tirhaka's successors were powerful monarchs in their own domain, and were still reigning at the old Meroe when Cambyses made his unsuccessful attempt to conquer Ethiopia (B.C. 524). As late as B.C. 450 Herodotus speaks of the "long-lived Ethiopians," whose capital was at this old Meroe. The later Meroe, the island in the south, near Khartum, was included in the empire of Tirhaka and his successors, but probably did not become the capital of the kingdom till about the third century B.C., under Ergamenes, contemporary with Ptolemy Philadelphus. The later Greek writers begin to distinguish from the civilized Meroites various ruder Cushite tribes, such as the Blemmyes, Megabares, and Troglodytes. These occupied the territory from the Lake of Axum, in Abyssinia, up to the Egyptian boundary, and were the ancestors of the present Beğa, or Bischari tribes.

The Cushite kingdom existed until after the Christian era (Acts viii. 27 names Candace, Queen of Ethiopia); but by degrees the Nubians, who had been crowded out by the Cushites, began to get the upper hand of it, and at length it disappeared. The precise date of its extinction is unknown.

In person the Cushites were large, strong, and handsome. Their land produced corn and costly woods, such as ebony and balsam; of minerals they exported gold and gems; besides these they drove a large trade in cattle and rare animals, as well as in negro slaves. These are all depicted on the monuments as articles of tribute paid to Egypt.

The culture and religion of the Cushites were derived from Egypt, and began to take firm root among them as early as the time of the Hyksos. They developed the arts thus received; so that, toward the end of the eighteenth dynasty, not only the natural products named above, but artistic furniture, covered with woven stuffs of many colors, shields lined with variegated skins, chariots of gold and iron, rich garments, ear-rings, and bracelets, together with other fine work in gold, appear in a representation of tribute-offerings.

The language of the African Cushites was distinct from the Egyptian, and is represented by that of the modern Bischari; but they employed the Egyptian hieroglyphs from an early time. A peculiar demotic character which abounds in the neighborhood of the Island of Meroe is not yet deciphered, but is believed to belong to the later Cushite period, probably since the time of Ergamenes.

The land and people of Cush are usually called, after the Greek writers (so in the LXX., the Vulgate, and the Authorized Version), Ethiopia and Ethiopians; but the Cushites must be carefully distinguished, not only from the Nubians and negro tribes generally, but also from the Shemitic people of Abyssinia, who spoke the *Ge'ez* (Ethiopic) language, and have transmitted to us a considerable Christian literature. These also came across the sea from Arabia, but cannot be traced back beyond the Christian era. See Abyssinian Church.

Of Cush, the Benjamite (Septuagint Χουσί, Vulgate *Chusi*), who is named in the inscription of Ps. vii., nothing further is known. He must have been a persecutor of David, and was, perhaps, an instrument in the hands of Saul.

Lit. — R. E. Lepsius: *Briefe aus Ægypten, Æthiopien u. der Halbinsel des Sinai*, Berlin, 1852; *Nubische Grammatik* (Einleitung), Berlin, 1880; G. Ebers: *Ægypten u. die Bücher Mose's*, Bd. I., Leipzig, 1868; H. Brugsch-Bey: *History of Egypt under the Pharaohs*, 2d Eng. ed., Lond., 1881, 2 vols.; G. Rawlinson: *Origin of Nations*, Lond., 1877, N.Y., 1881; *History of Ancient Egypt*, Lond. and N.Y., 1881, 2 vols. FRANCIS BROWN.

CUTHBERT, St., d. at Farne, March 20, 687; was born, in the first half of the seventh century, in Northumbria, beyond the Tweed, of humble descent. While shepherding his flock one night (in 651), he received, it is said, a heavenly revelation in form of a vision, and went immediately to the Monastery of Melrose (the Old Melrose, situated at the confluence of the Leader and the Tweed), whose prior, Boisil, admitted him into the brotherhood. Melrose was a colony from Lindisfarne, but was at this time sending out colonies herself. Cuthbert accompanied one which went to Ripon to found a monastery on a spot presented to them by Alchfrith; and served there as *hostiliarus* (with whom rests the entertainment of strangers). But when Alchfrith adopted the Roman views of Easter, the tonsure, etc., the monks of Ripon could not agree with him. They returned home to Melrose in 661; and in the same year, Boisil having died of the plague, Cuthbert succeeded him as prior. Afterwards, however,

Cuthbert must have adopted the Roman views himself; for in 664 he was called as prior to Lindisfarne expressly for the purpose of introducing those views among the monks of that monastery; in which task he succeeded. For twelve years he staid at Lindisfarne; but in 676 the ascetic tendency of his disposition gained upon him: he resigned his office, and settled as a hermit in one of the small islands of Farne. In 684 he was prevailed upon to return to Lindisfarne as its bishop, but only for two years. In 686 he went back to his hermitage on the lonely island, and there he died.

Already during life Cuthbert was reverenced by his brother-monks as a saint, and for centuries after his death his fame was still increasing. The power of working miracles was ascribed to him, and even to his remains. Before he died, he gave permission that his corpse might be brought to Lindisfarne, on the condition that the monks vowed never to desert it. Consequently, when the Danes took the monastery (in 875), and the monks fled, they carried Cuthbert's corpse along with them on a bier for eight years, until (in 883), they were settled at Chester-le-Street. Overtaken here, too, by the Danes, they began their wanderings again in 990, but were finally settled in 992 at Durham, in whose cathedral Cuthbert's remains now rest.

Lit.—Of Cuthbert's own writings, *Ordinationes* and *Præcepta Vitæ Regularis*, nothing has come down to us; but the materials for his biography are very rich. The oldest life of him was written between 698 and 705, by some unknown brother-monk, either from Lindisfarne or Melrose, and is printed in *Act. Sanct.* (March 20), and in Stevenson's edition of *Bedæ Opera Minora* (pp. 259–284). Of the two Lives by Bede, the oldest is in verse, the best in prose, both printed in Stevenson's *B. Op. Min.* (pp. 1–43, 45–137) and in *Act. Sanct.* (March 20). The *Historia Translationum S. C.* from the eleventh century, the *Reginaldi Monachi Dunelmensis Libellus de . . .* from the twelfth century, and treating especially of his miracles, and the so-called Irish life from the fourteenth century, have been published by the Surtees Society. A full account of the materials for the history of St. Cuthbert is found in Hardy: *Desc. Cat.* I., 297–317. See also James Raine: *Saint Cuthbert*, Durham, 1828; A. C. Fryer: *Cuthbert of Lindisfarne*, London, 1881.

CUTTY-STOOL, a small raised seat or gallery in old Scottish churches, where unchaste men and women were obliged to sit during three Sundays, while they were rebuked by the minister, if they would be received to communion again.

CYAXARES. See Darius.

CYCLE. See Year, The Church.

CYCLOPÆDIAS. See Dictionaries.

CYPRIAN, Ernst Salomon, b. at Ostheim, Franconia, 1673; studied at Jena, and was appointed professor of philosophy at Helmstedt, 1699, rector of the gymnasium of Coburg, 1700, and member of the Over-Consistory, in 1713, in Gotha, where he died in 1745. Friedrich Wilhelm I. of Prussia, who considered the controversies between the Lutheran and Reformed Churches "a bitter sauce mixed by the priests," conceived the plan of effecting a union between all Protestant churches; and at first it seemed as if the plan would succeed. At this juncture, Cyprian appeared as one of the few stanch champions of the old orthodox Lutheranism, and wrote three pamphlets, *Abgedrungener Unterricht*, etc. (1722), *Authentique Rechtfertigung*, etc. (1722), and *Das Urtheil englischer Theologen von der Synode zu Dortrecht und ihrer Lehre* (1723), which by their rich historical illustrations give considerable information about the whole question.

CYPRIANUS, Thascius Cæcilius, which last name he assumed in honor of an old presbyter, Cæcilius, who was instrumental in his conversion to Christianity, was born in Northern Africa, towards the close of the second, or in the beginning of the third, century, and educated at Carthage, where, in the fourth decade of the third century, he held a prominent position as a teacher of rhetoric. He was a man of wealth. His house and gardens were beautiful, his landed property considerable. He was also a man of elegance and dignity, both in dress and manners, both in literary productions and in business affairs. Of the history of his conversion nothing is known, but he was baptized in 245 or 246. Immediately after baptism he gave away a part of his fortune to the poor; and all his time he seems to have devoted to the study of the Bible and the Christian writers of the second century. His *Epistola ad Donatum*, *De Idolorum Vanitate*, and *Libri III. Testimoniorum adv. Judæos*, in the last two of which works he closely follows Minucius Felix and Tertullian's *Apologeticus*, belong to this period.

The African Church was at this period flourishing enough externally, but internally its state was rather precarious. The long peace it had enjoyed (nearly thirty years) had slackened the zeal and the discipline of its members. Even the character of the episcopate had suffered. Many of the bishops were engaged in agriculture or trade, or even in usury. Instances of fraud and swindling occurred among them. Sometimes they were so ignorant that they could not instruct the catechumens, nor distinguish between orthodox and heretical compositions. Under such circumstances the conversion of a man like Cyprian naturally made a sensation, and awakened expectations. In 248 the episcopal chair of Carthage became vacant, and he was elected bishop. It is characteristic, however, that it was the lower mass of the church-members which carried his election, while a portion of the presbytery opposed it to the very last. The poor, the ignorant, the humble, of the Church of Carthage, felt how good it would be to them to have for their bishop a man of wealth, a man of learning, a man of social standing. They knew of Cyprian that he was liberal with his means, that he was possessed of brilliant literary talents, that he showed both decision and tact in business transactions, and they would hear of no refusal. Between July 248 and April 249 he was consecrated bishop. The opposition did not dissolve, however, after its defeat. On the contrary, it became more firmly organized; and it soon found a point from which an attack could be made. Early in 250 Decius issued the edict for the suppression of Christianity, and the persecution began. Measures were first taken against the bishops and officers of the church: by slaying the

shepherds it was hoped the flock would be stolen. The proconsul on circuit, and five commissioners for each town, administered the edict; but, when the proconsul reached Carthage, Cyprian had fled.

In his book *De Lapsis*, and in his letters to his congregation, to his fellow-bishops of the African Church, and to the clergy of Rome, Cyprian defends very adroitly the line of conduct he had adopted; but none of the reasons which he proffers — the necessity of preserving himself for the good of his church, the direct command of God through a vision, etc. — are quite acceptable, and with the idea of heroism they are altogether incompatible. But it must be remembered, first, that martyrdom had not yet become a fashion, a rage, the necessary close of a distinguished life, the greatest grace which God could grant. When the Decian persecution broke out, Dionysius of Alexandria, Gregory Thaumaturgus, Maximus of Nola, and many other bishops, did as Cyprian, — fled before the storm. Next, the edict was directed, principally if not alone, against the bishops, — a circumstance which could not but influence their policy. In Rome the congregation left, for this very reason, the episcopal chair unoccupied for sixteen months after the martyrdom of Fabian. Finally the individual character must be taken into account. Cyprian was a man of education, not of genius; he reasoned from facts, not from enthusiasm; he acted upon convictions, not upon passion. But with such characters every thing grand is the result of a slow growth, not of a moment's inspiration; and the remark of Augustine about Cyprian's style, that it ripened with age, growing simpler, nobler, and more fit to express the fulness of Christian truth, must be applied also to his conduct. Nevertheless, his flight gave his enemies a dangerous weapon in hand. Towards the close of 250 he sent the two bishops, Caldonius and Herculanus, to Carthage with money for the poor, with spiritual aid for the weak, with disciplinary power for those who had fallen. But in Carthage Caldonius and Herculanus met with the most determined opposition from the side of Felicissimus, a deacon; and when Cyprian excommunicated Felicissimus, five presbyters, headed by Novatus, took up his cause: a schism thus broke out. In spring of 251 Cyprian returned; and the great question of the re-admission into the Church of the *lapsi*, especially of the *libellatici*, was now to be decided. The most extreme views found defenders. One party refused altogether to re-admit the *lapsi:* another granted them re-admission without any restriction at all. Cyprian adopted a middle course: after due penance he re-admitted those who had fallen. In the synods of Carthage (251 and 252) he carried through his policy, and it became the policy of the whole Christian Church. The two other parties, however, in which his adversaries were mixed up in a most singular manner (see the articles on *Felicissimus*, *Novatianus*, and *Novatus*), appointed each an anti-bishop, Maximus and Fortunatus. The schism was thus complete.

It would seem, however, that the authority of Cyprian was in no way impaired by this schism. The practical wisdom, the inexhaustible energy, and the great self-abnegation with which he administered to the weal of his flock during the horrible plague which reached Carthage in 252 (see his *De Mortalitate* and *De Eleomosynis*), drew all true Christians close to their bishop; and the schismatics were forgotten. At the time when the controversy concerning baptism broke out between him and Bishop Stephen of Rome (255), Cyprian stood undisputedly as the prominent and most influential leader in the Christian Church. The Roman Church held that baptism administered in due form was valid, even when administered by a heretic, and admitted baptized heretics and schismatics by simple imposition of hands; while Cyprian protested that there was no baptism outside of the orthodox church, and baptized, or rather re-baptized, heretics and schismatics, before admitting them into the church. The Roman view held the ground; but it is very instructive to notice the relation in which Cyprian places himself to the Bishop of Rome. Acknowledging Rome as the natural centre of Christendom, and the successor of Peter as *primus inter pares*, he recognizes the precedence as one of honor only, and by no means as one of power. Of a feeling of subordination, of a yielding to a higher power of jurisdiction, there is in all his tracts and letters not the least trace. The papacy was not yet born. On the contrary, it is Cyprian who is styled *Papa* by the Roman bishop; and he does not give back the title to his interlocutor.

In spring of 257 Valerian's edict against the Christians was issued, and in August, Cyprian appeared before the proconsul, Aspasius Paternus; and, when he refused to offer sacrifice to the Roman state-gods, he was banished to Curubis, a lonely place on the seashore, but only a day's journey from Carthage. He lived there eleven months, in decent retirement, and in steady communication with his flock. A new proconsul, Galerius Maximus, recalled him; but shortly after a much severer edict was issued, and (Aug. 13) he was again arrested. On Sept. 13 the trial began, and the next day the proconsul pronounced reluctantly the sentence of death by the sword. "*Deo Gratias!*" Cyprian exclaimed. The execution followed immediately. But the proceedings were carried on, from the side of the State, with a regard for the victim which shows the great weight he carried in public opinion; and the execution was witnessed with a sympathetic awe which was still vibrating in people's hearts when Augustine preached.

Lit. — The first collected edition of Cyprian's works is that by Erasmus (Basel, 1520); among the later are those by Goldhorn (Leipzig, 1838–39, 2 vols.), and G. Hartel (Vienna, 1868–71, 3 vols.). The last is by far the best: it rests upon a critical comparison of above forty manuscripts. Translations into English of his treatises *On Mortality*, *On the Lord's Prayer*, etc., are numerous. Of his complete works there are two, — by Marshall (London, 1717, fol.), and by R. E. Wallis, in *Ante-Nicene Library*, vols. VIII., 1868, and XIII., 1869.

The sources to Cyprian's life are, besides his own writings and the church-history of Eusebius, Pontius, *De Vita Cypriani*, and the *Acta Proconsularia Martyrii Cypriani*, both given by Ruinart, *Act Mart.*, II., and the former in

most editions of his works. Among modern treatments of his life are, J. Pearson: *Annales Cyprianici*, Oxford, 1682; H. Dodwell: *Diss. Cypr.*, Oxford, 1684; A. F. Gervaise: *La vie de St. Cyprien*, Paris, 1717; Rettberg: *Thasc. C. Cyprianus*, Göttingen, 1831: G. A. Poole: *Life and Times of C.*, Oxford, 1840; B. Fechtrup: *Der heilige Cyprian. I. Cyprian's Leben*, Münster, 1878; O. Ritschl: *Cyprian von Karthago und die Verfassung der Kirche*, Göttingen, 1885.

Referring to special points of Cyprian's doctrines are J. Sage: *Principles of the Cyprianic Age*, London, 1695, and *Vindication of the P.*, London, 1705; W. Jameson: *C. Isotimus*, Edinburgh, 1705 (directed against the preceding); Reuchlin: *De Doctrina Cypr.*, I.–III., Strasburg, 1751–54; G. Müller: *Observationes in C.*, Gera, 1771; Schmieder: *Über die Schrift de Unitate Ecclesiæ*, Leipzig, 1822; J. H. Reinkens: *Die Lehre d. h. C. von d. Einheit der Kirche*, Würzburg, 1873. HAGENBACH (LEIMBACH).

CY'PRUS, a large fertile island of the Mediterranean Sea, triangular in form, a hundred and fifty miles long, and from fifty to sixty miles broad. Its principal towns were Salamis at the east, and Paphos at the west, end of the island. Its chief goddess was Venus, who had a famous temple at Paphos, and hence was called the Paphian goddess, as well as Cypria. The island was colonized in early times by the Phœnicians. It is called Chittim in the Old Testament. The Greeks gave it the name *Kypros*, perhaps from the plant of that name, which is our *henna*. Copper, and articles in copper, made the inhabitants rich. Cyprus was successively tributary to the great empires of antiquity, and finally fell under Rome (B.C. 58). Cicero was proconsul there (B.C. 52). In the reign of Trajan (117 A.D.) the Jews there revolted, massacred the Greek inhabitants, but were massacred themselves. In the division of the Roman Empire the island fell to the East; in the seventh and ninth centuries the Saracens seized it; but each time it quickly lapsed again into the hands of the Byzantine emperors; but from them the Crusaders, under Richard I. of England, wrested it (A.D. 1191), and gave it to "the titular king of Jerusalem, as some compensation for the loss of the holy city." Later the Genoese and Venetians held it, until in 1570 the Turks dispossessed the Venetians. By a secret treaty of Lord Beaconsfield with the Sultan (1878), the island was secured by the English Government. Gen. Cesnola's excavations there have been of extraordinary interest and value (Cesnola: *Cyprus; its Ancient Cities, Tombs, and Temples*, N. Y., 1877).

In the Acts alone Cyprus is mentioned. The gospel very quickly reached it; and the response to the Master's command, "Go," was very prompt (Acts xi. 19, 20; cf. xxi. 16). Barnabas was a Levite of Cyprus (iv. 36), and naturally began there his missionary activity (xiii. 4), and sailed thither after his dispute with Paul (xv. 39). The other New-Testament references are purely geographical. All the notices of Cyprus occurring in ancient writers can be found in Meursii *Opera*, vol. iii., Flor., 1744, and in Engel: *Kypros, eine Monographie*, Berlin, 1841, 2 vols.; Fr. Löher: *Cyprus, History and Description, abridged, with much additional matter, by Mrs. A. B. Joyner*, N.Y., 1878; (Anonymous) *Leokosia, the Capital of Cyprus*, London, 1881.

CYRE'NE, the capital of a small province, and the chief city of Libya, in Northern Africa. Modern Tripoli corresponds to the province. It was a Greek city, dating from B.C. 631. Alexander the Greek granted the Jews, who formed about a fourth of its population, the rights of citizenship on equal terms with the Greeks. After Alexander's death, the city became a dependency of Egypt, and in B.C. 75 became a Roman province. The New-Testament allusions to it are of singular interest. Simon, a Cyrenian, bore our Lord's cross (Matt. xxvii. 32); Cyrenians were present at Pentecost (Acts ii. 10, vi. 9), and of them were some of the earliest preachers of the gospel (Acts xi. 20, xiii. 1). The city was destroyed by the Saracens in the fourth century, and is now desolate.

CYRENIUS. See Quirinius.

CYRIACUS (synonymous with *Dominicus*, "belonging to the Lord") is the name of several persons, some legendary and some historical. Thus the *Acta Sanctorum* contain no less than eleven saints of this name, among whom are a deacon of Rome, who was sentenced to the galleys under Diocletian, fled to King Sapores of Persia, and was beheaded under Maximian; and a pope of Rome, who resigned his office, and followed St. Ursula and her eleven thousand virgins to Cologne, where they all suffered martyrdom. It has proved impossible to get a place for this pope in the papal succession; but then it has been suggested that the cardinals may have erased his name from the catalogues, from indignation over his abdication! The Church of St. Cyriacus, however, in Neuhausen, near Worms, boasts of possessing his remains.

Historical are Cyriacus, Patriarch of Constantinople in the time of Gregory I., and Cyriacus, Metropolite of Carthage in the time of Gregory VII. The former was presbyter and *œconomicus* of the Church of Constantinople, when (in 595) he was elected patriarch, on the death of John IV. Like his predecessor, he assumed the title of "Œcumenical Patriarch," and a synod of Constantinople confirmed the title; but these proceedings were met with the most violent protests from Gregory I. of Rome, who wrote letters upon letters to the Emperor Mauritius and to the other patriarchs of the Orient, denouncing the assumption as scandalous, perverse, punishable, anti-Christian, Satanic, etc. (see Jaffé: *Regesta Pontif.*, 1105, 1109, 1111). In 602 Mauritius was dethroned by Phocas, a rude and coarse soldier; and disagreement soon arose between the emperor and the patriarch. Gregory I. was too wide awake not to avail himself of such an opportunity; and, according to Roman historians, Phocas issued an edict in which he designated the Bishop of Rome as *caput omnium ecclesiarum*. But the edict does not exist, and is probably a mere fable. At all events, the edict had not appeared when Cyriacus died (Oct. 7, 606); and the connection which some authors have thought to find between the imperial edict and the death of the patriarch is mere fiction. See *Gregorii I. Epistolæ*, VII.

Cyriacus of Carthage, living in the latter part

of the eleventh century, was one of the last Christian bishops of Northern Africa. He refused to perform uncanonical consecration; and for this reason some of his flock accused him before the Saracenic emirs, who tortured him in a most cruel manner. He addressed himself to Gregory VII., and received from him letters of consolation and exhortation. See *Gregorii VII. Registr.*, I., 22, 23; and JAFFÉ: *Reg. Pont. ad ann.*, 1073, Sept. 15, No. 3557. WAGENMANN.

CYRIL OF ALEXANDRIA was b. in Alexandria, towards the close of the fourth century, and d. there in 444. After living for several years as a monk in the Nitrian Mountains, he succeeded his uncle Theophilus on the patriarchal chair of Alexandria, in 412. Like his predecessor, he distinguished himself by his violence against any deviation from what he considered orthodox faith. He expelled the Novatians from their church, and robbed their church-treasury; he led in person the mob which drove all Jews away from Alexandria in 415; and he took part, at least indirectly, in the foul murder of Hypatia. He became most notorious from his controversy with Nestorius, Patriarch of Constantinople. Nestorius refused to give to Mary the prædicate θεοτόκος: this occasioned Cyril to write a treatise (429), explaining the union of the *logos* and the human nature in Christ, and the birth of the *logos* by Mary, and to issue an encyclic letter to the Egyptian monks, warning them against Nestorianism. The controversy between the two patriarchs soon became very excited; and both endeavored to gain the emperor, Theodosius II., and Pope Celestine, over on his side. Celestine finally decided against Nestorius, and commissioned Cyril to excommunicate him if he did not recant within ten days. Cyril consequently convened a synod at Alexandria, and the anathema was spoken against any one who refused to give to Mary the disputed prædicate. Nestorius answered with a counter-anathema, and both appealed to an œcumenical synod. This, the third, was called by the emperor, at Ephesus, 431. But, before John of Antioch and his bishops arrived, the synod condemned Nestorius and his doctrine of the two natures in Christ. The Antiochian bishops (from thirty to forty) then formed an independent synod, and condemned Cyril; and the emperor confirmed both condemnations, — both that of Nestorius and that of Cyril. The party of the latter, however, succeeded in gaining over the emperor; and Cyril was re-instated in his see, while Nestorius was sent back to his monastery. A reconciliation was afterwards effected between Cyril and John of Antioch; but the former continued to look with suspicion at the Antiochian school, especially at Diodorus of Tarsus, and Theodorus of Mopsuestia, whom he considered the true fathers of Nestorianism. Besides his dogmatical works, Cyril wrote ten books of Apologetics against Julian, and a number of homilies. His collected works have been edited by J. AUBERT, Paris, 1638, 4 vols. fol. His Life has been written by RENANDOT: *Hist. Patriarcharum Alex.*, Paris, 1743; KOPALLIK: *Cyrillus von Alexandria*, Mainz, 1881. C. BURK.

CYRIL LUCAR (Cyrillus Lucaris, Kyrillos Loukaris, i.e., Cyril, son of Lucar), Patriarch of Constantinople; b. 1568 or 1572, in Candia (Crete); strangled to death, by order of the Sultan, in Constantinople, 1638. He studied and travelled extensively in Europe, and was for a while rector and Greek teacher in the Russian seminary at Ostrog, in modern Volhynia, a part of Western Russia, formerly Lithuania. In French Switzerland he became acquainted with the Reformed Church, and embraced its faith. Subsequently he openly professed it in a letter to the professors of Geneva (1636) through Leger, a minister from Geneva who had been sent to Constantinople, and conceived the bold scheme of ingrafting Protestant doctrines on the old œcumenical creeds of the Eastern Church, thereby effecting her reformation. In 1593 he was ordained in Alexandria a priest of the Greek Church, and afterwards archimandrite by his uncle, who was the patriarch. In 1595 he went as exarch to Poland to oppose the union of the Greek and Latin churches; from this event dates his hatred of the Latin Church. In 1602 he was elected Patriarch of Alexandria, and of Constantinople in 1621. In 1623 he was deposed by the intrigues of Jesuits, and banished to the Island of Rhodes, but re-instated mainly through the exertions of the English ambassador at the Turkish court. In 1629 he wrote in Latin his remarkable Confession, and in Greek in 1631, with an addition of four questions and answers. It was published in both languages at Geneva, 1633. It expresses his own individual faith, which he vainly hoped would become the faith of the Greek Church. It is divided into eighteen brief chapters, each fortified with Scripture references. Eight chapters contain the old Catholic doctrine, while the rest bear a distinctively Protestant character; thus in chap. ii. he asserts that the authority of the Scriptures is superior to the authority of the Church, since the Scriptures only are infallible, and defends their circulation, excluding the Apocrypha. In chap. iii. he accepts the Calvinistic doctrine of the decrees; in chap. xv. he maintains that the sacraments are two in number, and that faith is the condition of their application, and in chap. xvii. that there is a real but spiritual presence. As might be supposed, Cyril was persecuted. Five times he was deposed, five times re-instated. He was well aware that his foes were many, and his stanch friends few. The Jesuits, with the aid of the French ambassador at the Sublime Porte, spared no intrigues to counteract and checkmate his Protestant schemes, and to bring about instead a union of the Greek hierarchy with Rome. Even the printing-press, which he had imported from England on which to print his Confession and several catechisms, was, on their instigation, destroyed by the Turkish Government. At length they succeeded in their unprincipled designs. They accused him of conspiring against the government. He was strangled by order of the Sultan, and his body was thrown into the Bosphorus. His friends surrounded the palace of his successor, Cyril of Berœa, who had been a chief instigator of his murder, crying, "Pilate, give us the dead, that we may bury him." But it was not until the body, once thrown up by the tide, had been again pushed upon the unwilling waters, and again returned, that it was given over to the dead man's adherents. Cyril of Berœa was himself soon after deposed and anathema-

tized for fraud, extortion, and the part he took in Cyril Lucar's death; and the next patriarch, Parthenius, granted the reformer a decent burial.

Cyril unfortunately left no followers able or willing to carry on his work. His doctrines were denounced by the Patriarch Cyril of Berœa and the synod of Constantinople held in 1638; which condemnation was confirmed by the synods of Jassy, in Moldavia, 1642, and of Jerusalem, 1672. The two latter synods saved the honor of Cyril's name and his patriarchal dignity by boldly denying the authenticity of his Confession, and contradicting it by written documents from his pen. It is, however, a vain invention which attributes it to Cornelius van der Haga, ambassador of the United Netherlands to the Sublime Porte. Cyril sincerely loved his church, and ardently longed to bring her back to the primitive faith, and to guard her against the seductions of Rome. The Greek Church of his day was surely in a humiliating condition under the Mohammedan yoke and amid the toils of Rome. Cyril may have looked longingly upon Protestant aid, which he knew was to be obtained only on condition of acceptance of the Protestant faith. He certainly did his best to bring about this desired result. He entered into correspondence with Protestant divines in Switzerland, Holland, and England (e.g., with Abbot, Archbishop of Canterbury), sent promising youths to Protestant universities, and enlisted the press to circulate the truth. But all was in vain. Yet not all; for his nobility of thought and conduct, his ability and courage, his sincerity and piety, have endeared his memory to that nation which he was fain to lead to the liberty and religion of Christ.

Cyril Lucar has a peculiar claim upon Bible students, because he presented the famous uncial codex Alexandrinus, denominated codex A. (see BIBLE-TEXT, N.T.), to Charles I. of England, 1628. He also translated the New Testament into the modern Greek language, Geneva (or Leyden), 1638, London, 1703.

LIT. — CYRILLUS LUCARIS: *Confessio Christianæ fidei* (Latin), Geneva, 1629; *c. additam. Cyrilli* (Greek and Latin), 1633, and often; French translation, JEAN AYMON: *Lettres anecdotiques de Cyrille Lucar et sa confession de foi, avec des remarques; concile de Jérusalem*, etc., Amsterdam, 1718; THOMAS SMITH: *Collectanea de Cyrillo Lucari*, London, 1707; the same: *Miscellanea*, which contains *Narratio de vita, studiis, gestis et martyrio C. L.*, Hal., 1724; KIMMEL: *Monumenta fidei eccl. orient.*, Jena, 1850, 2 vols.; J. MASON NEALE: *History of the Holy Eastern Church*, London, 1847–50, 4 vols. II. p. 356 sqq.; ALOYSIUS PICHLER: *Geschichte des Protestantismus in der orientalischen Kirche im 17. Jahrhundert, oder: Der Patriarch Cyrillus Lucaris und seine Zeit*, München, 1862; the same: *Geschichte der kirchlichen Trennung zwischen dem Orient und Occident*, München, 1864, 1865, 2 vols.; A. METTETAL: *Cyr. Lucar*, Strassburg, 1869; WILHELM GASS: *Symbolik der griechischen Kirche*, Berlin, 1872, and his art. in Herzog, ed. II., vol. ix. pp. 5–11; P. TRIVIER: *Un patriarche de Constantinople*, Paris, 1877; SCHAFF: *Creeds of Christendom*, I. 54–58.

CYRIL OF JERUSALEM, b. probably in 315; d. probably March 18, 386; spent his whole life in Jerusalem, where he was consecrated deacon, in 335, by Bishop Makarius, and presbyter, in 345, by Bishop Maximus, and where he finally became bishop himself. In the Arian controversy he tried to maintain a neutral position, in which, however, he did not succeed. After the death of Maximus, or, as Socrates and Sozomen have it, after the expulsion of Maximus by the Arians, Cyril became bishop by the aid of this party. At all events, he was consecrated by Acacius of Cæsarea, who was an Arian. But the harmony between him and Acacius did not last long. According to the seventh canon of the Council of Nice, the Bishop of Jerusalem ranked immediately after the Bishops of Rome, Alexandria, and Antioch, though with reservation of the right of the Bishop of Cæsarea as metropolite. From this point the disagreement began; but it was greatly inflamed by religious discrepancies. Acacius cited Cyril before him; and, when the latter declined to appear, the former had him deposed by a council of only a few bishops (358). Cyril appealed to another and larger council, held at Seleucia (359), and mostly composed of Semi-Arians; and this council deposed Acacius. But in 360 a still larger council of Arians, held in Constantinople, confirmed the deposition of Cyril; and it was only the death of Constantius and the accession of Julian which enabled Cyril to return to his see. During the last twenty years he lived in comparative peace and quiet, though he was expelled twice more, under Valens.

Of the works ascribed to Cyril, the homilies are certainly spurious, though with the exception of the one on the impotent man at the Pool of Bethesda, first published by Thomas Milles in 1703, which seems to be genuine. The letter addressed to the Emperor Constantius, and giving an account of a vision of a radiant cross in the heavens, is, at all events, much interpolated. But the *catecheses*, or catechetical lectures, are genuine, and are of the greatest interest, both for the history of the Christian dogmas, and for the true understanding of the liturgy and catechetical methods of the ancient Church. They were edited by J. Prevot (Paris, 1608), Thomas Milles (Greek and Latin, Oxford, 1703, fol.), and A. A. Toutée (Paris, 1720, fol., reprinted at Venice, 1763). There is a translation of them in German by Feder, Bamberg, 1786. See VAN VOLLENHOVEN: *Specimen Theol. De Cyr. Hier. Cat.*, Amsterdam, 1837: I. TH. PLITT: *De Cyrilli Hier. Orationibus Cat.*, Heidelberg, 1855; [NEWMAN'S preface to the *Library of the Fathers*, II. 1; C. PETIT: *Vie de s. Cyrille de Jerusalem*, Paris, 1877]. C. BURK.

CYRILLUS and **METHODIUS**, the apostles of the Slavs. In the sixth and more especially in the eighth century, the Slavs penetrated across the Danube and the Balkan, into Macedonia, Epirus, Thessalia, Hellas, and Peloponnesus, and took permanent possession of those regions. Towards the close of the eighth century they were Christianized from Thessalonica, in which place Greek civilization, stimulated by the influx of the Slav elements, burst into a fresh bloom. It was also from Thessalonica that the conversion of the Slavs outside the Greek Empire was effected. Cyrillus and Methodius were born there in the first half of the ninth century.

Cyrillus, whose true name was Constantinus, studied philosophy at Constantinople, obtained

the friendship of the learned Photius, was for some time a teacher himself of profane science, and was given the surname "the Philosopher," which he retained ever after. Soon, however, the religious tendency of his nature gained the ascendency. He entered the clerical estate, took up his abode in a monastery, together with his brother Methodius, removed thence, and finally settled in the solitude of the mountains. At the same time he began to take active part in the dogmatical controversies. He had a dispute with Photius about the unity or duality of the soul; he defended the worship of images; he distinguished himself as a Christian apologist against the Mohammedans; and in this last direction went also his first activity as a missionary.

Among the Chazari, a Tartar tribe occupying the regions between the north-eastern shore of the Black Sea and the lower course of the Wolga, Jews and Mohammedans had for some time been busy making proselytes. Christian missionaries had also visited them; and when, in 860, they addressed the emperor, Michael III., on the question, he sent Cyrillus to them. In order to prepare himself properly for the mission, Cyrillus first settled at Cherson, and began to study the language of the Chazari; and it was in Cherson that he came in possession of the remains of Clement of Rome, which he afterwards always carried about wherever he went. After due preparation he penetrated deeper into the country; and, under the protection of the chief, he preached and held disputations in defence, and for the propagation, of Christianity. It also seems that a considerable number of the inhabitants decided in his favor: but there is not the least trace of any church organization among them; and, some years later on, the majority of the Chazari had adopted either Judaism or Mohammedanism. Having effected the release of a number of Greek captives, Cyrillus returned with the relics of St. Clemens to Constantinople, where he lived in ascetic seclusion, together with his brother, until a field of practical activity opened before them.

Rastislav had just formed a great Slav Empire on the eastern boundary of Germany. Its name was Moravia: its boundaries are uncertain, and were probably somewhat variable. A number of his subjects were Christians, converted by German missionaries from Passau and Salzburg. But, with German missionaries of that time, conversion to Christianity meant, first and foremost, political submission; and this was the very reason why Rastislav wanted the whole matter put into the hands of the Greek Church. The Greek missionaries employed only instruction, no violence, and they were always willing to adapt themselves to national peculiarities. By their aid only an independent Slav Church could be reared; and, as it was only such a church which could fit into the politic fabric of Rastislav, he was eager to invite Greek missionaries to come to Moravia. Cyrillus and Methodius accepted the invitation. They were well prepared for the task. They understood the Slav language; perhaps they themselves belonged to a family of Grecized Slavs: at all events, they must have heard the Slav language at Thessalonica from their early youth. Cyrillus had even formed an idea of influencing the Slavs in a literary way. He had translated parts of the Bible into Slav, and invented an alphabet, by means of which the translation could be put in writing.

In 863 the two brothers arrived at the court of Rastislav, where they were well received; and the labor began. They founded a seminary for the education of native priests; they distributed the holy writings in Slav translation; they taught the people, preached, and celebrated divine service, in the vernacular tongue, etc. The effect was very great. The German priests, with their Latin liturgy, which they did not understand themselves, and their perpetual hagglings about tithes and revenues, returned to their respective dioceses; and an independent national church began to arise among the Slavs. Pope Nicholas I. was well aware of the importance of this fact, and summoned the two brothers to Rome to have their work legitimized. The summons was immediately obeyed. Cyrillus always nourished a kind of mystic enthusiasm for Rome; and Nicholas I. was much beloved on account of the rare wisdom and full trustworthiness which he had evinced in the Bulgarian affairs. Accompanied by a great number of pupils, the brothers set out for Rome in 867, carrying thither the remains of St. Clemens. When they reached the city, Nicholas I. had died. But Adrian II. adopted, with respect to the Slav mission, the policy of his predecessor; and the organization of a Slav Church, independent both of the Greek and the German Church, and corresponding directly with the see of Rome, was agreed upon. Of the Slav translation of the Bible, of the Slav liturgy, the Pope took no umbrage, not even of the Greek dogmatics. Cyrillus died in Rome, Feb. 14, 868; and Methodius returned alone to Moravia, having been consecrated archbishop of the new church.

The establishment of the Slav Church was, to some extent, an encroachment upon the rights of the Archbishop of Salzburg; and in 871 a memoir appeared, setting forth how the countries now belonging to the diocese of Methodius originally had received Christianity from Salzburg, and how the Greek Methodius had seduced the people, and allured them away from the doctrine, liturgy, and language of the Roman Church. On the merely juridical side of the question this memoir made no impression, either in Moravia, or in Germany, or in Rome. But Pope John VIII. was very much averse to the use of the Slav language in divine service, and considered that the time had come to take back the concession which his predecessors had granted. He consequently ordered Methodius to substitute the Latin for the Slav language; and, when this order was disregarded, he summoned him to Rome. But when Methodius arrived in Rome, and began to explain the whole matter, the Pope understood that he could not treat the Slav Church in this high-handed manner, without throwing it directly into the arms of the Patriarch of Constantinople. Methodius returned from Rome in 880 with an express confirmation of the use of the Slav language in his Church, and with his doctrines and practices fully justified.

In the mean time a suffragan see had been established at Neitra, and its first occupant was Wiching. But Wiching was a vehement adver-

sary of Methodius and the Slav churches. As Swatopluk, the successor of Rastislav, also leaned towards Germany, Wiching succeeded, by supposititious letters from the Pope, exciting him against Methodius, whose position became more and more difficult. Methodius addressed himself to the Pope for support, and the Pope answered him very kindly March 23, 881. But John VIII. died in 882; and in the contest with Wiching, Swatopluk, and the German prelates, Methodius finally succumbed. His successor, Gosrad, a Slav, was expelled. The Slav language and liturgy were abolished in the service, and supplanted by the Latin; the Slav priests were persecuted, and finally banished: they fled to Bulgaria, whither they brought the Slav translation of the Bible. The death-year of Methodius is not known: it varies between 881 and 910. The Pannonian legend gives April 6, 885. The Bohemians and Moravians celebrated the thousandth jubilee of their apostle, July 5, 1863. Cyrillus and Methodius were canonized in 1881, under Pope Leo XIII.

Lit. — The sources to the life of Cyrillus and Methodius, among which, singularly enough, there are no Byzantine, have been gathered by Schafarik in *Slawische Altertümer* (II. 471), and by Giuzel: *Geschichte d. Slawenapostel* (App. 1–72). See, also, *Act. Sanct.* March, II. 14; Assemani: *Kalendaria Eccel. Universæ* III.; Dobrowsky: *C. und M.*, Prague, 1823, and *Mährische Legende von C. und M.*, Prague, 1826; Philaret: *C. und M.*, Milan, 1847; Wattenbach: *Beiträge z. Geschichte d. christ. Kirche in Mähren und Böhmen*, Vienna, 1849. ALBRECHT VOGEL.

CYRUS THE GREAT (date of birth unknown, d. B.C. 529) is named in the following passages of the Old Testament, — 2 Chron. xxxvi. 22, 23; Ez. i. 1–8, iii. 7, iv. 3, 5, v. 13, 14, 17, vi. 3–5, 14; Isa. xliv. 28, xlv. 1; Dan. i. 21, vi. 28, x. 1. For his history in detail we must look to Greek writers, particularly Herodotus, Xenophon, and Ktesias, and to scanty but invaluable contemporary records in the cuneiform character. His early life is obscured by conflicting traditions, through which only a few general facts may be clearly distinguished. Cyrus (Persian *K'ur'ush*, Babylonian *Kuraš*, Hebrew כֹּרֶשׁ, Greek Κῦρος: the meaning is in dispute) was the descendant of a line of kings ruling in *Anzan* (Babylonian *Anšan*, or *Aššan*), a country known to the nations west of it as *Elam* (highland). They had established themselves there by invasion, not many generations before Cyrus, whose genealogy is traced in the inscriptions no farther than his great-grandfather, Teispes. The order is as follows: Cyrus, Cambyses, Cyrus, Teispes. What relation this royal line had sustained to Persia, the country south-east of Anzan, we cannot certainly tell; but to Media on the north it had probably paid a continuous or occasional tribute. Herodotus and Xenophon tell us that Cyrus's mother was Mandane, the daughter of Astyages, King of Media: this is opposed to the testimony of Ctesias, and is unlikely. It is still more unlikely that Astyages sought to kill his grandson, because he was heir to the throne (Herodotus). All traditions, however, point to a sojourn of Cyrus at Astyages' court, presumably as hostage. While there, he no doubt observed the degeneracy of the Median kingdom, and the disaffection of the nobles from Astyages, who estranged them by his arbitrariness and favoritism. In B.C. 558, probably at the death of Cambyses his father, Cyrus ascended the throne of Anzan; and his ordinary title in the contemporary cuneiform records is "King of Anzan," rarely "King of the land of Persia." How soon the struggle with Astyages began is not clear; but its decisive settlement was not reached till 550, when, in the midst of a campaign, the soldiers of Astyages revolted, and delivered him into Cyrus's hands. Cyrus then seized and plundered the royal city Ecbatana. After the fall of Media, and the voluntary or forced acknowledgment of Cyrus's authority by several tributary peoples, with Armenia already his friend, he soon turned his attention toward Lydia. Crœsus, its king, was overcome, and Sardis captured in 547; and while the general of Cyrus was reducing the whole Ionian coast to submission, Cyrus himself marched toward the East. The following eight years were spent in triumphant campaigns, which made his power felt even beyond the Indus. But a further achievement was in store for him, less difficult, as it proved, than many others, but of far-reaching importance. He must become master of Babylonia. In the month Tammuz (July), B.C. 538, he entered Accad, or Northern Babylonia, with a powerful army. The empire which Nebuchadnezzar had made so terrible had, however, become outwardly reduced and inwardly weak. Nabonidus the king was too inactive to secure the enthusiasm of the people, and too negligent of the gods and temples to retain the support of the powerful hierarchy. Accad revolted from him, and none were more eager than the priests in welcoming the conqueror. Cyrus entered Sippara ("City of the Sun," comp. Heb. סְפַרְוַיִם) without striking a blow; and two days later his general, Gobryas, occupied Babylon, where Nabonidus, who had fled from the field at the time of the revolt, was taken prisoner. Cyrus followed in person nearly four months later (3d Marchesvan), and appointed Gobryas and others to official positions. Nabonidus died before the close of the year.

Cyrus's religious policy began at once to show a marked difference from that of Nabonidus. He repaired the shrines; he issued a proclamation calling Merodach and Nebo "his lords," and recognizing his victory as due to them; his son Cambyses presided at a great religious festival; he pacified tributary peoples by restoring to them the images of their gods which had been brought to Babylon. Among those whose religious feelings he thus regarded were the captive Hebrews, to whom he at the same time restored certain political and social rights. The coming of this deliverer had been foretold to them (Isa. xliv. 28, xlv. 1 sqq., xlvi. 1 sqq; Jer. l., li., etc.), and no doubt they welcomed him with joy and hope. This hope was gratified by an edict, transmitted to us in two fragments (Ez. i. 2–4, vi. 3–5), in which he gave them permission to return to Jerusalem, and directed that Jehovah's temple should be there rebuilt at the expense of his own treasury. This was evidently in pursuance of his settled policy of conciliation. The remaining years

of Cyrus were spent chiefly in reducing to order the affairs of his vast empire. Some dated tablets prove, that, as early as B.C. 532, he set Cambyses on the throne of Babylonia as semi-independent ruler of that province. He himself was doubtless engaged elsewhere. His last expedition was against a people in the north-east (either the Massagetæ or the Derbikkæ), and it ended in his death from wounds received in battle B.C. 529. His tomb, of doubtful genuineness, is still to be seen on the plain of Murgab, north of Persepolis.

Cyrus was not a monotheistic zealot: he was probably a polytheist, and no Zoroastrian at all. His own records show him uttering the same language in regard to Merodach that Ezra puts into his mouth with reference to Jehovah. It can hardly have had much depth of meaning in either case. But he was politic and considerate, knowing how to use the sentiments of others for large political ends; and, even if his friendly treatment of the Hebrews sprang mainly from a desire to have attached subjects on a threatened frontier, he was none the less their deliverer from bondage. In the nature of the case he could not organize his vast conquests as Darius afterwards did. If he had been born heir to a great empire, instead of having to create one, his administrative power would have had freer play. As it was, the qualities of a determined, rapid, successful, politic, benignant conqueror, are those that will perpetuate his fame.

LIT. — M. DUNCKER: *Geschichte des Alterthums*, 5th ed., Berlin, 1878–80, 4 vols., Eng. trans., London, 1877–82, 6 vols.; F. JUSTI: *Geschichte Persiens* (in W. ONCKEN'S *Allgemeine Geschichte*), Berlin, 1879; GEORGE RAWLINSON: *Five Great Oriental Monarchies*, 4th ed., London, 1880, New York, 1881; SIR HENRY RAWLINSON: *Clay Cylinder of Cyrus the Great*, Journal of the Royal Asiatic Soc., January, 1880; T. G. PINCHES: *Capture of Babylon by Cyrus*, from Transactions of Soc. for Bib. Archæol., vol. vii., 1880; J. HALÉVY: *Cyrus et le Retour de l'Exile*, Revue des Études Juives, 1880; V. FLOIGL: *Cyrus and Herodot*, Leipzig, 1881; E. BABELON: *Les inscriptions cunéiformes relatives à la prise de Babylone par Cyrus*, Paris, 1881. FRANCIS BROWN.

D.

DACH, Simon, b. at Memel, July 29, 1605; d. at Königsberg, April 15, 1659; studied at Königsberg, Wittenberg, and Magdeburg, and became teacher in the cathedral school of Königsberg in 1633, co-rector in 1636, and professor of poetry in the university in 1639. He was the most prominent member of what, in the history of German literature, is called the School of Königsberg, and wrote a great number of poems, social and religious; the former without any value, the latter highly esteemed. They were printed separately, on loose leaves; but there are comprehensive collections of the original prints in the libraries of Königsberg, Breslau, and Berlin. The Prussian hymn-books of 1665 and 1675 contain many of his religious poems. The *Churbrandenburgische Rose, Adler, Löw, und Scepter* (1680) contains the verses he wrote in honor of the reigning dynasty. A selection of his poetry, and a life of him, is found in KARL GOEDEKE and JULIUS TITTMANN: *Deutsche Dichter d. 17ten Jahrhunderts*, Leipzig, 1876.

D'ACHERY. See ACHERY, D'.

DA COSTA, Isaak, b. in Amsterdam, Jan. 14, 1798; d. there April 28, 1860; belonged to a rich and distinguished family of Portuguese Jews, but embraced Christianity in 1821. He studied jurisprudence and *belles-lettres* at Leyden, and developed, under the influence of W. Bilderdyk, into one of the most brilliant poets of the Dutch literature. His poetical works appeared in three volumes at Harlem (1861). But, besides being a great poet, he was one of the most energetic and influential of modern Christian apologists. Possessed of comprehensive knowledge and considerable critical power, he opposed the anti-Christian tendencies of the age, especially the Tübingen school, with a zeal and perseverance which had effect also outside of his own country. He worked principally as a lecturer, and his apologetical works originated in the lecture-room. The most important was *The Four Witnesses* (1840, translated into English by D. Scott, London, 1851), directed against D. F. Strauss's *Leben Jesu*. His Life has been written by H. J. Koenen, in *Handelingen van de Maatschappy der Nederl. Letterkunde*, 1860. J. J. VAN OOSTERZEE.

DAGGETT, Oliver Ellsworth, D.D., b. at New Haven, Conn., Jan. 14, 1810; d. in Hartford, Sept. 1, 1880. He was graduated at Yale College (1828); was pastor of the South Church, Hartford, and of the First Congregational Church, Canandaigua, N.Y., twenty-three years; pastor of Yale College three years, and of the Second Congregational Church, New London, Conn.; and was one of the compilers of the *Connecticut Hymn-Book*, 1845.

DA'GON (דָּגוֹן *great fish*), a Philistine divinity, having a marine body, and human face and hands. Philo Byblius, followed by others, falsely derived the name from Σίτων (*corn*), and designates the god as Ζεὺς ἀρότριος (*the god of agriculture*). That the former derivation is correct is plain from 1 Sam. v. 4, where it is reported, that, when the hands and face were broken off, only "Dagon" was left. The English version puts in what is not in the Hebrew, "*the stump of* Dagon." Dagon is allied to the Syrian female divinity, Atargatis (also called Derceto), and is probably the same as the Assyrian fish-god, Odakon, mentioned by Berosus. He had temples in Ashdod (1 Sam. v. 3 sqq.), where, on two successive nights, his image fell to the floor when the ark of the Lord was placed beside it, and at Gaza (Judg. xvi. 23 sqq.). This latter Samson pulled down by pushing out the two columns. Cities in Judah (Josh. xv. 41) and Asher (xix. 27) were called Beth-dagon ("home or temple of Dagon").

DAILLÉ, Jean, b. at Chatellerault, Jan. 6, 1594; d. at Charenton, April 15, 1670; studied at the seminary of Saumur, under Camero and Gomarus; was an intimate friend of Amyraut and Cappel; lived for a number of years in the house of Gov. du Plessys-Mornay as tutor to his grandson, with whom he visited Italy, where he made the acquaintance of Sarpi at Venice, Switzerland, England, and Holland; and was in 1626 appointed pastor at Charenton, that is, to the Reformed Congregation of Paris. His principal work is his treatise *De usu Patrum* (1636), translated into English (1651) under the title, *A Treatise concerning the right Use of the Fathers in the Decision of Controversies that are at this Day in Religion*, re-edited by Jekyll, London, 1841, Philadelphia, 1842. His *Exposition of the Philippians* and of the *Colossians* have also been translated into English by Sherman, London, 1841.

D'ALLI, or D'AILLY. See AILLI.

DALBERG, Karl Theodor (baron, arch-chancellor of the German Empire, prince-primate of the Rhenish Confederacy, grand duke of Frankfurt), was b. at Hernsheim, Feb. 8, 1744, and d. at Regensburg, Feb. 10, 1817. He studied first law at Göttingen and Heidelberg, but entered afterwards the church, advanced rapidly, and became, as governor of Erfurt (from 1772), one of the centres of literary and political life in Germany, a friend of Goethe, the Mæcenas of Schiller, an intimate of Joseph II. Some very spirited writings of his belong to this period: *Betrachtungen über d. Universum* (1777), *Verhältniss zwischen Moral und Staatskunst* (1786), etc. In 1787 he was appointed coadjutor and successor to the Elector of Mayence, and in 1788 coadjutor to the Bishop of Mayence. In the same year he was consecrated Archbishop of Tarsus, and in 1797 he was made provost of the chapter of Würzburg. When the French invasion began, in 1797, he belonged to the patriot party; and for several years on he still clung to the old establishment of the empire. But he was unable to withstand Napoleon, who alternately coaxed and threatened him, until he became a mere tool in his hands. He was present at the coronation in Paris (1804); he signed the Rhenish Confederacy in 1806, and was made prince-primate; he accepted in 1810 the title and function as grand duke of Francfort; but he paid in honesty what he got in

honors. After the battle of Leipzig he tried to explain his relation to Napoleon, but in vain. With a pension he retired from public life. His biography has been written by B. A. KRÄMER, Leipzig, 1821, and also by J. MÜLLER, Würzburg, 1874. KLÜPFEL.

DALE, James Wilkinson, D.D., b. in New Castle County, Del., Oct. 16, 1812; d. at Media, Penn., April 19, 1881. He was graduated at the University of Pennsylvania in 1831, and at Andover Theological Seminary. He also studied medicine with a view to more efficient missionary service in India; but the financial difficulties of the American Board prevented his departure, and for seven years he held an appointment from the Bible Society of Philadelphia, to distribute Bibles throughout the State. From 1845 to 1866 he was pastor of the united Ridley and Middletown Presbyterian churches in Delaware County, Pennsylvania, from 1866 to 1871 pastor of the Media, and from 1871 to 1876 of the Wayne, Presbyterian Church.

Dr. Dale was a man of intense activity. He issued many sermons, and labored zealously in behalf of total abstinence. His reputation, however, was made by his elaborate works upon baptism, in which he defends pedobaptism and sprinkling. The volumes are, *Classic Baptism* (Philadelphia, 1867), *Judaic* (1871), *Johannic* (1872), *Christic and Patristic* (1874). Condensed statements of his views will be found in *The Cup and the Cross*, Philadelphia, 1872, and in his article BAPTISM, contributed to this *Cyclopædia* shortly before his death.

DALMA'TIA, a mountainous district on the east of the Adriatic Sea, visited by Titus (2 Tim. iv. 10).

DALMATIC (*Dalmatica* sc. *vestis*), a white tunic with long and wide sleeves, worn by rich and distinguished persons, at one time by the Roman senators, derived its name from the province Dalmatia, in which it was first manufactured. By a decree of Pope Sylvester I., 335, it was made a part of the deacon's vestment, and as such adorned by two longitudinal stripes behind. It corresponded to the *colobium* used in the Greek Church, which, however, was without sleeves.

DAMAS'CUS (usually called *Esh-Shâm*, also *Dimishk*), situated at the base of the Anti-Lebanon Mountains, in latitude 33° 32′ N., longitude 36° 20′ E., a hundred and thirty-three miles north-north-east of Jerusalem, and about fifty miles east of the Mediterranean, at an altitude of 2,260 feet above the sea, is one of the oldest and most remarkable cities in the world, — remarkable both on account of the beauty of its location and on account of the interest of its history. It is called the "Eye of the Desert." The Mohammedans regard it as the best earthly reflection of paradise.

Josephus affirms that the city was founded by Uz, the son of Aram; and it was certainly known in the days of the patriarchs, as Abraham's trusted servant Eliezer was a native of Damascus (Gen. xv. 2). It is often mentioned in the Old Testament, also in the Acts, and twice in the Epistles of Paul (Gal. i. 17, and 2 Cor. xi. 32). David conquered it after a bloody war (2 Sam. viii. 5, 6); but, under Solomon, an adventurer made himself King of Damascus, and founded an empire, with which the Israelites came thenceforth often into violent conflict. In 732 B.C. the kingdom of Damascus lost its independence, conquered by Tiglath-pileser; and the prophecy of Isaiah was thus fulfilled (Isa. xvii. 1–3). Alexander the Great conquered Syria in 333 B.C. After various fortunes, the country became a Roman province in 63 B.C. At the time of Christ, Damascus had several Jewish synagogues. In the Byzantine Empire it became the residence of a Christian bishop next in rank to the Patriarch of Antioch, and numbered several churches and a cathedral in honor of John the Baptist. In 634 A.D. it fell into the hands of Islam; and Moawyah, the first caliph of the Omeiyades, made it the capital of the Mohammedan Empire (661), and raised it to great splendor. During the crusades it shared the changing fortunes and misfortunes of the cities in the Holy Land. Saladin made it his headquarters in his campaigns with the Franks, and in 1516 it passed into the possession of the Turkish Sultan. The cross has never since displaced the crescent. Damascus is still a provincial capital of Turkey.

The most important event which took place in Damascus, and one of the most important events in the history of mankind, is the conversion of St. Paul. It is reported three times in the Acts of the Apostles (ix. 1–22, xxii. 4–20, xxvi. 12–20), and several times alluded to in the Epistles of St. Paul. It occurred a few years after the crucifixion of Christ, and a few weeks after the martyrdom of St. Stephen, about 37. An old tradition points out the place at a distance of about five miles from the city, at a point where the direct road from Jerusalem crosses the one from Banias and Kefr Hauwar, near an oasis and a fountain, in view of the minarets of the city, the majestic Hermon, and the bare ridge of the Anti-Lebanon. The window in the wall through which Paul was let down in a basket (2 Cor. xi. 33), the house of Ananias, and the house of Judas, are also shown; and "the street which is called Straight," and in which Ananias was to inquire after Saul of Tarsus, still bears that name.

At present the city is a hotbed of Mohammedan fanaticism: the Moslems mingle curses on the Christians with their prayers to Allah. Every Christian there remembers the frightful massacre in 1860. Taking advantage of the disturbances among the Druses in the Lebanon, the Moslems arose, on the 9th of July, against the Christians; and on that day and the following about three thousand adult males were murdered in cold blood, and many others afterwards died of their wounds, or perished in the desert. The Turkish Government looked on without interfering. A wholesome lesson, however, was given to the Moslems by the French expedition, and the punishment it inflicted upon the guilty; but the hatred is still burning, and restrained only by fear.

Since 1843 the United Presbyterian Church of America and the Presbyterian Church of Ireland have jointly maintained a mission in Damascus, with a church for converts from the Jews and the Greek Christians, and with schools. The London Society for the Conversion of the Jews has also a mission there.

LIT. — PORTER: *Five Years in Damascus*, London, 1855; SCHAFF: *Through Bible Lands*, New York, 1878, pp. 361 sqq.

DAMASUS is the name of two popes. — **Damasus I.** (366–384) was born in Rome, (probably 306), and made archdeacon in 355. His election to the episcopal see was contested by the deacon Ursicinus, and the contest spread even into the provinces. He was a stanch opponent of Arianism, and held one synod in Rome (in 368), which condemned the two Illyrian bishops Ursacius and Valens, and another (in 370), which condemned Auxentius of Milan. He stood in intimate relations to Jerome, whom he encouraged to revise the Latin translation of the Bible. He showed also great interest for the artistic improvement of the Roman Catacombs. After his death he was canonized. His festival falls on Dec. 11. His works, consisting of letters and poems, appeared in Rome 1638 and 1754, and in Paris 1840. See also MARTIN RADE: *Damasus, Bischof von Rom.*, Freiburg in B., 1882. — **Damasus II.** was Bishop of Brixen, when, in 1048, he was elected Pope by the influence of Henry III.; but he died twenty-three days after his accession.

DAMIANUS, or DAMIANI, Peter, b. at Ravenna, 1007; d. at Faenza, Feb. 23, 1072; studied at Ravenna, Faenza, and Parma, and taught for several years in his native city, with great success, but retired, when about thirty years old, suddenly and unexpectedly, to the hermits of Fonte Avello, near Gubbio. Here, too, he distinguished himself; was made prior and abbot, enlarged and consolidated the congregation, and brought into fashion a new system of flogging-penance. The flogging, performed with a leathern thong on the bare back, accompanied the recitation of the psalms, and followed along with the measure of the verses. To each psalm belonged a hundred strokes; to the whole psalter, fifteen thousand. But three thousand strokes were computed to be equal to one year of damnation, and an energetic person could by one day's work make up for several years of penance. The fashion became a rage; and monks flogged themselves to death after the music of the psalms; and Damiani himself had to interfere, and try to moderate the enthusiasm. Meanwhile his fame grew prodigiously. The whole party among the Italian monks who inclined towards an austere view of monastic life looked to him as their leader. Miracles were ascribed to him; and when Henry III. came to Italy he found it necessary to make the hermit his ally, in order to have his reforms accepted by the people. With Gregory VI. and Clement II., Damiani corresponded; and to Leo IX. he sent his *Liber Gomorrhianus*, comparing the life of the clergy to that of the men of Sodom and Gomorrah. To the Hildebrand party he belonged, so to speak, by nature; and in 1058 Stephen X. called him from the hermitage to the papal court, and compelled him to assume the offices of Bishop of Ostia and head of the College of Cardinals. This position, however, did not suit him, and he fled back to the hermits. But he became, nevertheless, one of the most active members of the Hildebrand party. In 1059 Nicholas II. sent him as papal legate to Milan; and he succeeded in reforming the church, and bringing it into due submission to the Roman see. After the death of Nicholas II. he was very active for Alexander II., and did much for his cause in Florence, Monte Casino, and Clugny. In 1062 he became the confessor of Agnes, the widow of Henry III.; and in 1069 he was sent as papal legate to Henry IV., on account of his intimate relations both with the father and the mother of the young prince. Henry submitted. His last great practical undertaking was the reform of the church of his native city.

LIT. — The works of Damiani, among which are many hymns and a number of sarcastic epigrams, were collected by Cajetan, and appeared in Rome, 1606, in 4 vols. fol.; later editions in Paris, 1610, 1642, 1663, and at Venice, 1743. The sources of his life are found in *Act. Sanct.*, *Feb.* 23, and *Act. Sanct. Ord. S. Ben.* His biography has been written by JACOB LADERCHI, in Latin, Rome, 1702, and by NEUKIRCH, in German, Göttingen, 1876; [J. KLEINERMANNS: *Petrus Damiani in sein. Leben u. Werken, nach d. Quellen dargestellt*, Steyl, 1882]. ALBRECHT VOGEL.

DAMIANUS, ST. See COSMAS and DAMIANUS.

DAMIANUS, d. 601; Patriarch of Alexandria, inclined towards monophysitism, and maintained views concerning the Holy Trinity very similar to those of Sabellius. "The godhead," he said, "of the Father, the Son, and the Holy Spirit, forms one single substance, in such a manner that the three persons of the Trinity are not God each by himself and separately, but only when united together." The adherents of this view were called Damianites, or, after their meeting-place in Alexandria, the *Angelium*, Angelites. Their adversaries called them Tetradites, Τετραδίται, because they had four gods — the Father, the Son, the Holy Spirit, and the Divine Being — in which those three were united.

DAN. See TRIBES OF ISRAEL.

DANÆUS, Lambert, b. at Beaugenzy, in 1530; d. at Castres, 1595; studied, first law at Orléans, afterwards theology at Geneva, and was made pastor in Chien, but driven away by persecution in 1563; fled from France after the Massacre of the night of St. Bartholomew (1572), and was pastor in Geneva, and citizen of the city from 1581; accepted an invitation to Leyden, but was compelled to give up the position after the fall of Leicester; was finally made pastor and professor at Castres, in the Kingdom of Navarre. A list of his works, exegetical, dogmatical, ethical, etc., is given in HAAG, *La France Protestante*, IV. p. 194. He was one of the first to treat Christian ethics separately from dogmatics. His *Commentary on the Minor Prophets* was translated into English by Stockwood, London, 1594.

DANCE AMONG THE HEBREWS. The Hebrew language has several expressions denoting the art of "dancing." Thus we find *rakad*, which means to *skip*, or leap for joy (Eccl. iii. 4); *kirker*, "to jump or spring" (2 Sam. vi. 14, 16); *chagag*, "turning round in a circle" (1 Sam. xxx. 16); and *chul*, "to twist," probably referring to the *whirling* motions of the dances (Judg. xxi. 21). Occasions for dancing were either solemn anniversaries in common life, or anniversaries partaking of a religious character. In the Old Testament dancing in connection with divine service is mentioned only in 2 Sam. vi. 14. When it is said, "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies" (Song of Songs, vi. 13), a form of

dancing is probably meant, which is still used in the harems, where two rows of dancing-girls, in accordance with the orders given by a leader, perform their dances. At the dance the maidens made use of a tambourine, as is still customary in the East. From the time of Alexander the Great, Greek dances became customary in the East; and of the dances as were common among the Jews on the Feast of Tabernacles, or on the Day of Atonement, nothing is said in the Old Testament. They are the outgrowth of later Judaism. LEYRER (B. PICK).

DANCERS, wild enthusiasts of the thirteenth and fourteenth centuries. Religious dancing, of a reverent and decorous sort, as, for instance, among the Shakers, has been occasionally introduced into Christian worship; but the sect of the Dancers, who were enthusiasts, first appeared in 1374, on the Lower Rhine, dancing in honor of St. John, although why he was selected no one knows. In July of that year they made their appearance at Aachen, — a crowd of men and women dancing hand in hand, either in pairs or in a circle, on the streets, in the churches, in private houses, wherever they might be, without shame, without rest, hour after hour, until they dropped from sheer exhaustion. Then convulsions set in: they felt severe pain in the abdomen, and so they cried out lustily, until by cloths wound tightly about their waists, by blows with the fists, or even by being trodden on, they got relief. During the dance they sang, "Here sent Johan, so so, frish ind fro, here sent Johan," and encouraged themselves to renewed exertions by crying, "Frish, friskes." They also employed unintelligible expressions, which were, of course, interpreted as calls upon unheard-of demons; visions visited them: in short, these dancers were thorough-going fanatics. But the mania spread in a short time through all the Low Country, and even into France: wherever these dancers went, they found ready imitators. Children left their parents, and joined the wandering, crazy throng; wives forgot their houses, maidens their duties; all classes sent recruits. Of course, immorality quickly showed itself, for thieves and libertines improved the opportunity. But at last the clergy bestirred themselves. The evil was universally attributed to demoniacal possession, and therefore it was to be cured by solemnly exorcising the devil. This was done with great success, although it was almost a year before the excitement entirely died out; and for several years afterwards sporadic cases of dancing were found. In Cologne, where these had been frequent, much time was required to get the mastery.

In the next century, the fifteenth, religious dancing again made its appearance; but the epidemic was milder than before, and of a different character. In Strasburg, for instance, during the plague in 1418, this form of enthusiasm appeared; but the dancers now went to the church, not to dance there, but to be healed. On advice they were collected and sent in divisions, under proper supervision, to the Chapel of St. Vitus at Rotestein, where the mass was celebrated for them, and they were led around the altar in solemn procession: hence our name for the disease "St. Vitus's Dance" (*chorea*). Cases of the malady, and occasionally very many, occurred up to the seventeenth century: they were always attributed to demoniacal possession, and treated accordingly. Since then it has been rare, although a case of this maniacal dancing occurred in Ohio a few years ago, on the breaking-up of a religious gathering, and the confusion had to be put down by force. See FÖRSTEMANN: *Die christ. Geissler-gesellschaften*, Halle, 1828; HECKER: *Die Tanzwuth eine Volkskrankheit im Mittelalter*, Berlin, 1832. See H. MALLET, in Herzog ed. I.

DAN'IEL (דָּנִיֵּאל *God is my judge*), the fourth, of the greater prophets. He was of noble, perhaps royal descent, and was carried off, in the reign of Jehoiakim, into exile by Nebuchadnezzar. With three other Hebrew youths he was, by command of the king, selected for his comeliness of person and talent, to receive special training for service at court. He became a conspicuous personage in the realm, and was promoted by Nebuchadnezzar to be "ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon" (Dan. ii. 48). During the subsequent reign of Belshazzar he seems to have withdrawn into retirement (v. 11), from which he was summoned to the impious feast which just preceded the overthrow of that monarch. In the subsequent reigns of Darius and Cyrus he held high office, and in the former the most distinguished in the kingdom, next to the king (vi. 2). In addition to his great prosperity, three prominent features in his life are to be noticed. (1) His *devotion to principle.* He began his career by refusing to partake of that which he had been taught to regard as unclean (i. 8). The temptations of preferment and court favor could not corrupt him. He would have perished in the furnace rather than have bowed down to the golden image (Dan. iv.): indeed, he was thrown into the lions' den for refusing compliance with an injunction forbidding for thirty days prayer to God (vi.). (2) His *distinguished wisdom.* He was known above all the magicians and astrologers of the realm for skill in interpreting visions and dreams (i. 20). To this he added practical knowledge of statecraft. (3) His *fearlessness.* He hesitated not to convey to Nebuchadnezzar the news of God's purpose to abase him (iv. 32), and to interpret in the presence of the royal revellers the doom of Belshazzar (v. 28). Ezekiel refers to Daniel as a pattern of righteousness (xiv. 14) and of wisdom (xxviii. 3). His life bears a strong resemblance to that of Joseph, who, also an exile, acquired the highest dignities at a foreign court, and gave one of the most conspicuous illustrations of fidelity to God under the most trying temptations. His career is also a comforting example of God's protection of his people.

DANIEL, Book of. There is testimony, outside the limits of the book which bears his name, to the life of Daniel. Ezekiel twice (xiv. 14, xxviii. 3) refers to him as a well-known personage. The first passage was written 592 B.C. If Daniel was deported to Babylon in the third year of Jehoiakim's reign (606 B.C.), he must have been, at the time of Ezekiel's first mention, about thirty years old; for at the date of deportation he had already passed the years of childhood (Dan. i. 4).

In order to a just judgment of the book, two things must be taken into consideration: (1) Nowhere in the book itself is any direct claim

made to Danielic authorship [but see chaps. vii.–xii. and remarks below]; and (2) In the Hebrew canon the work is placed among the Hagiographa, and not among the Prophets. This location determines nothing certainly as to the date of composition, but proves, that, although Daniel was endowed with prophetic vision, he was not in the strict sense a prophet by vocation. The work is certainly derived from Danielic traditions, a statement justified by the above references in Ezekiel, which speak of a Daniel of the exile period, who was a wise and righteous man. A comparison with the apocryphal additions which pretend to narrate facts of his life, fully establishes the majestic simplicity of the book, and its accurate acquaintance with Babylonian and Persian institutions. The book is divided into two parts of six chapters each. Its language is the Aramaic from chap. ii. 4 to chap. vii.: otherwise Hebrew. The Hebrew, when compared with that of the ancient authors, as well as the Mischna, exhibits many peculiarities, and much harshness of style, but bears resemblance to that of the chroniclers who wrote at the opening of the Greek period (third century B.C.). The Aramaic is distinguished from the later Aramaic of the Targums, as, for example, the ך has not yet been abbreviated into ך. With the Book of Ezra it is the oldest monument in existence of East-Aramaic. The Aramaic was used in the Babylonian realm, at the side of the Assyrian; and the transition from Hebrew needs no other explanation than that the author desired to let the Chaldæans speak in their own tongue. The work throughout is homogeneous; and the theory of Lenormant and Zöckler, that the work contains interpolations, is resorted to in the interest of the Danielic authorship, but is without facts to warrant it. The Greek names of three musical instruments, sackbut, psaltery, and dulcimer (*κίθαρις, συμφωνία, ψαλτήριον*, chap. iii. 5), seem to indicate a date in the second century B.C. It is possible, but, as Lenormant himself acknowledges, very improbable, that these should have been known in Babylon in the time of Nebuchadnezzar. But we know from Polybius (Athenæus, x. 52) that the dulcimer was a favorite instrument at the court of Antiochus Epiphanes (175–164 B.C.). This seems to be more than a mere casual coincidence.

The truth of the historical narrative has been questioned; but it must be granted that savants in Assyriology are more conservative in their judgment on this point than others. Lenormant says he is more and more impressed with the genuineness each time he peruses the book. Oppert thinks he has found the very pedestal on which the image of Dura rested. Talbot illustrates the punishment of the fiery furnace from inscriptions. These investigators find confirmative testimony of Nebuchadnezzar's insanity in Berosus, Abydenus, and Josephus. In 1854 an inscription was discovered at Mugheir, containing the name of Belsâr-usur, son of Nabonahid. In regard to other historical difficulties advanced, it must not be overlooked that chap. v. 30 speaks only of the death of Belshazzar, not necessarily of the termination of the Chaldæan monarchy. It is difficult, also, to harmonize the account of Darius with the records of profane history, and no place may have yet been found in contemporary accounts for his dynasty; but it deserves, on the other hand, to be carefully noticed that the inscriptions of the first two years of Cyrus's reign designate him as "King of Nations," and for the first time in its third year is he styled "*King of Babylon*, King of Nations." The attempt of Lenormant to clear up the difficulty by supposing Darius to have been a viceroy of Cyrus fails. The book evidently lets a Median monarchy follow the Chaldæan.

As regards the *monarchies* (see DARIUS) of Nebuchadnezzar's dream (chap. ii.), which Ménant thinks have the ring of a word-for-word paraphrase of some cuneiform inscription, the old interpretation (Hengstenberg, etc.) represents them as respectively the Chaldæan, Medo-Persian, Grecian, and Roman. But the later and better view (Ewald, Bleek, Zöckler, etc.) agrees in making the last monarchy to be the Grecian, thus excluding the Roman entirely.

With chap. vii. begin the visions, and from the second verse Daniel speaks in the first person. This chapter narrates a vision of four beasts coming up out of the sea, in appearance like a lion, a bear, and a leopard, and the fourth "dreadful and terrible," with ten horns (ver. 7). A little horn (the eleventh) grows up among the ten horns of the fourth beast, and plucks up three of their number by the roots. Then the Ancient of days appears, who destroys the beasts, and confers upon "the Son of man coming in the clouds" (ver. 13) a kingdom which is indestructible. The beasts of this vision refer to the same monarchies as the image of chap. ii., and the Son of man corresponds to the stone cut out of the mountain. While our first impulse is to interpret the fourth beast to be the Roman Empire, the vision of chap. viii. forces us to the former conclusion, that it was the Grecian. There (chap. viii.) the Medo-Persian is represented by the ram, and the Grecian (ver. 21), so it is expressly stated, by the goat, which overcomes the ram. At first it has one horn, whose place is subsequently taken by four others. A fifth then grows out, which reaches to heaven, casts down some of the stars, tramples them under foot, and oppresses nations, and especially the saints for two thousand three hundred days (Hebrew, *evening-morning*). This great horn is Alexander the Great, and the other four, stretching "toward the four winds of heaven" (ver. 8), the Macedonian, Syrian, Egyptian, and Thracian dynasties. The little horn (ver. 9) which desolates the sanctuary (vers. 11, 12) is Antiochus Epiphanes. The termination of the two thousand three hundred days (ver. 14) is marked by the reconsecration of the temple in 164 B.C., an event which the Jews have since commemorated by a yearly festival, beginning the 25th of Kislev. It being settled that the little horn of chap. viii. is Antiochus, there can be no doubt that we should interpret the fourth beast of chap. vii. and the fourth world-kingdom of chap. ii. as the Grecian, and not the Roman, Empire. The conduct of the "little horn" (chap. viii.) and the fourth beast (chap. vii.) towards the saints is the same,—cruel and relentless; and, though there are variations in the descriptions, they are no greater than those between the fourth beast of chap. vii. and the fourth kingdom of chap. ii. This view is further favored by the correspond-

ence in the periods during which the desolations of the arch-enemy continue. According to chap. vii. 25 they last for a "time, and times, and the dividing of time" (1+2+½=3½). According to ix. 27 they stop in the middle of the week, or after three days and a half; and chap. xii. 7 agrees with this description. Turning back to chap. viii. 19, these desolations are said to occur just before the "end of the indignation." Comparing all these statements, we find the measurement to be the same, and are again forced to the conclusion that the fourth beast of chap. vii. is identical with the "little horn" of chap. viii. which Gabriel interprets to be "Grecia" (ver. 21). The result, then, we finally reach is, that the four kingdoms preceding that of the Messiah, of chaps. ii., vii., and viii., are the Chaldæan, Median, Persian, and Greek. That the Median and Persian were distinct is confirmed by the additional fact that the ram of chap. viii. 20 had two horns, and that, while Cyrus is styled "King of Persia" (x. 1), Darius never is. The symbolism of the iron legs, with feet composed in part of iron, and in part of clay (chap. ii.), is well borne out by the Grecian kingdom, which was divided after Alexander's death. The admixture of iron and clay is explained by the intermarriage of the Egyptian and Syrian dynasties (xi. 6, 17). The ten horns (or toes) are ten kings (vii. 24): (1) Seleucus Nicator, 312–280; (2) Antiochus Soter, 279–261; (3) Antiochus Theus, 260–246; (4) Seleucus Callinicus, 245–226; (5) Seleucus Ceraunus, 225–223; (6) Antiochus the Great, 222–187; (7) Seleucus Philopator, 186–176; (8) Heliodorus, who held the throne for a short time; (9) Demetrius, the lawful successor of Philopator; (10) Ptolemy VI., in whose favor Cleopatra laid claim to the throne. These three last, Antiochus Epiphanes (the "little horn") superseded (vii. 24).

The second great historical problem is the *seventy weeks* (7+62+1). At the beginning of the single week (ix. 27) the Messiah will be cut off, the city and sanctuary destroyed, and a flood and desolations will occur. In the middle of the week sacrifices are to cease. This week is the time of the Antiochian persecution (see vii. 25, xii. 7). In 176 Onias III., the high priest (*Messiah*, comp. Lev. iv. 3, Hebrew), fell, and in 170 B.C. Antiochus plundered the temple, cut down forty thousand Jews, and was bent upon the extermination of the whole nation and its religion. His death occurred 164 B.C., seven years (one week) afterwards; in the middle of which period (three days and a half), or the year 167, the sacrifices were abolished, and Olympian Zeus introduced into the temple. Sixty-two weeks precede this period. [Dr. Delitzsch divides ix. 25 in the middle, after the expression "seven weeks;" so that the seven refers to the first, and the sixty-two to the second, clause. We may also state here that he refers the term "Messiah" to the high priest (Lev. iv. 3), and "prince" to Antiochus (ix. 26), but the "Messiah-prince" of v. 25 to Christ.] During these sixty-two weeks (434 years) Jerusalem was built. Counting back from 170 B.C., this would give us the date 605 B.C., which is the fourth year of Jehoiakim's reign, and the year of the battle of Carchemish, and the first year of Nebuchadnezzar's reign. The other seven weeks followed the 62+1. That we are justified in regarding the sixty-two weeks as antecedent, and the seven weeks as subsequent, to the one week, is apparent from the fact that the end of the period 62+1 is marked by a terrible judgment (ix. 26); the end of the whole period, 62+1+7 (seventy weeks), on the other hand, by the final salvation, etc. (ver. 24). This obliges us to put the seven weeks after the 62+1. Here, however, we meet the difficulty, that, if we count from 164 B.C. (the end of the 62+1 weeks) the seven weeks (forty-nine years), we do not reach the birth of Jesus. Wieseler avoids the difficulty by assuming that the seven weeks stand for an indefinite period, like the Jubilee Year. But the difficulty still remains an unsolved mystery. As for the words of Christ (Matt. xxiv. 15), they certainly establish the prophetic character of Dan. ix. 26 sq., but, while he refers the prophecy to the destruction of Jerusalem, it does not follow that it was not fulfilled before (under Antiochus), and will not be fulfilled again in antichrist (2 Thess. ii. 4). The first fulfilment of a prophecy may be only partial. It is not necessarily exhaustive.

In spite of the conclusion to which we have thus arrived, that Antiochus Epiphanes is the stand-point from which Daniel makes his eschatological observations, we cannot draw an absolutely certain inference that the book was written in the period of the Seleucidæ. But the weight of the considerations cannot be denied, which make for a date at this time (the middle of the second century B.C.), — a man of God incorporating into a work of consolation for the Jews, Babylonian and Persian traditions, and prophecies of Daniel which had been handed down. The more exact date which commends itself to us for its composition is the winter of 168 B.C., soon after the ignominious third Egyptian campaign of Antiochus, and the attack upon Jerusalem by Apollonius. FRZ. DELITZSCH.

To the above discussion, in which the author with great learning presents his own view, it is proper to add the following upon the *chronology* of Daniel, and the question of *genuineness*.

I. *Chronology.* — The interpretation of the seventy weeks (four hundred and ninety years), and the explanation of the fourth kingdom (or fourth beast of chap. vii.), are so closely related, that the determination of the one settles the other. If the fourth kingdom be the Roman Empire, then the seventy weeks terminate in the events of Christ's life and the years immediately succeeding. If the fourth kingdom, however, be the Greek Empire, then the weeks terminate in the events of the life of Antiochus Epiphanes (175 B.C.–164 B.C.). This is on the supposition that the seventy weeks be reckoned in the order of 7+62+1 (chap. ix. 25). But the author of the foregoing article changes this order, making the seven weeks come last (62+1+7). In this he follows Tertullian and Theodoret, and agrees with Hofman, Wieseler, and others. This enables him to interpret the fourth kingdom to be the Grecian Empire, and at the same time to hold, that, at the end of the seventy weeks, the Messiah came.

In general, the interpretations concerning the seventy weeks, and the prophecies therewith connected, may be reduced to four: —

1. They have their fulfilment in the events of

the life of Antiochus Epiphanes (175 B.C.–164 B.C.). He died at the termination of the last week (164 B.C.), in the middle of which (167 B.C.) the sacrifices (by his sacrilege) were violently discontinued in the temple.

2. The prophecies were fulfilled in Antiochus Epiphanes, but, in accordance with the view of a cyclical and progressive fulfilment of prophecy, were fulfilled again at the time of Christ, and will be fulfilled once more at his second coming.

3. The third view is the one generally prevalent in the church, — that reference is exclusively to events of Christ's life and the time that followed, some including the Pope of Rome in the fulfilment. This view denies all allusion to Antiochus Epiphanes. Dr. Pusey, in his extended work on Daniel, places the inception of Christ's ministry at the beginning of the last week, his death in the middle, and the rest of the week (three years and a half) he refers to the years that immediately follow.

4. The modified view elaborated in the preceding article. Antiochus Epiphanes fulfils the events of the single week; but the seven weeks (forty-nine years) follow upon these events, and the prophecy connected with them (ix. 25) refers to Christ.

As regards these views, the following may be said. The first view must be discarded, as it denies the prophetic character of the work and the reference to the kingdom of Christ, which the book evidently intends. The stone cut out of the mountain, and the Messiah the Prince (ix. 25), can only refer to Christ and his kingdom. The second view (Westcott, in Smith's *Bible Dictionary*, and others) does not sufficiently account for the definiteness of the prophecy of the Messiah. But the cyclical principle of interpretation may still be applied as Delitzsch himself does. The third view, while the most plausible, strains the significance of the expressions in chap. ix. 25–27. For example, the death of Christ in the middle of the last week can hardly be made to fulfil the words, "and in the midst of the week he shall cause the sacrifice and the oblation to cease" (ix. 27). These did not cease in fact till the destruction of Jerusalem, forty years afterwards. Another consideration bearing against this view is, that no event can be found to correspond with the end of the single week, which is at the same time the end of the whole period of seventy weeks. We then turn to the view in Dr. Delitzsch's article. The arguments he gives in its favor need not be repeated. The events in the life of Antiochus correspond so exactly to the minute details of the prophecy, that the conclusion can hardly be escaped that they refer to him. The change in the order of counting the weeks to 62+1+7 has much in its favor, and carries us back exactly to the battle of Carchemish as a starting-point. The conclusion of the 62+1 weeks has a character so different from the conclusion of the whole seventy weeks, that we are almost shut up to this way of counting. The principal objection to this view is, that the interval from the death of Antiochus to the birth of Christ is a hundred and sixty-four years, while the prophecy only allows seven weeks (forty-nine years).

II. *Genuineness.* — The received date of the Book of Daniel is 570–536 B.C. The date given by some modern critics is 175–160 B.C. The first to deny the Danielic authorship was Porphyry (233–302 A.D.). No further attempt was made to discredit it till many centuries later, by Spinoza and Sir Isaac Newton. The first critical attack of much weight was made by Bertholdt in 1803. It has since been one of the burning questions of biblical criticism; such scholars as Bleek, De Wette, Hitzig, and Ewald, denying the authenticity, and Hengstenberg, Hävernick, Gaussen, Auberlen, Pusey, and Moses Stuart, asserting it.

Arguments against the Genuineness are: 1. *Philological.* Nothing can be certainly determined from the Hebrew and Aramaic used, although, as indicated above, the peculiarities rather make for the early date. As for the Greek terms employed for the musical instruments (chap. iii. 7), Bertholdt adduced ten. But their number has been reduced to three (see above); and only in the case of one of these is the evidence unquestionable (Lange's *Commentary*, p. 26). It is argued that no Greek instruments were known at Babylon before the conquest of Alexander, and therefore the work could not have been composed at the received date. This argument, however, presumes too much. Rather is it likely that Babylon, the "city of merchants" (Ezek. xvii. 4), had intercourse with the Greeks even before the fifth century B.C.; and, according to Strabo (xiii. 3, 2), a brother of the Greek poet Alcæus served in the armies of Nebuchadnezzar.

2. *Historical.* There are several difficulties under this head deserving special mention here. Two errors are professedly found in chap. i. 1, and chap. ii. 1. In the first passage the statement is made that Nebuchadnezzar besieged Jerusalem in the third year of Jehoiakim's reign. This is said to contradict Jer. xlvi. 2, where the event is referred to the fourth year of his reign. A proper explanation is secured by ascribing the first passage to Nebuchadnezzar's *departure* for Jerusalem (comp. Jonah i. 3), the second for the actual arrival, not forgetting the loose usage of the terms "day" and "year" amongst the Hebrews. The second apparent error affords more difficulty; but a deeper study of the scriptural chronology more than vindicates our author. Chap. i. 5, Daniel is said to have been in tutelage three years. But Nebuchadnezzar is called *King* (chap. i. 1) at the time of the siege of Jerusalem; and it was in the second year of his reign (chap. ii. 1) that he dreamed his dream. There seems to be no place for these three years. We shall see that the term "king" was only given to Nebuchadnezzar by anticipation at the siege (chap. i. 1), Nabopolassar being then king, and that Daniel's statement is strictly accurate in chaps. i. 6, ii. 1. Nebuchadnezzar's actual reign began about a year after Daniel's arrival in Babylon. This is proved by the following calculation. Jehoiakim's reign lasted seven years after the siege (2 Chron. xxxvi. 5). His son Jehoiachin, after a short reign of three months (2 Chron. xxxvi. 9), was carried into captivity. He had spent thirty-seven years in captivity when Evil-Merodach began to reign, and his predecessor, Nebuchadnezzar, died (2 Kings xxv. 27). Counting up, we have fully forty-four years from the siege of Jerusalem till the death of Nebuchad-

nezzar. But that monarch, as we know from other sources, only reigned forty-three years. This would make his reign begin about one year after the siege. With this year, and the statement that it was not till the second year of his reign that he had his dream, we have an interval sufficient to comprise the three years of Daniel's tutelage after his deportation to Babylon. Two other historical difficulties may be mentioned. In the list of kings given by Berosus, Belshazzar is not mentioned. Great stress was at one time laid upon this omission. But the scriptural account has been fully confirmed by an inscription found by Sir H. Rawlinson in 1854 among tablets obtained at Mugheir. It mentions a Bil-shar-uzur, a son of Nabonidus, whom that monarch associated with himself on the throne. This enables us to understand how Daniel could be called the "third ruler" (v. 16, 29). It is said that profane history knows nothing about Darius the Mede, King of Babylon. Various explanations have been given; the one identifying him with Cyaxares II., whom Xenophon said preceded Cyrus, having perhaps most in its favor. It was not uncommon for individuals to bear two names, just as Daniel did himself. Some future discovery may clear up this difficulty as satisfactorily as the preceding one has been.

3. The main objection is based upon the *supernatural* events and prophecies which the book records. The miracles are said to be too portentous to be authentic, and the prophecies too minute and definite to accord with the general spirit of the genuine prophecies of the Old Testament. This objection seems to imply a dogmatic prepossession averse to the belief in the miraculous. But, leaving this aside, it may be said that the peculiar position of Daniel and the Jews in exile demanded a striking exhibition of divine power, such as was given in other exigencies of Old-Testament history.

Arguments for the Genuineness. — 1. The work is either by Daniel, or else an imposture. The justice of this dilemma is denied by many critics; but, on the very face of it, the work seems to shut us up to one of these two views. In chaps. vii.–xii. the author speaks of himself as Daniel. 2. Christ refers to it (Matt. xxiv. 15) as a prophecy spoken *by* (ῥηθὲν διά) Daniel. 3. According to Josephus (*Ant.*, XI. 8, 4), the book was placed before Alexander (356–323 B.C.). 4. The work betrays an accurate and minute acquaintance with Babylonian and Persian manners, such as only a contemporary could be expected to have, as in the description of the courtiers' dress (iii. 21), punishment by burning alive (iii. 6), presence of women at feasts (v.), etc. 5. The whole spiritual tone of the book, which distinguishes it in a marked manner from the apocryphal additions, makes strongly for the genuineness. To these arguments the following considerations must be noted. Whether we settle upon the later or earlier date, the work, in both cases, remains a *prophecy* of Christ. And, second, too much stress cannot be laid upon the fact that the great Assyriologists do not grant the conclusions reached by critics unfavorable to the genuineness. Monumental evidence is always decisive as against arguments based upon induction. Discoveries in Babylon have already confirmed statements of Daniel which were denied by critics. They may be expected to do so in the future.

Lit. — Commentaries. — Against genuineness: Sir I. Newton; *Observations upon the Prophecies*, Lond., 1733; Bertholdt (1806); Von Lengerke (1835); Hitzig (1850). — For genuineness: besides those of the Reformers, Hengstenberg: 1831 (trans.); Hävernick, 1832; Auberlen, 1856 (trans.); Moses Stuart, Boston, 1850; Barnes: *Notes*, New York, 1853; Speaker's *Com.* New York, 1876; Zöckler, in Lange (Eng. trans.), New York, 1877. — Rohling, Mainz, 1876; O. Bardenhewer: *Des heiligen Hippolytus von Rom Commentar zum Buche Daniel*, Freiburg-i.-Breisgau, 1877.

Special works bearing on the genuineness: Bleek, in *Berl. Theol. Zeitsch*, III., 1822, and in his *Einl. ins A. T.*, Berlin, 1865; Lücke: *Einleitung in d. Offenb. Johannis*, etc., Bonn, 1852; De Wette: *Einl.*, 8th ed., revised by Schrader, 1869, Berlin, 1852; Keil: *Einl. in d. A. T.*, Frankfurt-a.-M., 2d ed., 1859; Ewald: *Propheten d. A. B.*, Stuttgart, 1841; Hofmann: *Weissagung u. Erfüllung*, Nördlingen, 1844; Davidson: *Introd. to the O. T.*, London, 1856; E. B. Pusey: *The Prophet Daniel*, nine lectures, London, 1854; Perowne, in the *Contemp. Review*, 1866; Westcott, in *Smith's Bible Dict.* s. v.; Riehm, in his *Handwörterbuch des bib. Altertums;* E. Reuss: *Die Geschichte d. heil. Schriften A. T.*, Braunschw., 1881. — Historical and Assyriological works vindicating the authenticity: M. von Niebuhr: *Gesch. Assurs u. Babel.*; George Rawlinson: *Historical Evidences*, 1860; Oppert: *Expédition scientifique en Mesopotamie*, t. i., Paris, 1863; Lenormant: *La divination et la science*, etc., Paris, 1875; George Smith: *Explorations in Assyria*, and *Anc. Hist. of Assyria*, 1876. — Monographs on special points: Reichel: *Die 70 Jahreswochen*, in *Stud. u. Krit.*, 1858; Wieseler: *Die 70 Wochen u. d. 63 Jahrwochen*, 1839; S. P. Tregelles: *Rem. on Visions of Daniel*, London, 5th ed., 1864; P. S. Desprez: *Daniel and John, or the Apocalypse of the Old and the New Testaments*, London, 1878. For further literature see Zöckler, in Lange: *Commentary*, p. 51 sqq. D. S. Schaff.

DANIEL, Apocryphal Additions to. These exist only in Greek, and are, 1. *The Song of the Three Holy Children*, which purports to give the triumphant song of Daniel and his companions in the furnace (Dan. iii. 23); 2. *History of Susanna*, who was cleared from the charge of adultery by the shrewdness of Daniel; 3. *The History of Bel and the Dragon*, an exaggeration of the miraculous deliverance of Daniel (vi.). There is no evidence that these works ever formed a part of the Hebrew text, and no sufficient proof that they even had Aramaic originals.

DANNHAUER, Konrad, b. at Breisgau, 1603; d. at Strasburg, 1666; studied theology at Marburg, Altorf, and Jena, and was appointed professor at Strasburg in 1628, and pastor of the Cathedral Church in 1638. He was the teacher of Spener, but does not seem to have made any great impression on him; nor could he, as the whole character of his activity was essentially polemical. He was an ardent champion of Lutheran orthodoxy, and wrote against the Romanists, *Hodomoria Spiritus Papæ* and *Hyæna Friburgica;*

against the Calvinists, *Hodomoria Spiritus Calviniani* and *Reformirte Salve*, and against the syncretistic tendency of one wing of the Lutheran Church, represented by Calixtus, *Mysterium Syncretismi Detecti*. His polemical zeal, however, for the purity of doctrine, was connected with personal piety, deep practical earnestness, — his *Katechismusmilch* forms 10 heavy vols. in 4to, — and comprehensive learning, as seen from his *Hodosophia* and *Theologia Conscientiaria*. See THOLUCK: *Akademisches Leben d. 17 Jahrhunderts*, II. p. 126. THOLUCK.

DANTE ALIGHIERI, b. at Florence, between May 18 and June 17, 1265; d. at Ravenna, Sept. 14, 1321. Dante is a contraction for Durante, by which name he was baptized. The family name of his mother, Donna Bella, is unknown. His teacher was Brunetto Latini, a philosopher and historian, under whom he learned the classic poets, rhetoric, and the elements of mathematics. He also applied himself to painting and music, and later to theology and philosophy, and became master of all the science of his age.

He belonged to the Guelph or Papal party, and fought with distinction at the battle of Campaldino in 1289, in which the Ghibellines or Imperial party were utterly and finally routed.

In 1295 he became a member of the *Arte degli Speziali*, or druggist's guild, and in 1300 was chosen one of the six *priori* in whom the executive power of the State was lodged. The Guelph party became split into the *Bianchi* and *Neri* (Whites and Blacks). Dante was instrumental in banishing the leaders of both parties; but the next year the Neri, returning, enlisted the aid of Charles of Valois. To defeat this combination, Dante, with three others, was sent to Rome to secure the veto of Pope Boniface VIII.; but the delay gave the advantage to the Neri, and on Dante's return he was arraigned on a charge of peculation, and was sentenced, in January, 1302, to a heavy fine and to perpetual banishment. From this time he espoused the Ghibelline side, until he gradually detached himself from both parties, and created a party for himself.

In 1292 he married Gemma Donati, by whom he had seven children, and whom he never saw after his banishment. The history of his exile is obscure. He appears at Arezzo, Verona, Padua, Milan, whither he went to meet Henry of Luxemburg on his assumption of the iron crown; at Paris, Lucca, Venice, and finally at Ravenna, where he died, of a malarial fever, at the age of fifty-six years and four months, and where his remains still rest.

Literary Works. — 1. The *Vita Nuova;* or, life renewed by love. Its inspiration was Beatrice Portinari, whom he made the subject of an ideal passion, and afterwards the incarnation of divine philosophy in the *Commedia*. The *Vita Nuova* is the story of this passion. It is written in prose, in short chapters, interspersed with brief poems, to each of which is appended a short explanation in prose. It contains the first hint of the *Commedia*, and without it the latter cannot be thoroughly understood. Its date is somewhere from 1295 to 1307.

2. *Convito;* or, *The Banquet*. An incomplete work projected in fourteen treatises, only four of which were written. It was intended to be a handbook of the knowledge of the age. Date uncertain.

3. *Canzoniere;* or, *Minor Poems*, a collection of songs, ballads, and sonnets, some of them by other hands.

4. *De Monarchia* (*On Monarchy*), date between 1310 and 1313. Written in Latin, and consisting of three books, in which he tries to prove that monarchy is the normal and divinely instituted form of government; that Rome is its divinely appointed seat, and the Roman sovereign God's civil vicegerent; that man with his double nature is subject to a double order, temporal and spiritual, the empire and the papacy, the Pope being God's spiritual vicegerent, and, like the emperor, having his legitimate seat at Rome, and being, though the two jurisdictions are independent, in some sense superior to the emperor, as the mortal interest of man is subordinate to the immortal.

5. *De Vulgari Eloquio* (*On Popular Eloquence*), also in Latin. It treats of poetizing in the vulgar tongue, and of the different Italian dialects; and its object is to establish the Italian language as a literary tongue, and to give rules for the composition of Italian poetry. It was projected in four books, but only two are extant.

6. *Latin Epistles*, fourteen in number.

7. *De Aqua et Terra* (*On Water and Earth*).

8. The *Bucolic Eclogues*. Two epistles in Latin hexameters, in answer to an invitation to come to Bologna and compose a great Latin work.

9. *Divina Commedia*. Composed during the nineteen years between Dante's banishment and death. He called it *Commedia*, because, though beginning harshly, it ends pleasantly, unlike tragedy, which, with a pleasing beginning, issues in a catastrophe. The term "divina" is a later addition; the original title is "*Incipit Comœdia Dantis Alighierii Florentini natione non moribus.*" "The subject of the whole work," he says, "taken literally, is the state of souls after death regarded as a matter of fact: taken allegorically, its subject is man, in so far as by merit or demerit in the exercise of free will he is exposed to the rewards or punishments of justice."

The cosmogony of the poem is based upon the Ptolemaic system. The central point of the universe is the centre of the earth. The globe is divided into two elemental hemispheres, — the eastern, of land; and the western, of water. Jerusalem is the centre of the land hemisphere; and the lowest point of Hell is directly under it, and forms the centre of gravity. Hell is in the form of a hollow inverted cone divided into nine concentric circles, each devoted to the punishment of a different class of sins. Purgatory is a lofty island-mountain in the western hemisphere, its shores washed by the western ocean. From its base a path rises in a spiral of three circles, forming Ante-Purgatory, and terminating at the Gate of St. Peter, the entrance to Purgatory proper, a series of seven concentric terraces girding the mountain, and communicating with each other by steps in the rock. On each terrace one of the seven sins is expiated. The soul then emerges to the Earthly Paradise on the summit, where it bathes in the River Lethe, and drinks the waters of Eunoe, thus obliterating the memory of earthly sin and sorrow, and awakening the memory of good.

Above the Purgatorial Mount rise the nine heavens, each a hollow revolving sphere, enclosing and enclosed, and ending with the *Primum Mobile*, or Crystalline Heaven, which controls the motions of the lower spheres. Outside this is the *Empyrean*, the abode of God and of the saints, who, arranged in the form of a rose, surround a vast lake of light.

The poem consists of three parts, or *cantice*, — Inferno, Purgatorio, Paradiso, — each part divided into thirty-three cantos in allusion to the years of Christ's earthly life. Dante, in the midst of his life-journey, finds himself astray in a gloomy and savage forest, where he is met by the shade of Virgil, sent by Beatrice to conduct him through the three worlds. Passing through the successive circles of Hell, they reach the apex, where Lucifer sits, and, climbing by the shaggy hair of the fiend round his haunch, they pass the centre of gravity, and make their way to the shores of Purgatory. Ascending the terraces, on the sixth of which they are joined by the poet Statius, they reach the Earthly Paradise, where Virgil leaves Dante to the guidance of Beatrice, in whose company he ascends through the successive heavens to the presence of the Eternal.

The poem is written in the *terza rima*, the lines being hendecasyllabic. The scheme of rhyme consists of six lines, the rhyme falling on the first and third, the second and fourth, while the fifth introduces the basis of the next group of rhymes, interlocked with its predecessor by the sixth line, which retains the rhyme of the second and fourth. The poem is a picture of mediæval society at the end of the thirteenth and the beginning of the fourteenth century. Its range of allusion is encyclopædic. Great as is Dante's pictorial power, his real sublimity is moral. He rises highest in depicting human character and human passion. The intense moral purpose of the *Commedia* divests even the hideous details of the *Inferno* of vulgarity. Under his pervading conception of man as the inheritor of a moral destiny, distinctions of time, race, and position, disappear, and classic heroes and mythological creations mingle with popes, martyrs, and Christian emperors. His terrible satire respects neither civil nor ecclesiastical dignity. The poem is packed with similes, allegories, portraits, historical and personal references, and theological and philosophical disquisitions. It is intensely personal, often egotistic, revealing the poet's consciousness of his own genius, tinged with the bitterness of his stern and deeply wounded spirit, and recording his cruel wrong and his colossal scorn, yet revealing also the sympathy and tenderness of a great soul. No work "more faithfully depicts a noble character in its strength and dignity." Dante is impatient of vagueness. He is intensely realistic. In his pictures every space is measured, every region mapped, every dimension noted as in a schedule. His very tediousness in certain places grows out of his determination to express his thought on all sides. In his sublimest passages he is attentive to details. His similes are chosen without regard to their source, with the single view of illustrating his thought; and the most grotesque images appear amid the very sublimities of heaven. He unites a delicate sense of color and sound to his wonderful sense of form. The qualities of his genius are definiteness, intensity, sincerity, and brevity. The faults of the poem are grotesqueness and obscurity.

Dante as a figure of history is many-sided. As a *politician*, he represents the ideal of the Holy Roman Empire, a universal Christian monarchy, consisting of the Roman Empire and the Roman Church. As a *theologian*, he is the voice of mediæval faith, "the painter of its visions," and the exponent of the law of man's moral being in the light of mediæval creeds and in the terms of the scholastic philosophy.

As a *man of letters*, he is the founder of modern literature, and the creator of Italian poetry. He broke loose from the scholastic Latin of literary Europe, and out of the mass of Italian dialects created a noble, pure, universal Italian.

He is *the first Christian poet*. Christianity furnishes the main motive of the *Commedia*. The poem is the first great exponent of the struggle of the human will and the aspiration of the human soul toward God. Its highest ideal of beauty is Christian: it is pervaded with the sense of moral responsibility, moral destiny, and the sanctifying power of sorrow.

The literature is enormous. Vid. for *bibliography* Ferrazzi Bassano, *Manuale Dantesco* (1865–71), and Colomb de Batine, *Bibliographia Dantesca*, 2 vols., Prato, 1845–48.

Illustrative. — Ersch and Gruber's *Encyclopädie*, art. *Dante*, by L. G. Blanc; *Storia della Vita di Dante*, Fraticelli, Firenze, 1861; *Dante Alighieri, seine Zeit, sein Leben, und seine Werke*, Scartazzini, Biel, 1869; *Dante e il suo Secolo*, Firenze, 1865; *Dante e la Philosophie Catholique au triezieme Siecle*, Ozanam, Paris, 1845; *Ueber Dante*, Carl Witte, Breslau, 1831; *Quando e da chi sia Composto l'Ottimo Commento a Dante*, Carl Witte, Leipzig, 1847; *Dante und die italienisch Frage*, Carl Witte, Halle, 1861; *Dante Forschungen*, Carl Witte, Halle, 1869; *Vita di Dante*, Balbo, 2 vols., Turin, 1839; *Dante Studien*, Schlosser, Leipzig, 1855; *Studien über Dante*, Ruth, Tübingen, 1853; *Ueber die Quellen zur Lebensgeschichte Dantes*, Paur, Gorlitz, 1862.

Popular Manuals. — J. A. Symonds: *An Introduction to the Study of Dante*, London, Smith & Elder, 1872; Maria Rossetti: *A Shadow of Dante*, Boston, Roberts Brothers, 1872; H. C. Barlow: *Critical Contributions to the Study of the Divina Commedia*, London, 1864; Vincenzio Botta: *Dante as Philosopher, Patriot, and Poet, with an Analysis of the Divina Commedia*, N.Y., 1865; James Russell Lowell: Essay on Dante, in *Among my Books*, Boston, Osgood & Co., 1876.

Editions of the Divina Commedia. — Over three hundred. *Con l'espositione di Chr. Landino, col. Comento del* P. Baldassarre Lombardi, 5 vols., Minerva Press, Padua, 1822; *Col. Com. di* Fr. da Bute, 3 vols., Pisa, 1858–62; *Ricorretta sopra quattro dei piu autorevole testi a penna, da* Carlo Witte, Berlin, 1862; *Nuovamente riveduta nel testo e dichiarata, da* Brunone Bianchi, Firenze, 1863; *Col. Com. di* P. Fraticelli, Firenze, 1873, the best and most convenient edition for the ordinary student. *Col. Com. di* Antonio Fiorento, ed. P. Fanfani, Bologna, 1866. *Col. Com. di* G. A. Scartazzini, Brockhaus, Leipzig, "promises to supersede all others."

English Translations. — Rev. Henry Boyd,

1785–1802; Rev. Henry Francis Carey, London, 1814, new ed., 1844, New York, Appletons, 1865; Ichabod Wright, London, 1843; Dayman, 1843; C. B. Cayley, London, 1851–55; J. A. Carlyle (*Inferno*), in prose, London, 1848, reprinted in New York (Harpers); Longfellow, 3 vols., Boston, Ticknor & Fields, 1867; T. W. Parsons (*Inferno and Purgatorio*), Boston, 1843, 1867; C. E. Norton, *Vita Nuova*, with essays and notes, Boston, Ticknor & Fields, 1867.

German translations are numerous. Among the best, Philalethes (King John of Saxony), 1839–77; Witte, Blanc, Kannegiesser.

Minor Works. — Opere Minori, con le Annotaz. di A. M. Friscioni, 2 vols., Venet., 1741; the same: *Con note e illust. di* P. Fraticelli, 3 vols., Firenze, 1861–62; *Vita Nuova e Canzoniere, commentati da* G. R. Giuliani, Firenze, 1868; *Monarchia Libr.* 1 and 2, Carl Witte, Halis, 1867; *Epistole* ed. e ined. *per Cura di* Aless. Torri, Livorno, 1842; *Amori e Rime di Dante*, Mantua, 1823.

MARVIN R. VINCENT.

DANZ, Johann Andreas, b. at Sundhausen, near Gotha, 1654; d. at Jena, Dec. 22, 1727; studied theology at Wittenberg, and Hebrew under Esdras Edzardi, at Hamburg; visited Holland and England, and was made professor of theology at Jena in 1713, being at the same time professor in Oriental languages. He wrote a Hebrew grammar, — *Nucifrangibulum*, Jena, 1686, called *Literator Ebræo-Chaldæaus* in the second edition, Jena, 1696, — formed a school of Oriental philologists, and was himself considered the greatest Orientalist of his age. Though a friend of Spener, his private life does not seem to have been so very edifying. See Tholuck: *Das akademische Leben des 17. Jahrhunderts*, Halle, 1853, I. p. 148, and *Das kirchliche Leben d. 17. Jahr.*, 1862, II. p. 183.

DANZ, Johann Traugott Leberecht, b. at Weimar, May 31, 1769; d. at Jena, May 15, 1851; studied theology at Jena and Göttingen; was for some years rector of the Latin School of Jena; and became professor of theology in the university there in 1810, from which position he retired in 1837. He was an exceedingly prolific writer. His principal theological works are; *Lehrbuch d. christ. Kirchengeschichte*, Jena, 1818–26; *Libri Symbolici Eccl. R.-C.*, dedicated to Gregory XVI., Weimar, 1836; *Universalwörterbuch d. Theol. Literatur*, Leipzig, 1843, etc. But besides on theology, he wrote also on the history of human eating (1806), on the march of the French against India (1808, etc.), and translated and edited poems. His theological works became antiquated during his own lifetime.

DARBOY, Georges, Archbishop of Paris; b. at Fayl-Billot in Haute-Marne, Jan. 16, 1813; murdered by the Communists in Paris, May 27, 1871. His brave death called popular attention to his noble life. He was a bold, independent thinker, and a strenuous opponent of Ultramontanism. He endeavored to suppress the Jesuits and the religious orders within his diocese, voted against the infallibility dogma in the Vatican Council, yet, like many another opponent, hastened to submit to the decree. By his energy, measures for the relief of the sick and wounded in the Franco-Prussian war were successfully organized and sustained. He braved the terrors of the Commune, unwilling to leave his post. On April 4, 1871, he was arrested by the Communists as a hostage, and confined in the prison at Mazas, and then in that of La Roquette, where he was brutally shot by the wretched miscreants. He died in the attitude of blessing, with words of forgiveness on his lips. He was made Archbishop of Paris January, 1863. His works were numerous: chief were a translation of the works of St. Denis the Areopagite, 1845, 2 vols., and *Vie de St. Thomas Becket*, 1859, 2 vols. See, also, his *Œuvres pastorales* (posthumous), Paris, 1876, 2 vols.

DARBYITES. See Plymouth Brethren.

DAR'IC. See Money.

DARI'US (דָּרְיָוֶשׁ, Greek Δαρεῖος, Persian *Dârajawus*, Babylonian cuneiform *Dariyavus*, meaning the *restrainer*, which was an epithet applied to a god or mighty king). Several kings of this name are mentioned in the Old Testament.

1. Darius the Mede (Dan. v. 31, etc.), "the son of Ahasuerus" (ix. 1). There is no mention of this character in profane history; but it would be rash to affirm that *therefore* he did not exist, since our knowledge of Babylonian affairs is far too defective. The Bible, which is yet unimpeached, and whose marvellous accuracy is attested by recent discoveries, makes him the immediate successor of Belshazzar, whom he slew, and king of the Chaldæans at sixty-two years of age, and therefore the immediate predecessor of Cyrus. But no satisfactory explanation of this Median *interregnum* has yet been given. Some would identify Darius the Mede with Cyaxares II. of Xenophon's *Cyropædia* (so Josephus, *Antiq.* x. 11, 4), who was the son and successor of Astyages, and uncle of Cyrus. If this identification, which is only one of many, stands, the notice of Darius's ascent to the throne is compatible with the taking of Babylon by Cyrus, who acted really as his lieutenant.

2. Darius, son of Hystaspes (in the Babylonian cuneiform *Ustaashpi*), the founder of the Perso-Aryan dynasty, B.C. 521–486 (Ez. iv. 5, 24; Hag. i. 1, 15; Zech. i. 1, 7, vii. 1). The principal of his cuneiform inscriptions (mostly trilingual) is the famous one at Behistun, which relates his dethronement of the magician Gaumata (Pseudo-Smerdis) and his six allies, and the overthrow of other rivals. Darius appears in these inscriptions as a very pious man. His reign was very prosperous. With this agrees the Bible record, which relates, that in the second year of his reign, — the date given to the prophecies of Haggai and Zechariah, — Darius, having found in the palace at Ecbatana a decree of Cyrus ordering the building of the temple, renewed the order; and the work was resumed, money supplied for it, and in the sixth year it was finished (Ez. vi.). The Bible record implies piety, generosity, and wealth.

3. Darius the Persian (Neh. xii. 22), usually identified with Darius Codomannus, the antagonist of Alexander the Great, and who reigned from B.C. 336 to 330.

See the commentaries on the above-mentioned books, and also the article *Darius*, by Kautzsch, in Herzog's *Encyklopädie*, 2d ed.

DATARIUS. See Curia.

DATHE, Johann August, an eminent Oriental scholar and biblical critic, b. at Weissenfels, Saxony, July 4, 1731; d. at Leipzig, March 17, 1791. He became professor of Oriental literature

at Leipzig in 1763. His chief work was *Libri V.T. ex recensione textus Hebræi et versionum antiquarum Latine versi, notisque philologicis et criticis illustrati*, Hallæ, 1791, 6 vols.: besides this he edited Erpenius' *Syriac Psalter* (Halle, 1768), vol. 1 of Glassius' *Philologia Sacra* (Leipzig, 1776), and Walton's *Prolegomena* (Leipzig, 1777). His minor works appeared posthumously, edited by E. F. K. Rosenmüller, *Opuscula ad crisin et interpretationem V.T. spectantia*, Leipzig, 1796.

DAUB, Karl, b. at Cassel, March 20, 1765; studied at Marburg, and was appointed professor of theology in 1794, at Heidelberg, where he died Nov. 22, 1836. He was the founder of the speculative school of theology. But though the idea he pursued — a scientific argumentation of the Christian dogma as a necessary part, or, indeed, as the very kernel, of philosophical truth — has played a conspicuous part in the history of modern theology, the result of his individual efforts has fallen into oblivion. The rapid development of the German philosophy in his age compelled him to change basis repeatedly, — in 1801 (*Lehrbuch der Katechetik*) he is still with Kant; but in 1805 (*Orthodoxie und Heterodoxie*) he has left for Fichte, and in 1806 (*Theologumena*), he has already reached Schelling. Schelling he then follows for several years (*Einleitung in das Studium der Dogmatik*, 1810); but in 1816 (*Judas Ischarioth*) it is evident that he is steering towards Hegel, and in the Hegelian philosophy he finally anchors (*Die dogmatische Theologie jetziger Zeit*) 1833; and it is perhaps this circumstance, which, in spite of his great talent and genuine piety, gave to his speculation the aspect of a brilliant chimera. See ROSENKRANZ: *Erinnerungen an Daub*, Berlin, 1837; STRAUSS: *Parallelen zwischen Schleiermacher und Daub*, in *Characteristiken und Kritiken*, Leipzig, 1839.

D'AUBIGNÉ. See MERLE D'AUBIGNÉ.

DAUNT, Achilles, B.D., Dean of Cork; b. at Tracton Abbey, County Cork, Ireland, Aug. 23, 1832; d. at St. Anne's, Blarney (six miles from Cork), Monday, June 17, 1878. He was graduated from Trinity College, entered holy orders, and, after faithful service elsewhere, was called to be rector of St. Matthias', Dublin, a most important post. His preaching attracted great crowds, and his private labors drained his strength, but blessed many. He went about doing good. He was made Canon of St. Patrick's, and in 1875 Dean of Cork. His life was too busy for authorship. After his death, friends issued his six Donnellan Lectures, delivered in Dublin (*The Person and Offices of the Holy Spirit*, London, 1879), and compiled from his discourses *The Morning of Life and Other Gleanings*, Dublin, 1881. See F. R. WYNNE: *Spent in the Service, A Memoir of the Very Rev. Achilles Daunt, D.D.*, London, 1879, 3d ed., 1880.

DAVENANT, John, D.D., Bishop of Salisbury; b. in London about 1570; d. at Cambridge, April 20, 1641. He was made M.A. at Queen's College Cambridge, 1594, professor of theology, 1609, master of his college, 1614, sent by James I., with three other divines, to the synod of Dort, 1618, raised to the see of Salisbury, 1621. He was a divine of great learning and piety. He wrote *Expositio Epistolæ D. Pauli ad Colossenses*, Cambridge, 1627, trans., London, 1831, 2 vols.; *Dissertationes duæ, de Morte Christi, et de Prædestinatione*, Cambridge, 1630; *Prælectiones*, etc., Cambridge, 1631, trans., *A Treatise on Justification . . . together with Translations of the Determinations*, London, 1844–46, 2 vols.; *An Exhortation to Brotherly Communion between the Protestant Churches*, Cambridge, 1641 (the Latin original appeared 1640). Fuller relates, that, when he was on his death-bed, "he thanked God for this his fatherly correction, because in all his lifetime he never had one heavy affliction, which made him often much suspect with himself whether he was a true child of God or no, until this his last sickness. Then he sweetly fell asleep in Christ, and so we softly draw the curtains about him" (*Church History of Britain*, Tegg's ed., vol. iii. p. 470).

DAVENPORT, Christopher (known as *Franciscus à Sancta Clara*), an English Romanist; b. in Coventry, 1598; d. May 31, 1680. He was educated at Oxford and Douay, entered the order of St. Francis, and became a missionary in England, and chaplain to Queen Henrietta Maria, wife of Charles I., and subsequently to Queen Catharine of Braganza, wife of Charles II. He was repeatedly chosen provincial of his order in England because of his zeal and ability in furthering the Roman-Catholic cause. His works were published at Douay, 1665, 2 vols. fol.

DAVENPORT, John, brother of the preceding; b. at Coventry, Eng., 1597; d. at Boston, Mass., March 15, 1670. He was educated at Oxford, and when nineteen years old began to preach in London, and eventually became rector of St. Stephen's, Coleman Street. He won great regard by his piety and learning. In 1626 he joined in a scheme to purchase *impropriations* (church lands in the hands of laymen), and "with the profits thereof," says Cotton Mather, "to maintain a constant, able, and painful ministry in those parts of the kingdom where there was most want of such a ministry. But Bishop Laud looking with a jealous eye on this undertaking, least it might in time give a secret growth to *nonconformity*, he obtained a bill to be inhibited in the exchequer-chamber by the king's attorney-general against the feoffees that had the management of it. The issue of the business was *this:* the court condemned their proceedings as dangerous to the Church and State, pronouncing the *gifts, feoffments*, and *contrivances* made to be uses aforesaid, to be illegal, and so dissolved the same, confiscating their money unto the king's use. Yet the *criminal part* referred unto was never prosecuted in the *star-chamber*, because the design was generally approved, and multitudes of discreet and devout men extreamly resented the ruine of it." Soon after this he was converted to Puritan principles by John Cotton, and hence "fell under the notice and anger" of Laud; to avoid which in the fall of 1633 he went to Amsterdam, and became colleague to Mr. Paget. Here, however, his objection to the baptizing of children of non-professors was used against him; and in 1635 he returned to London. Having been one of the procurers of the patent for the Massachusetts Colony (1628), although his name was not mentioned through fear of Laud's opposition, he finally set sail thither, and arrived in Boston June 26, 1637; but on March 30, 1638, he sailed

for Quinnipiack (now New Haven), where he started a new colony. For thirty years he served this people as pastor. With Cotton and Hooker he was invited to sit in the Westminster Assembly, but his congregation declined to allow him to go. In 1667 he was called to the First Church of Boston, and there died of apoplexy.

John Davenport was one of the great men of early New-England days who united learning with piety, and knowledge of men with kindness of heart. He was involved in all the general troubles of his day, compelled by his position to take part in the secular government no less than in the ecclesiastical. Thus in the beginning of New Haven Colony he was elected one of the "seven pillars" to support the civil government. He vigorously opposed the "Half-way Covenant" (see CONGREGATIONALISM *in the U.S.A.*), and it was as the great champion of the old ideas that he was called to Boston. His reputation for learning caused the Indians to call him "So big study man." He wrote, however, comparatively little. See list in DEXTER: *Congregationalism as seen in its Literature, Appendix.* Of most interest are *The Saints Anchor-Hold in All Storms and Tempests* (1661, 24mo, pp. viii, 232), and *The Power of Congregational Churches Asserted and Vindicated* (1672, 16mo, pp. x, 164). See COTTON MATHER: *Magnalia Christi Americana*, Bk. III. chap. iv., ed. Hartford, 1855, vol. i. pp. 321–331.

DA'VID (*beloved*), the youngest son of Jesse, of the tribe of Judah; b. in Bethlehem, according to the common reckoning, B.C. 1085; d. in Jerusalem B.C. 1015. While a fugitive from Saul, he headed a band of freebooters (1 Sam. xxii. 1, 2), whose centre of operation was the cave, or, if we read מְצָדָה for מְעָרָה, the *stronghold* of Adullam, either near the city of Adullam, in the low country of Judæa, about ten miles south-west from Jerusalem, or, according to tradition, in the Wady Khuritun, amid the mountains of Judæa, near Bethlehem. On the death of Saul, the tribe of Judah chose David king, and he reigned for seven years at Hebron, while Ishbaal (Ishbosheth) had his capital at Mahanaim. The son of Saul gradually lost his hold on the allegiance of the ten tribes. The desertion of Abner brought matters to a climax, and after the murder of Ishbaal the twelve tribes came under David's sway (2 Sam. v.) Jerusalem was captured, and made the capital of the united kingdom. David was king in all forty years (B.C. 1055–15). His reign was prosperous and memorable. Israel possessed the Promised Land well nigh entirely. David gave them their first military organization (1 Chron. xxvii. 1 sqq.).

As a Psalmist. — Later Jewish tradition, as recorded in the Talmud, ascribes the entire book of the Psalms to David: modern critical scepticism denies that he wrote a single one. The truth lies between these extremes. The Hebrew titles in the Psalter ascribe to David seventy-three Psalms out of the hundred and fifty; the Septuagint, eighty-eight. Of these, many, no doubt, are not his; how many cannot be accurately determined. Ewald allows him to have written Ps. iii., iv., vii., viii., xi., xv., xviii., xix., xxiv., xxix., xxxii., ci. To those in the Psalter should be added his dirge over Saul and Jonathan (2 Sam. i. 19–27) and the two psalms in 2 Sam. xxii., xxiii., of which the first re-appears in a slightly altered form as Ps. xviii. The uncertainty as to the authorship of the different psalms necessitates their very cautious use as sources of his biography. He remains, however, the "Sweet Singer of Israel," and the "Father of Hebrew Psalmody." See PSALMS.

Character. — The character of David has been very differently judged. In his own day he was the idol of his people; to the subsequent prophets and priests he was the model king; to the later Jews, his kingdom typified the kingdom of the Messiah, of whom he was himself a type. His piety, his zeal for Jehovah, his tender compassion, his generous sympathy, his bold enterprise, his dauntless courage, entitle him to admiration. He is recognized as the worthy leader of the chosen people, and, next to Abraham, the Father of the Faithful, comes David, the man after God's own heart. Some writers, such as Bayle, Voltaire, and, in our day, Kuenen, have slighted David's claims upon the enthusiasm of the Church, and sought to emphasize his faults so that they might sneer at his religion. But the best refutation of this detraction is the Bible record, so free from flattery, so candid and comprehensive, and yet leaving the impression that its subject was a hero, a man cast in a rare mould. It should be borne in mind that his likeness is sketched with a fidelity unrivalled in antiquity. His sayings and doings fill well-nigh three entire books of the Old Testament, while references to him are found upon almost every page of the Bible. He comes before us in every light, — as shepherd, musician, champion, courtier, fugitive, chief, warrior, king: what life could be more varied? In a more domestic way he appears as obedient son, respectful younger brother, modest youth, ardent lover, faithful friend, tender husband, and indulgent father. All along the line of his development, private and public, his piety is marked. The psalms he wrote attest the depth of his love for God, and his unwavering confidence. His character was essentially the same from the days when under the glistering stars, as boyish poet, he sang, "The heavens declare the glory of Jehovah" (Ps. xix.), until the day when as aged monarch it was said of him, "The prayers of David, the son of Jesse, are ended" (Ps. lxxii.). He was by no means perfect. He was compassed with infirmities; but he mourned his defections, and was pardoned. The struggle with his passionate nature, strong and proud, was kept up incessantly, and, though oft defeated, he conquered at last. The sins for which he is to-day mocked were precisely those of an Oriental king. He was the man after God's own heart, not in his sins, but in his repentance and in his earnest effort after a higher and purer life.

Criticism of the Text. — The narrative in the Books of Samuel, the Kings, and the Chronicles, is derived from different sources, official and traditional. Much attention has been given, especially of late, to the text; and, according to the critics, several errors of arrangement, and a few interpolations, are discoverable. But the changes demanded in the Hebrew text, so far as the history of David is concerned, are neither numerous nor important. In only one case does this criticism merit particular notice here. All students of David's life are aware, that, in the

story of Goliath (1 Sam. xvii.), the common text represents Saul as ignorant of David (xvii. 55–58); whereas, according to xvi. 19–23, David played before him, and was his armor-bearer. The best explanation of this difficulty is that David had grown out of Saul's recognition. But a comparison of the Hebrew and the Septuagint shows that the latter omits xvii. 12–31, 55–xviii. 5. These verses read together like parts of an independent narrative of the same event. Accordingly, those who consider the Septuagint text purer than the Masoretic remove all difficulties in this narrative by omitting the verses referred to. It should, however, be remarked that such eminent Hebrew scholars as De Wette, Ewald, and Bleek, consider that the Hebrew text of the Goliath episode "has not been corrupted or interpolated, but that the two sections (from whatever source originally derived) form an integral part of the work as it came from the hand of the writer or compiler;" and also that we should be cautious in accepting the authority of the Septuagint upon any point; for we do not know what manuscripts lay before the Alexandrine translators, nor whether they were not willing, as in this case, to omit a portion of the original Hebrew text to secure a more consistent narrative. At the same time, reverence for the word of God compels honest endeavor to obtain a pure text.

Lit. — H. Ewald: *Gesch. d. V. Isr.*, 3d ed., Göttingen, 1866, III. 76 sq., Eng. trans., III. 54–202; Stanley: *Lectures on the Jewish Church*, 2d series, London, 1865; Hitzig: *Gesch. d. V. Isr.*, Leipzig, 1869, I. 135 sqq.; Grätz: *Gesch. d. Juden*, Leipzig, 1874, vol. i.; Seinecke: *Gesch. d. V. Isr.*, Göttingen, 1876, I. 283 sqq. — Special biographies — S. Chandler: *A Critical History of the Life of David*, London, 1766, reprinted, Oxford, 1853, 2 vols.; F. W. Krummacher: *David, der König von Israel*, Berlin, 1866 (Eng. trans., *David, the King of Israel*, Edinburgh, 1867, and N.Y., 1868); J. J. Stähelin: *Das Leben Davids*, Basel, 1866; W. M. Taylor: *David, King of Israel*, N.Y., 1875; Bosanquet: *The Man after God's own Heart; Chapters on the Life of David*, London, 1877; A. Maclaren: *The Life of David as reflected in his Psalms*, London, 1880. SAMUEL M. JACKSON.

DAVID (Welsh *Dewi*), **St.,** d. 601; the most eminent of Welsh saints, a semi-mythical personage, about whom nothing can be definitely asserted. Rev. Charles Hole, in Smith and Wace, *Dict. Christ. Biogr.*, relates the story of his life, leaving out the fabulous element, thus: He spent ten years of his youth in the study of the Bible, and afterwards founded a monastery, which in memory of him is now called St. David's. He won so high a reputation for theological learning, that the orthodox compelled him to leave his retirement to defend their side against the Pelagians in the synod of Brefi. His wonderful success led to his election to the primacy of the British Church. Shortly after, he convened another synod for the same purpose, — to destroy Pelagianism, — and succeeded so grandly that the synod bore the name, "Synod of Victory." Up to this time the archiepiscopal city was the famous Roman fortress on the Usk, Caerleon; but David removed to Menevia, "one of the ports from which ships passed over into Ireland," probably because "the tide of the Saxon conquest drove the British Church to cultivate closer relations with their Celtic brethren opposite." His primacy was marked by the division of Wales into dioceses. Personally saintly and zealous, his rule was apostolic in character and results.

DAVID, Christian. See Moravians.

DAVID-HA-COHEN, a learned rabbin; b. at Lara, Spain, about the beginning of the seventeenth century; d. at Hamburg, 1674. He was successively chief of the synagogues at Amsterdam and Hamburg. Suspicion — it would seem unfounded — of his being a Christian led to his deposition from the latter post. His title to fame rests upon his *Corona Sacerdotum*, a Talmudical and rabbinical dictionary, finished down to *Resh*, but only printed to *Yod*, Hamburg, 1667. It cost the author forty years of labor. In Amsterdam, 1648, a specimen was published, under the title *Civitas David*.

DAVID GEORGE, or **JORIS.** See Joris.

DAVID NICETAS. See Nicetas.

DAVIDISTS, followers of David Joris. See Joris.

DAVID OF DINANTO (so called from Dinant, a town in Belgium, on the Meuse) lived in the beginning of the thirteenth century; was *Magister Artium* and *Theologiæ* from the University of Paris, and stands as one of the most prominent representatives of that pantheistic tendency which now and then became very apparent during the middle ages. He is by some called a disciple of Amalric of Bena, and by others, his teacher. The truth seems to be, that the two systems, in spite of their internal resemblance, originated independently of each other. That of David is imperfectly known, however. His work, *Quaterni*, or *Quaternuli*, is lost: only fragments of it have come down to us through Albertus Magnus and Thomas Aquinas. It was condemned by the synod of Paris (1209), and burnt (Martène, *Thes. Nov. Anecd.*, IV. 163). The author himself escaped the stake only by rapid flight. See Krönlein: *Amalrich von Bena und D. v. D.*, in *Studien und Kritiken*, 1847, I. 2; Hauréau: *De la phil. scholast.*, Paris, 1850, I. p. 414; Jundt: *Histoire du panthéisme populaire*, Paris, 1875, p. 14. A. JUNDT.

DAVIES, David, a distinguished Independent preacher of Wales; b. in Carmarthenshire, June, 1763; d. at Swansea, Dec. 16, 1816. After a short ministry at Trefach he went to Swansea, where his preaching revolutionized the morals of the town. He was a fertile hymn-writer, and seventy of his hymns have passed into Welsh hymn-books. E. Paxton Hood (*Christmas Evans*, London, 1881) devotes a chapter to Davies.

DAVIES, Samuel, an eloquent Presbyterian preacher, and president of Princeton College; b. of Welsh ancestry, in New Castle County, Delaware, Nov. 3, 1724; d. at Princeton, Feb. 4, 1761. His mother, to use his own words, was "one of the most eminent saints he ever knew upon earth." He pursued classical studies under a minister, and subsequently in the school at Fagg's Manor. In 1746 he entered upon his ministry at Hanover, Va., having received a governmental license to "officiate in and around Hanover at four meeting-houses." His ministry was very successful, attracting people from great distances.

In 1753 he was deputed to go to Great Britain with Gilbert Tennent, to solicit funds for Princeton College. The effort resulted in a collection of more than four thousand pounds. During Mr. Davies' visit abroad he was listened to by admiring crowds wherever he preached. In 1759 he succeeded Jonathan Edwards in the presidency of the institution for which he had recently done so much. He lies buried at Princeton. His sermons were elaborately prepared, and are among the best products of the American pulpit, as regards both their tone and matter. They were first printed in London, 1767–71, 5 vols. The best American edition appeared in New York, 1851, 3 vols., with *Biogr. Memoir* by ALBERT BARNES. See GILLETT: *Hist. Presb. Church*, Philadelphia, 1864, vol. I., chaps. vii., viii.

DAY, AND DIVISIONS OF TIME, AMONG THE HEBREWS. The Jewish day was reckoned from evening to evening, probably because of the use of a lunar calendar. The sabbath was the only day with a name: the others were simply numbered. The day was divided into *morning*, *noon*, and *night* (Ps. lv. 17), and also into six unequal parts, which were again subdivided: 1. *Dawn*, subdivided into *gray dawn* and *rosy dawn;* 2. *Sunrise;* 3. *The heat of the day*, about nine o'clock (1 Sam. xi. 11; Neh. vii. 3, etc.); 4. *The two noons* (Gen. xliii. 16; Deut. xxviii. 29); 5. *The cool* (lit. *wind*) *of the day*, before sunset (Gen. iii. 8); 6. *Evening*. The phrase "between the two evenings," of Exod. xii. 6, xxx. 8, probably means "between the beginning and end of sunset." *Hours* are first mentioned in the Bible in Dan. iii. 6, and hence were probably of Babylonian origin. The Jews got their first sun-dial from Babylon (2 Kings xx. 11). In our Lord's time the division was common (John xi. 9). The third, sixth, and ninth hours were devoted to prayer. The Jews, before the captivity, divided the night into *three* watches, from sunset to midnight (Lam. ii. 19), from midnight to cock-crow (Judg. vii. 19), from cock-crow to sunrise (Exod. xiv. 24). In the New Testament, mention is made of *four* watches, because the Greek and Roman division was then adopted.

The word "day" is used figuratively, and rather for a period than for a set time; thus, a day of ruin (Job xviii. 20), the day of Christ (John viii. 56), the judgment-day (Joel i. 15). The days of creation were creative days, stages in the process, but not days of twenty-four hours each.

A day's journey (Gen. xxxi. 23; Exod. iii. 18) was not a definite stretch, but the distance travelled in a day, yet this ordinarily would be twenty-five or thirty miles.

Day of the Preparation is the synagogue name for the day on whose evening a sabbath or a festival began. On it the necessary preparations were made; as, on Friday the food was cooked, or on the day before the Day of Atonement, which was a strict fast-day, enough food was eaten to satisfy for the ensuing twenty-four hours. According to Exod. xii. 3–6, the preparations for the Passover were appointed to last four days. On the last day a strict inquiry was instituted whether any leaven was in their dwellings.

The "Preparation of the Passover" in John xix. 14 means the Paschal Friday, or the Friday occurring during the week of the Passover, as in vers. 31, 42. On that Friday (the 15th of Nisan) Christ was crucified.

DAY, Jeremiah, D.D., LL.D., a president of Yale College; b. at New Preston, Conn., Aug. 3, 1773; d. at New Haven, Conn., Aug. 22, 1867. He was graduated from Yale College, 1795; became professor of mathematics and natural philosophy there 1801, and president, 1817. He resigned, 1846. Besides a series of mathematical text-books, he wrote, *An Inquiry respecting the self-determining Power of the Will*, 1838, 2d ed. 1849 (a refutation of Cousin), and *An Examination of President Edwards on the Will*, 1841 (a conciliatory and apologetic defence of Edwards).

DEACON (*διάκονος, diaconus*, also *διάκων, diacones*, in Cyprian's works, and in synodical decrees), i.e., minister, helper.

I. In the NEW TESTAMENT. The term in its generic sense is used of all ministers of the gospel as servants of God or Christ (1 Thess. iii. 2; 1 Cor. iii. 5; 2 Cor. vi. 4, xi. 23; Col. i. 7, iv. 7; 1 Tim. iv. 5), also of magistrates (Rom. xiii. 4). In a technical sense it denotes the second and lower class of congregational officers; the other class being the presbyters (elders) or bishops (overseers). Deacons first appear in the sixth chapter of Acts (under the name of the "seven"), and afterwards repeatedly in Phil. i. 1; 1 Tim. iii. 2, 8, 12.

(1) *Origin* of the Diaconate. This is related Acts vi. 1–7. It had, like the presbyterate, a precedent in the Jewish synagogue, which usually employed three officers for the care of the poor (see Lightfoot, *Hor. Hebr. ad Act.*, VI. 3). Vitringa and some other writers (also Plumptre in Smith's *Dict.*) wrongly derive it from the office of the *Chazzan* (*ὑπηρέτης*, Luke iv. 20; John vii. 32), which was merely that of a sexton or beadle. The diaconate grew out of a special emergency in the congregation of Jerusalem, in consequence of the complaint of the Hellenists, or Greek Jews, against the Hebrews, or Palestinian Jews, that their widows were neglected in the daily ministration (*ἐν τῇ διακονίᾳ τῇ καθημερινῇ*) at the common love-feasts (Agape). Hence the apostles, who had hitherto themselves attended to this duty, caused the congregation to elect from their midst seven brethren, and ordained them by prayer and the laying-on of hands. The congregation, in a spirit of impartiality, and consideration for the minority, chose seven Hellenists, if we are to judge from their Greek names; namely Stephen (the protomartyr, and forerunner of Paul), Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas. Greek names, however, were not uncommon among the Jews at that time. The diaconate, therefore, like the presbytero-episcopate, grew out of the apostolic office, which at first embraced all the ministerial functions and duties (the *διακονία τῶν τραπεζῶν*, as well as the *διακονία τοῦ λόγου*). Christ chose apostles only, and left them to divide their labor under the guidance of his Spirit, with proper regard to times and circumstances, and to found such additional offices in the church as were useful and necessary.

The seven (*οἱ ἑπτά*) elected on the occasion referred to (Acts vi. 3, cf. xxi. 8) were not extraordinary commissioners or superintendents (Stanley, Plumptre, W. L. Alexander), but deacons in the

primitive sense of the term; for, although they are not called "deacons" in the Acts (which never uses this term), their office is expressly described as an office of *help* (διακονία), or *serving at the tables* (διακονεῖν τραπέζαις, Acts vi. 1, 2). Exegetical tradition is almost unanimously in favor of this view, and the latest and best commentators sustain it (comp. Meyer, Alford, Hackett, Lange-Lechler, Jacobson, Howson and Spence, on Acts vi. 3; also Lightfoot, *Philippians*, pp. 185 sqq.). In the ancient church the number seven was considered binding; and at Rome, for example, as late as the middle of the third century, there were only seven deacons, though the number of presbyters amounted to forty-six (Euseb., *Hist. Eccl.*, vi. 43). There is indeed a difference between the apostolic and the ecclesiastical deacons, a difference which is acknowledged by Chrysostom, Œcumenius, and others; but the latter were universally regarded as the legitimate successors of the former, — as much so as the presbyters were the successors of the presbyter-bishops of the New Testament, — notwithstanding the changes in their duties and relations. "In these early days," says Alford, on Acts vi. 3, "titles sprung out of realities, and were not mere hierarchical classifications."

(2) The *Duties*. The diaconate was instituted first for the care of the poor and the sick. Those who held the office were alms-distributers and nurses; the deacons for the male portion of the congregation, the deaconesses for the female. But this care was spiritual as well as temporal, and implied instruction and consolation as well as bodily relief; for Christian charity uses poverty and affliction as occasions for leading the soul to the source of all comfort. Hence Paul counts the helps and ministrations (ἀντιλήψεις) among the spiritual gifts (1 Cor. xii. 28). Hence the appointment of such men for the office of deacons as were of strong faith and exemplary piety (Acts vi. 3; 1 Tim. iii. 8 sqq.). The moral qualifications prescribed by Paul are essentially the same as those for the bishop (presbyter). Hence the transition from the diaconate to the presbyterate was easy and natural. Stephen preached, and prepared the way for Paul's ministry of the Gentiles; and Philip, another of the seven deacons of Jerusalem, subsequently labored as an evangelist (Acts viii. 5–40, xxi. 8). But they did this in the exercise of a special gift of preaching, which in the apostolic age was not confined to any particular office. The patristic interpreters understand the passage in 1 Tim. iii. 13, of promotion from the office of deacon to that of presbyter; but "the good standing" (καλὸς βαθμός) which is gained by those who "have served well as deacons" refers to the honor rather than to the promotion. (See Wiesinger, Ellicott, Plumptre, and Speaker's Com. on 1 Tim. iii. 13.) We should not confound the liberty of the apostolic church with the fixed ecclesiastical order of a later age. In the fulness of the Holy Spirit, and under the guidance of inspired apostles, the church of the first century stood above the need of the mechanism of office, and divine charity was the leveller and equalizer of all class distinctions.

Lit. — Commentaries on Acts vi. 1–6, and 1 Tim. iii.; Rothe: *Anfänge der christl. Kirche* (1837), pp. 162 sqq.; Schaff: *History of the Apost. Church*, § 134, pp. 532 sqq.; Lightfoot: *The Christian Ministry*, in his *Com. on Philippians*, pp. 179 sqq.; E. Hatch: *The Organization of the Early Christian Church* (Oxford, 1881), pp. 26 sqq.

II. Deacons in the Catholic Church. After the departure of the apostles, during the mysterious period between A.D. 70 and 150, of which we have so little information, that change in the ecclesiastical organization must have taken place which we find pretty generally established towards the close of the second century. The bishops were raised above their fellow-presbyters, and regarded as successors of the apostles; the presbyters, at first simply pastors and teachers, were clothed with sacerdotal dignity ("priests"), which in the New Testament appears as the common property of all Christians; and the deacons became Levites, subject to the priests. They are often compared to the Levites of the Old Testament. These three officers constituted the three clerical orders (*ordines majores*) in distinction from the laity. An act of ordination marked the entrance. No one could become a bishop without passing first through the two lower orders; but in some cases a distinguished layman, as Cyprian and Ambrose, was elected bishop by the voice of the people, and hurried through three ordinations.

The deacons continued to be what they were in the apostolic age, — the almoners of the charitable funds of the congregation. Jerome calls them "ministers of the tables, and of widows." They had to find out and to visit the aged, the widows, the sick and afflicted, the confessors in prison, and to administer relief to them under the direction of the bishop. But in the course of time this primary function became secondary, or passed out of sight, as the sick and the poor were gathered together into hospitals and almshouses, the orphans into orphan-asylums, and as each of these institutions was managed by an appropriate officer.

The other duty of the deacons was to assist in public worship, especially at baptism and the holy communion. They arranged the altar, presented the offerings of the people, read the gospel, gave the signal for the departure of the unbelievers and catechumens, recited some prayers, and distributed the consecrated cup (in the absence of the priest, the bread also), but were forbidden to offer the sacrifice. Preaching is occasionally mentioned among their privileges, after the examples of Stephen and Philip, but very rarely in the West. Hilary the Deacon (Pseudo-Ambrose), in his commentary on Eph. iv. 11, says that originally all the faithful preached and baptized, but that in his day the deacons did not preach. In some cases they were forbidden, in others authorized, to preach. The Pontificale Romanum, however, defines their duties and privileges with the words, "*Diaconum opportet ministrare ad altare, baptizare, et prædicare.*" They stood near the bishops and presbyters, who were seated on their thrones in the church; but they were deputies and confidential advisers of the bishops, and often sent on important missions. This intimacy gave them an advantage, and roused the jealousy of the presbyters. The archdeacon (see that art.) occupied a position hardly inferior to that of the bishop, and hence he is called *oculus episcopi*. He transacted the greater part of the business of the diocese. The canonical age for deacon's order was

twenty-five, according to Num. viii. 24; but the Council of Trent reduced it to twenty-three (*Sess.* xxiii. cap. 12).

The diaconate was the necessary step to the priesthood, "*Ex diacono ordinatur presbyter*" (Jerome); but not all deacons were promoted to the second order. In the West they could not become priests if they continued in the marriage relation. The Council of Trent forbids marriage to all the clergy; the Greek Church, only to bishops.

LIT. — THOMASSIN: *Vetus ac Nova Ecclesiæ Disciplina*, Pars I. lib. i. cap. 51–53; lib. ii. cap. 29–33; BINTERIM: *Denkwürdigkeiten*, etc., I. 335–386; SUICER: *Thesaurus*, s. v., διάκονος; CASP. ZIEGLER: *De diaconis et diaconissis Veteris Ecclesiæ*, Viteb., 1678; BINGHAM: *Antiqu.* l. ii. c. 20; AUGUSTI: *Denkwürdigkeiten*, Bd. xi. 194 sqq.; art. *Deacon*, in SMITH AND CHEETAM, I., 526–532; JACOBSON (Mejer): *Diakon*, in Herzog.

III. Deacons in the PROTESTANT CHURCHES have different meanings and functions.

(1) In the *Church of England* and the *Protestant Episcopal Church* of the United States they form one of the three sacred orders, as in the Greek and Roman churches. The canons require the age of twenty-three years (as the Council of Trent) before ordination. The deacons are permitted to perform any of the divine offices except pronouncing the absolution, and consecrating the elements of the Lord's Supper. In practice the diaconate is merely a stepping-stone to the presbyterate. The Episcopal deacons are what in other churches are called candidates or licentiates of the ministry. The archdeacon in England is a priest, and a permanent officer next after the bishop, with a part of the episcopal power and jurisdiction: he is *ex officio* examiner of candidates for holy orders, and has a seat in convocation. The institution dates from Lanfranc, Archbishop of Canterbury, the first prelate who appointed an archdeacon in his diocese (A.D. 1075).

(2) In the *Lutheran* Church the "diaconus" is merely a title, inherited from the Roman Church, of certain assistant clergymen and chaplains of subordinate rank, but equal standing with ordained ministers. In recent times they are often called second or third preacher or pastor. Luther desired the restoration of the apostolic deacons for the care of the poor and the church property (*Works*, XIII. 2464, ed. Walch). But in Germany the civil government has assumed the control of the ecclesiastical funds.

(3) In the *Reformed* Churches the apostolic diaconate was revived, as far as circumstances would permit, with different degrees of success. In the Reformation of the Church of Hessia (1526) it was prescribed that each pastor (*episcopus*) should have at least three deacons as assistants in the care of the poor. The Church of Basel in 1529 made a similar provision. Calvin regards the diaconate as one of the indispensable offices of the church, and the care of the poor (*cura pauperum*) as their proper duty (*Instit.* l. iv. c. 3, 9). The Reformed Confessions acknowledge this office (*Conf. Gallicana*, art. XXIX.; *Conf. Belgica*, Art. XXX. and XXXI.). In the Dutch and German Reformed Churches the deacons are "to collect and to distribute the alms and other contributions for the relief of the poor, or the necessities of the congregation, and to provide for the support of the ministry of the gospel." The Presbyterian Church in the United States of America teaches, in its form of government (chap. vi.), "The Scriptures clearly point out deacons as distinct officers in the church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them, also, may be properly committed the management of the temporal affairs of the church." But in practice this article is much disregarded; and many Presbyterian congregations have no deacons at all, and leave the charge of the temporalities of the church either to the lay elders, or to a board of trustees, who need not be communicant members, but simply pew-holders.

(4) In the *Congregational* or *Independent* churches the deacons are very important officers, and take the place of the lay-elders in the Presbyterian churches. At first the Pilgrim Fathers of New England elected ruling elders; but the custom went into disuse, and their duties were divided between the pastor and the deacons. See H. M. Dexter, *Congregationalism*, Boston, 1876, pp. 131 sqq.

(5) In the *Methodist-Episcopal* Church the deacons constitute an order in the ministry, as in the Episcopal Church, but without the *jure divino* theory of apostolical succession. They are elected by the annual conference, and ordained by the bishop. Their duties are, "1. To administer baptism, and to solemnize matrimony; 2. To assist the elder in administering the Lord's Supper; 3. To do all the duties of a travelling preacher." Travelling deacons must exercise their office for two years before they are eligible to the office of elder. Local deacons are eligible to the office of elder after preaching four years. See *The Doctrines and Discipline of the Meth. Episc. Church, ed. by Bishop Harris*, New York, Section xv. 246, xvi. 248–251, xx. 302–304. PHILIP SCHAFF.

DEACONESS (*ἡ διάκονος, διακονίσσα, diaconissa, diacona*), a female church-officer. The office dates from the apostolic era; but the official term does not occur till after the apostles' time. Phœbe was a deaconess (Rom. xvi. 1, *servant*) in the Church of Cenchrea, and had lent assistance, amongst many others, to the Apostle Paul. The women whose names are given in Rom. xvi. 12 were probably deaconesses. No other traces of the office are found in the New Testament. The other passages usually adduced (Tit. ii. 3; 1 Tim. iii. 11, v. 9 sqq.) are not to the point. The opinion that the last passage (SCHAFF: *Gesch. der apost. Kirche*) refers to deaconesses is without sufficient foundation. It would, indeed, be surprising if Paul had fixed the sixtieth year for entering upon an office which must have demanded much labor and hardship. Nor can we agree with Neander, who finds here only a reference to the widows to be supported; for widows of a younger age might be just as deserving of support. The reference is rather to admission to that which was subsequently known as the Order of Widows (*τάγμα χηρῶν*). They held among their sex a relation something like that of the presbyters. (See Tit. ii. 3.) This order is attested by Chrysostom (*Hom.* 39), Epiphanius (*Hær.* 79, 4), Tertullian (*De Virg. Velandis*, 9), etc. The eleventh canon of the synod of Laodicea, which abolished the office, calls them "Elder Widows" (*viduæ seniores*) in distinction from the

deaconesses, who also soon received the name of widows. This interchange of appellations is accounted for by the fact that deaconesses were at first selected from the widows. But they were not drawn exclusively from this class, much less from aged widows. Tertullian speaks of a girl of twenty years being admitted to the order of widows (*in viduatum*). They were consecrated to their office by the laying-on of hands of the bishop and his blessing. The Nicene Council forbade this consecration in order to avoid giving the appearance as if the deaconess was consecrated to perform priestly functions (Epiphan., *Hær.* 90, 3).

Their duties consisted in the care of the poor, sick, and imprisoned. In some churches they prepared the female catechumens for baptism (4th Council of Carthage, xii.) and assisted in the immersion of female believers (*Const. Ap.* viii. 28). The order of deaconesses, however, had not a protracted existence. The first synod of Orange (441) and that of Epaon (517), abolished it in France. The names "deaconess" and "archdeaconess" continued to be used, but, as in the Greek Church, only as designations of officers in convents. They are still found at Constantinople at the end of the twelfth century, aiding at the communion. The total disappearance of the deaconess is, to a large extent, due to the State's having assumed the care of the poor and the sick, as also to the gradual introduction of infant baptism, and the administration of the rite by sprinkling, which made the assistance of women unnecessary. HERZOG.

LIT. — See the Church Histories of NEANDER, SCHAFF, etc.; J. S. HOWSON: *Deaconesses*, London, 1860, 2d ed., 1862; G. UHLHORN (Eng. trans., *Christian Charity in the Ancient Church*, New York, 1883); SCHÄFER: *Die weibliche Diakonie in ihrem ganzen Umfange dargestellt*, Hamburg, 1879–83, 3 vols.

DEACONESSES, Institution of, is of recent origin in the Protestant Church. Among the rare notices of the existence of deaconesses since the Reformation are those in connection with the church of Wesel from 1575 to 1610, and the Puritan church of Amsterdam. In Gov. Bradford's *Dialogue* it is stated that there was one deaconess "who visited the sick, relieved the poor, and sat in a convenient place in the congregation, with a little birchen rod in her hand, and kept little children in great awe from disturbing the congregation" (YOUNG: *Chronicles of the Pilgrim Fathers of Plymouth* [1602–1625], Boston, 1841, pp. 445 sq.).

The organization of a Protestant female diaconate was accomplished in 1836, under Pastor Fliedner, in Kaiserswerth-on-the-Rhine. The movement was not in the interest of a mere revival of an ancient churchly order, nor meant to be a copy of the Roman Catholic sisterhoods. It grew out of a deeply-felt need of trained nurses for hospitals. Pastor Fliedner, who had already been very active in providing relief for the poor and criminal classes, was struck with the contrast in England between the fine architecture of the hospital buildings and the incompetency of the attendants within. He proposed to remedy the defect by training nurses, and in 1836 organized "The Order of Deaconesses for the Rhenish Provinces of Westphalia," and opened a hospital and training institution at Kaiserswerth. This institution, which has grown to large proportions, educates three kinds of deaconesses. The first class are nurses, and devote themselves to the care of the sick, the poor, and the fallen in Magdalen asylums. The second dedicate themselves to teaching; and the third class, the parochial deaconesses, aid ministers in parish-work. The fundamental conditions of admittance to the diaconate (after the regular course of training) are Christian character and a strong constitution. Among the others are these: the candidate must be between eighteen and forty years of age, must be unmarried (or a widow), and must consecrate herself for five years to the office. The Kaiserswerth deaconesses take no vows, wear no crucifixes, and are distinguished by simplicity, but not necessarily uniformity, of dress. One of the chief characteristics of the order is, that, unlike the sisterhoods of charity in the Roman Catholic Church, they are presided over by men.

Besides supplying many institutions in Germany, this institution on the Rhine has under its control in foreign lands the Protestant hospitals in Constantinople (since 1852), Jerusalem (1851), Alexandria (since 1857), and the deaconess seminaries of Smyrna (1853), Florence (1860), etc. It has, moreover, become the mother of many similar training institutions in different parts of the world, — in Paris (1841), Strassburg and St. Loup (1842), Dresden and Utrecht (1844), Berne (1845), Stockholm and Berlin (1847), etc. Miss Florence Nightingale went through a thorough course of training under Pastor Fliedner before taking charge of the Female Sanitarium in London; and Mrs. Fry, after a visit to Kaiserswerth, established the first English institution of the kind in Devonshire Square, London. The large North London Deaconesses' Institute was formed on the Continental plan in 1861. In 1849 Pastor Fliedner brought with him to America four nurses, who became the nucleus, under the direction of Dr. Passavant, of an institution for deaconesses at Pittsburg. The statistics of 1881 for the whole order are 53 homes and 4,748 deaconesses at work in 1,436 stations.

The sisterhoods of the Church of England and the Episcopal Church in the United States are to some extent independent (though subsequent) in origin and in practice from the order of deaconesses which had its origin at Kaiserswerth. The first was the Sisterhood of Mercy, organized in 1848 by Miss Sellon. Dr. Gooch (an eminent physician) and Southey had before urged organizations in the Protestant Church similar to the Béguines; but nothing came of it. Miss Sellon and three other ladies were led to bind themselves in an association for the relief of the sufferings of the poor which came under their observation in Devonport and Plymouth. They adopted a uniform dress, the use of the cross, etc. They gradually gathered around them at Devonport a House for Destitute Children, a House of Peace for Elder Girls, and an Industrial School. Miss Sellon was known as Mother Superior. The leaning towards the Roman idea of the nun was so strong, that Dean Howson passes them by in his work. In this connection he expresses himself in "favor of a free and flexible parochial diaconate, but not of a strictly organized system of the conventual kind" (*Deaconesses*, p.

xii). — The Sisterhood of St. John the Baptist at Clewer was founded in 1849, and devoted itself more especially to the reformation of fallen women. In his charge May 2, 1850, the Bishop of London emphatically commended the Kaiserswerth institution. Since that time, many sisterhoods, with various names, have been formed in England, and in 1858–61 woman's work was a special subject of consideration in the convocation of Canterbury. The late Sister Dora belonged to the sisterhood of the Good Samaritans, but subsequently withdrew. The Sisterhood of the Holy Communion was organized by the late Dr. Muhlenberg in New-York City in 1845. The results have been excellent. Since 1858 they have been in charge of St. Luke's Hospital, since 1866 of St. Johnland, and more recently have labored effectively in the so-called midnight mission, etc. In 1863 the Sisterhood of St. Mary was organized in New York, in 1855 the Order of Deaconesses for the diocese of Maryland, etc.

Lit. — Mrs. Jamieson: *Sisterhoods of Charity*, Lond., 1855; Howson: *Deaconesses*, Lond., 2d ed., 1862; Miss Goodman: *Sisterhoods in the Church of England*, Lond., 1863; Ludlow: *Woman's Work in the Church*, Lond., 1866; Henry C. Potter: *Sisterhoods and Deaconesses*, New York, 1873; Thdr. Schäfer: *Geschichte der weiblichen Diakonie*, Hamburg, 1879. D. S. SCHAFF.

DEAD, Communion of. In the ancient church the custom existed of putting a piece of the eucharistic bread as *viaticum* into the mouth of Christians who by sudden death had been prevented from communing. The proof of this statement is the prohibition of the practice by the following councils, — *Hippo*, A.D. 393 (Hefele, *Conciliengeschichte*, vol. ii. p. 52); *Carthage* (third), A.D. 397; *Auxerre*, A.D., 578, "one must not give the dead either the eucharist or the kiss, nor cover the body with the *velum* or the altar-cloth" (Hefele, vol. iii. p. 41); Quinisexta or Trullan Synod of Constantinople, can. 83 (Hefele, vol. iii. p. 311); to which Balsamon adds, the bishops were given the eucharist after their death, to protect them from demons while on their way to heaven. This idea was at the bottom of the custom. Later, a piece of the consecrated bread, instead of being put in the mouth of the corpse, was simply laid upon the breast, and buried with it. Gregory the Great tells, in the second book of his *Dialogues*, how Benedict of Nursia did this in the case of a young monk who had left his monastery and gone home without permission, but in consequence had died on his return-journey, lest the earth should refuse to harbor his dead body. Another trace of the custom is found in the ninth century. The monk Yso relates that when the body of Othmar, Abbot of St. Gallen, was moved, under his head and upon his breast were found round pieces of bread. Some of these were replaced, others preserved in a box as witness of the holiness of the man. Yso himself was ignorant of the object of the bread, — a proof how entirely the early custom had vanished even from memory. See C. J. W. Augusti: *Christliche Archäologie*, VIII. 231 sqq., IX. 566, 567; Joseph Bingham: *Antiquities*, VI. 425–427. GEORG EDUARD STEITZ.

DEAD, Prayers for the. See Purgatory.

DEAN, from the Latin *decanus*, originally a military term designating the leader of a *decania*, or body of ten Roman soldiers. The word early acquired the more general meaning of overseer of a small number of inferiors. It was used in households for the overseers of slaves, and subsequently in Constantinople for police officials. The term, passing over into ecclesiastical usage, has had different applications. (1) Monastic deans, whose authority extended over ten novices (Augustine, *De Mor. Eccl.* I. 31). (2) A presbyter appointed by the bishop to visit and oversee a part of his diocese. He had supervision of the official and private conduct of the priests, presided (from the ninth century on) at their district conventions, etc. His title was *archipresbyter*, and his office is generally held to correspond to that of rural dean (Richter, *Kirchenrecht*, p. 234). (3) The dean of a cathedral. He is a recognized cathedral officer as early as the eighth century; and the Council of Aix-la-Chapelle (817) subordinated the provost to the dean. In the English Church the dean is the next ecclesiastic to the bishop. In general they are divided into deans of cathedrals and rural deans. The bishoprics of Sodor and Man, Liverpool, St. Albans, and Truro have no deans. The deaneries of the "Old Foundation," i.e., those of date prior to the Reformation, are elective: those of the "New Foundation," i.e., created by Henry VIII., are appointed by the crown. The jurisdiction of the dean is supreme in his cathedral in all matters except those which affect doctrine. The deans of Westminster and Windsor are independent of all superior ecclesiastical authority. (4) The rural deans of England are clergymen appointed by the bishop "to execute the bishop's processes, and inspect the lives and manners of the clergy and people within their jurisdiction" (Phillemore, *Eccles. Law*). The guilds of the middle ages had their deans, and the title is still given to an officer in some universities. The oldest cardinal is the dean of the Sacred College, and has an authority second only to the Pope.

Lit. — Du Cange: *Glossarium;* Smith and Cheetham: *Dictionary of Christian Antiquities;* J. Guil. Hofmann: *De Decanis et Decanissis*, Wittenberg, 1739; Phillimore: *Ecclesiastical Law.*

DEATH. 1. *Definition.* — Death stands in direct contrast to life. As an event, it is impossible to God, who is absolute Life (Ps. xxxvi. 9; John v. 26); but it happens to all men (Heb. ix. 27), there having been only two exceptions in human history, — Enoch (Heb. xi. 5) and Elijah (2 Kings ii. 11). Among the Greeks, *Thanatos*, or death, was represented as a god, and the twin-brother of sleep (Hesiod and Homer). They endeavored to exclude all that is revolting from the idea. The representation of it, however, at a later period, under the figure of a priest in sable garments, cutting the hair from the heads of the dying to offer it to the gods of the under-world, betrays the natural dread of death common to the race. The Romans brought forward prominently the awful features, describing death as a pitiless divinity, pale, and haggard of aspect, furnished with black wings, etc. The mythologies of northern nations presented him under the figures of a fowler spreading his net, of a reaper with sickle in hand, or a skeleton. Milton's descriptions, as might be expected, are grand but

terrible. The "Portress of Hell-gate," who gave Death birth, says, —

> . . . "I fled, and cried out, 'Death!'
> Hell trembled at the hideous name, and sighed
> From all her caves, and back resounded, 'Death!'"
> *Par. Lost*, ii. 785.

And again, at hearing Satan's plan of tempting the race, —

> . . . "And Death
> Grinned horrible a ghastly smile, to hear
> His famine should be filled," etc.
> *Par. Lost*, ii. 845.

In the Scriptures death is also personified, and described as intelligent (Job xxviii. 22), as sitting on a pale horse (Rev. vi. 8), or cast with hell into the lake of fire (Rev. xx. 14). It has always excited man's fears. The very thought he has endeavored to banish from his mind. The Romans did not even write in their epitaphs the words, "he died," but only indicated the years of the departed's life. Scripture likewise expresses this universal sentiment of mankind, when it calls death the king of terrors (Job xviii. 14), and an occasion of suffering and fear (Ps. lv. 4; Heb. ii. 15). But it also speaks of it as a release from pain (Job iii. 17), the passage to a better life (2 Cor. v. 4), as "being gathered to his people" (Gen. xxv. 8), a taking-down of the pilgrim's temporary tent (2 Cor. v. 1), a sleeping with the fathers (1 Kings ii. 10), or with Christ (1 Cor. xv. 18; 1 Thess. iv. 13–15), and a departure into heavenly mansions (John xiv. 2).

There are three kinds of death mentioned in the Scriptures, — physical death, spiritual death, and the second or eternal death. *Physical* death is the dissolution of the body into its component parts. The spirit takes its flight (Eccles. xii. 7), and the body passes back into the dust from which it was taken (Gen. iii. 19; Eccles. iii. 20). In this respect man resembles the brute, which, however, has no fear or terror in the presence of death. The time of this dissolution is known to God only (Ps. xxxi. 15; Matt. xxv. 13). It must be regarded as a benignity for the righteous man (Num. xxiii. 10; Rom. vii. 24), but as a dread calamity to the impenitent, whom it ushers to his own place (Acts i. 25). — *Spiritual* death is a state of sin and darkness, in which we are alienated from God, who is the fountain of life and light (1 John i. 5), and are consequently destitute of true spiritual life. The whole world, at the coming of Christ, was sitting in the shadow of this death (Luke i. 79). All men, without exception, are dead in trespasses and sins (Eph. ii. 1, 5; Col. ii. 13; comp. Luke xv. 32). Our Lord became subject unto the death of the body, but was always in communion with the Father, and free from sin. The entrance upon a life of faith is called arising from the dead (Eph. v. 14), or becoming alive unto God (Rom. vi. 11). Spiritual death is not a stagnant condition, but a progressive state, the heart becoming more hardened, the eyes more blind (John xii. 49; Rom. i. 21), the conscience seared as with a hot iron (1 Tim. iv. 2), and the pleasure in lust and hatred of God increased (Rom. i. 26–31). — The *second* or *eternal* death signifies the complete ruin of the individual from the stand-point of God. The personality is not destroyed; but God's image is wholly defaced, and heavenly blessedness forfeited. The soul suffers final shipwreck. This terrible doom of the second death is described under the figure of a lake burning with fire and brimstone, into which the finally impenitent are cast (Rev. xx. 14, xxi. 8). Those who overcome (Rev. ii. 11), and are partakers of the "first resurrection" (regeneration, comp. Eph. v. 14, etc.), shall in no wise be hurt of it (Rev. xx. 6). The same idea is expressed by the expressions "perishing" (John iii. 15), and "eternal punishment" (Matt. xxv. 46).

2. *Origin* of death. Sin and death are indissolubly associated together in the Old and New Testaments. Death is not merely the natural fruit of sin (Jas. i. 15), but its just punishment or wages (Gen. ii. 17; Rom. vi. 23), and expression of the divine wrath (Ps. xc. 7–10; Rom. ii. 5–8). We are subject to it because we are subject to the law of sin, and in virtue of our union with Adam (Rom. v. 17; 1 Cor. xv. 22). — It has been denied by some (Pelagius, the Socinians, etc.) that physical death was included in this penalty. The body is regarded as having been mortal before the fall. This view is in contradiction of what seems to be the plain meaning of the words, "In the day thou eatest thereof thou shalt surely die" (i.e., begin to die, or become mortal — Gen. ii. 17), when read in the light of the *curse* in Gen. iii. 19, "Unto dust thou shalt return." Although our first parents did not actually return to dust the very day they sinned, nevertheless, the principle of death then began to work in them (Augustine, *De Pecc. Mer.*, I. 21). Nor is it necessarily true that the body is mortal, especially when we consider its union with the soul. Man was created in the image of God, and this might have kept him from the fate of the brutes (Dorner, *Theology*; Oehler, *Theol. of the O. T.*, sect. 39). This physical immortality was, however, conditional upon his maintaining the state of innocency.

3. *Abolition* of death. Christ has abolished death (2 Tim. i. 10). This has been accomplished by the defeat of him who had the power of death (Heb. ii. 14), and the spoliation of the kingdom of darkness (Eph. iv. 8; Col. ii. 15). Christ could not be holden of death (Acts ii. 24), and triumphantly rose from the grave. The dead were raised by his word of power (Mark v. 41; Luke vii. 15; John xi. 44). He quickens with new spiritual life whom he will (John v. 21; Eph. ii. 5); so that moral death has no more dominion over us (Rom. vi. 9). Expressed from the stand-point of human activity, he that believeth is "passed from death unto life" (John v. 24). The death of the body becomes, for those thus spiritually revived, a sleep (1 Thess. iv. 14) and a rest from labor (Rev. xiv. 13), from which they shall be raised to an estate of eternal blessedness (1 Cor. xv. 21, 22; 1 Thess. iv. 13–16). The sea, then (Rev. xx. 13), as well as all earthly graves, shall give up their dead. And so effective is this quickening power of Christ, that they who are raised by him can nevermore die (Luke xx. 36); and so perfect is the life in heaven that there is no death there (Rev. xxi. 4).

LIT. — SCHUBERT: *Vernünftige u. Schriftgemässe Gedanken v. Tode*, 2d ed., Jena, 1749; DODD: *Reflections on Death*, Lond., 1763 (many editions); KRABBE: *Lehre v. d. Sünde u. d. Tode*, etc.,

Hamb., 1836; Mau: *Vom Tode, d. Solde d. Sünden*, etc., Kiel, 1841; Wagner: *D. Tod beleuchtet v. Standpunkte d. Naturwissenschaften*, 2d ed., Bielef. 1855; Feuerbach: *Gedanken üb. Tod u. Unsterblichkeit*, Leipz., 1847; Alger: *Critical Hist. of the Doctrine of a Future Life* (chap. ii.), 1864, 10th ed., with six new chapters, Boston, 1878; Spiess: *Entwicklungsgesch. d. Vorstellungen v. Zustande n. d. Tode* (chap. iii.), Jena, 1877. For fuller literature see Ezra Abbott's *List of Works*, in Alger. D. S. SCHAFF.

DEATH, Dance of. A famous subject of art in the fifteenth century. Death, in the figure of a skeleton, is depicted in the company of representatives of every class of society. None are too holy, none too rich, none too powerful, to evade his presence. The artists introduced pope and clergy, emperor and aristocracy, as well as the artisan and beggar, into their pictures. The fell enemy is represented in the most various attitudes; now harshly tugging at the victim, and now gently leading him; now walking arm in arm, and now beating him; now smiling as he politely guides the blind man, now gloating, as with spear he transfixes the knight. An hour-glass is very generally found somewhere in the pictures. The Dance of Death was painted on the walls and windows of churches, on house-fronts, in illuminated books, and on bridges. The oldest are those of Minden (1383), Dijon (1436), and Basel (1441); the principal ones, those of Basel, Berne, and Erfurt. Moral and descriptive verses were frequently printed below the pictures, and usually closed with such sentences as, "Death awaits all," "Death awaits thee also," "Cruel Death is near," etc. Hans Holbein is the only painter of fame associated with these curious works of art. He, however, never went farther than to make sketches. These were engraved on wood by Lützelburger, and appeared at Lyons (1538), but, as Peignot says, are totally different in spirit from the representations in Basel. As might be expected, they were characterized by humor and poetic imagination.

Lit. — Peignot: *Recherches sur les Danses des Morts*, Dijon et Paris, 1826; Douce: *The Dance of Death*, Lond., 1833; Massmann: *Literatur d. Todtentänze*, etc., Leipz., 1841; Fortoul: *La Danse des Morts*, Paris, 1844; Smith: *Holbein's Dance of Death*, Lond., 1849. D. S. SCHAFF.

DEB'ORAH (דְּבוֹרָה, *a bee*). (1) The nurse of Rebekah (Gen. xxxv. 8). (2) Judge and prophetess. She judged Israel from under a palm-tree in Mount Ephraim. All that we know of her is given in Judges (iv., v.). By her heroic example and suggestion she became the savior of her country from the yoke of Jabin, the Canaanitish king. With great boldness she summoned Barak to strike against the oppressor. After securing her promise to go with him (iv. 8) to battle, he gathered together ten thousand men from the tribes of Zebulon and Naphtali. The battle was fought on the banks of the Kishon, and the Canaanites were completely routed. Their captain, Sisera, leaping from his chariot, fled on foot. He was executed while asleep in the tent of Jael. In chap. v. Deborah sings an impassioned and splendid pæan over the victory. She blesses God for his help, describes in vivid colors the preparations for the battle, taunts the tribes that timidly remained behind, praises the two which went, describes the battle-scene, "the stars in their courses fighting against Sisera" (v. 20), exalts the deed of Jael, "blessed above women" (v. 24), and portrays with keen irony the expectation among the women of Sisera's palace, and the anxiety of his mother at the delay in his return. See Gessner: *Das Lied der Deborah übersetzt und erläutert*, Quakenbrück, 1879 (21 pp.); also the *Com. on Judg. V.*

DECALOGUE (Greek *ten words*), the more exact designation of the Ten Commandments, which in Hebrew are called "Ten Words" (Exod. xxxiv. 28; Deut. x. 4, etc.). It is recorded in Exod. xx. 2–17 and Deut. v. 6–21. The only important variation in these accounts is the motive urged for the observance of the Sabbath. The account in Exodus recalls God's rest after the six days of creation; that of Deuteronomy falls back upon the bondage in Egypt. This variation in the *letter* is easily explained on the hypothesis that the same author wrote both records. There have been three arrangements of the Decalogue, — the Talmudic, the Augustinian (adopted by the Roman-Catholic and Lutheran churches), and the Hellenistic, the view of Philo, Josephus, Origen, the Greek and Reformed churches, etc. The following table exhibits the differences, the record in Exod. xx. being used: —

TALMUDIC.	HELLENISTIC.	AUGUSTINIAN.
1. "I am the Lord," etc. (v. 2).	Against idols (v. 3).	Against idols and images (3-6).
2. Against idols and images (3-6).	Against images (4-6).	Blasphemy.
3. Blasphemy.	Blasphemy.	The Sabbath.
4. The Sabbath.	The Sabbath.	Filial obedience.
5. Filial obedience.	Filial obedience.	Murder.
6. Murder.	Murder.	Adultery.
7. Adultery.	Adultery.	Theft.
8. Theft.	Theft.	False witness.
9. False witness.	False witness.	"Thou shalt not covet thy neighbor's house (17, a).
10. Coveting.	Coveting.	The rest of v. 17.

The Ten Commandments were inscribed on two tables of stone (Exod. xxxii. 15). How were they distributed? The Paraschim, or divisions for public reading in the Hebrew Bible, favor the division of three for the first table, seven for the second. This arrangement would give seventy-six words for the first, and ninety-six for the second. The contents, however, of the Commandments, outweigh this consideration, and favor five for each of the tables. The first table would then contain our duties to God, parents being represented as his representatives, or the so-called duties of *piety;* and the second table our duties to our neighbor, or the duties of *probity.* Paul's grouping (Rom. xiii. 9) seems to favor this division.

The Decalogue is the summary of God's will to Israel. Although its injunctions are negative rather than positive, and social rather than personal, yet they contain the whole duty of man in his double relation to his Maker and his fellow, as our Lord affirmed (Luke x. 27, 28). Its motives are drawn exclusively from this life, and its threats and promises reach no farther. This is sufficiently explained by the circumstance that the Decalogue was primarily meant for the *nation* of Israel. But God's law for a nation cannot contradict his law for the individual man as such. Even in the Tenth Commandment, although the reference is principally to the external act, there seems also to be an allusion to the thought of sin. Paul is right therefore in calling lust (Rom. vii. 7) a violation of this Commandment. But

in the code of the kingdom of God (Matt. v. 27–32) Christ made no distinction between committing adultery, and coveting a neighbor's wife. The law for a people concerns the outward commission of sin: the law for the individual deals with it at its roots. The Commandment for the observance of the Sabbath, like the other Commandments, is a part of the eternal law of God. The life of man is to be an alternation between labor and rest, and he should set apart one day out of the seven for his spiritual interests, and to recruit his physical strength. FRZ. DELITZSCH.

The circumstances under which the Ten Commandments were spoken give to them a unique and solemn authority above all the other legislation of the Mosaic code. Thunderings and lightnings attended their transmission (Exod. xix. 16); and they alone were preserved upon tablets of stone, which were inscribed by the very finger of the Almighty (Exod. xxxi. 18). There is a striking contrast between the contents of the Ten Commandments and the Sermon on the Mount. The former issue forth from the holiness and majesty of Jehovah, which cannot tolerate sin; the latter, from the love of Christ, who pities the sinner. The former address a sinful world, and demand absolute obedience: the latter are gracious and merciful in tone. The very surroundings in which the Commandments and the Sermon on the Mount were spoken bring out this contrast. Sinai itself is a silent though powerful sermon, preaching the terrible majesty of Jehovah. Its stern, lonely, and awful scenery was no less fit a place for the promulgation of the Law than the green banks and the smiling waters of Galilee were for the preaching of the Beatitudes. But the gospel has not superseded the Ten Words of Sinai, nor abolished their authority. "They are embedded," says Dean Stanley, "in the heart of the Christian religion. Side by side with the Prayer of our Lord and with the Creed of his church, they appear inscribed on our churches, read from our altars, taught to our children as the foundation of all morality" (*Jewish Church*, Lect. vii.).

LIT. — See the Commentaries on Exodus. KURTZ: *Hist. of the O. Covenant;* EWALD: *Hist. of Israel* (vol. ii.); STANLEY: *Hist. of the Jewish Ch.* (chap. vii.); GEFFCKEN: *Ueber d. verschied. Eintheilungen d. Dekalogs*, etc.; OEHLER: *Theol. of the O. T.*, Edinb., 1875; L. LEMME: *D. religionsgesch. Bedeutung d. Dekalogs*, Breslau, 1880; E. A. WASHBURN: *The Social Law of God, Sermons on the Ten Commandments*, N.Y., 1875, new ed., 1881; SMITH: *Bib. Dict.*, art. *Ten Commandments* (by Professor PLUMPTRE); *Encyc. Brit.*, *Decalogue* (Professor W. R. SMITH). D. S. SCHAFF.

DECAP'OLIS, the region of the ten cities, whose names were, says Pliny, Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Raphana, Damascus. Six are now deserted, and the last is the only one deserving the epithet "city." They were first built by the followers of Alexander the Great, and were rebuilt by the Romans B.C. 65. The region was near the Sea of Galilee, probably on both sides of the Jordan. It is three times referred to in the Bible (Matt. iv. 25; Mark v. 20, vii. 31).

DECIUS, Cajus Messius Quintus Trajanus, was b. towards the close of the second century at Budalia, near Sirmium, in Lower Pannonia; distinguished himself in the army, and was made a senator under Philip the Arab. When (in 249) the legions rebelled in Mœsia and Pannonia, he was sent to suppress the insurrection; but the soldiers compelled him to place himself at their head. He assumed the imperial title, defeated Philip at Verona, and ascended the throne. He was a man of great plans. He wanted once more to make the Roman Empire one compact mass, governed from Rome; and he was as successful as energetic in suppressing internal wars, throwing back foreign invaders, and establishing general peace. But, in his attempt to revive the old Roman spirit and institutions, he met with a formidable adversary, Christianity. Like Trajan he considered the Christians as merely forming a kind of secret society; but he hated them because he feared them. They were a power, and he determined to destroy them. In 250 the edicts purporting the complete eradication of Christianity appeared, and the persecution began. According to the old manner of counting, this persecution is reckoned as the seventh; but in reality it was the first general attack. It took the Christians by surprise. Horror spread everywhere through the congregations; and the number of *lapsi* of every description (*thurificati, sacrificati, libellatici, acta facientes*, etc.) was enormous. There was no lack, however, of such as remained firm, and suffered martyrdom rather than yielding; and, as the persecution grew wider and more intense, the enthusiasm of the Christians and their power of resistance grew stronger and stronger. The edicts were originally directed against the officers of the Church. Origen was martyred, Cyprian fled; but the persecution had in many places reached the humblest members of the congregation, when the movement suddenly collapsed by the emperor's death: he fell (in 252) in a battle against the Goths on the Lower Danube. The sufferings which the Christians had undergone were terrible; but the history of the Church proves, that, if not necessary, they were certainly not superfluous. The sources to the history of the Decian persecution are EUSEBIUS: *Hist. Eccl.* VI., 40–42; and CYPRIANUS: *De Lapsis* and *Epistolæ.* ALBRECHT VOGEL.

DECREE, DECRETAL. In the canonical sense the latter is an authoritative rescript of a pope in reply to some questions. The original name was *decretale constitutum*, or *decretalis epistola;* afterwards *decretalis.* A *decree* is a papal ordinance enacted with the advice of the cardinals, but not as response to an inquiry; while a *canon* is a law ordained by a general or provincial synod.

DECRETALS, Isidorjan. See PSEUDO-ISIDORIAN DECRETALS.

DECRETUM, Gratiani. See CANON LAW.

DEDICATION, Feast of the, instituted to commemorate the purging of the temple, and the rebuilding of the altar under Judas Maccabæus, Chisleu (Dec. 25), B.C. 165, after the pollution and sacrilege of Antiochus Epiphanes (B.C. 168). The feast lasted eight days, and in general features, especially in joyfulness, resembled the Feast of Tabernacles (during which the dedication of the first Temple had taken place: cf. 1 Kings viii. 2), only that attendance at Jerusalem was not obligatory. The Hallel (Ps. cxiii.–cxviii.) was sung every day. The modern Jews keep

it on Dec. 12. The feast is referred to in John x. 22, also 1 Macc. iv. 52–59, and Josephus, *Antiq.* xii. 8, 6.

DE DIEU. See DIEU, DE.

DE DOMINIS. See ANTHONY DE DOMINIS.

DEFECTUS SACRAMENTI, a canonical term for offences against the marriage ideal. See HUGO SACHSSE: *Die Lehre vom Defectus Sacramenti*, Berlin u. Leipzig, 1881.

DEFENDER OF THE FAITH (*Fidei Defensor*), a title borne by the sovereigns of England. It was bestowed upon Henry VIII. by Leo X., in a bull Oct. 11, 1521, in recognition of the king's book (*De Septem Sacramentis*) against Luther, and was confirmed by Clement VII. Leo's bull is in the British Museum. The Pope subsequently, for his conduct in suppressing the religious houses, deposed Henry, and took the title from him; but by 35 Henry VIII., cap. 3, "An act for the ratification of the king's styles and titles," Parliament restored it to him, and made it part of the titles of the sovereign of England forever.

DEFENSOR MATRIMONII is an officer in every diocese in the Roman-Catholic Church deputed, according to the bull *Dei miseratione* of Benedict XIV. (Nov. 3, 1741), to prevent by all proper means the dissolution of the marriage-tie where any proceedings to that end have been begun.

DEGRADATION denoted in the ancient church a punishment by which the offender was moved from a higher to a lower grade of office: the presbyter became a deacon; the deacon, a sub-deacon, v. s. o. Later on, but before the twelfth century, the term came to denote the severest punishment which could be inflicted on a priest: namely, the deprivation of his orders. He was actually stripped, — the bishop, of the mitre, crosier, and ring; the common priest, of the chasuble, stole, chalice, and paten. In case of heresy he was then surrendered to the civil authorities: in other cases he was generally shut up in the dungeon of some monastery for lifetime. See DEPOSITION.

DEGREES, Songs of. See PSALMS.

DEGREES, Academic. The bestowal of academic degrees is an ancient, convenient, and much-perverted method of publicly proclaiming the attainments of a scholar. It is a usage inherited from mediæval times, and from lands where civil and ecclesiastical titles conveyed important rights and privileges. Originally the bestowal of academic honors was so carefully guarded, that the recipients were encouraged and aided by their possession; and this is still true to a certain extent. But of late, and especially in the United States, degrees have been awarded by so many feeble institutions, on such slight pretexts, and under so many names, that their value is much lessened, and the honor needs to be defined before its worth, or want of worth, can be known. The idea of a degree was substantially this: After the completion of a novitiate, or course of fundamental studies, the student was graded or ranked among those who were devoting their lives to learning. He reached the "Commencement" of a scholar's life: he was graduated a bachelor of arts. By pursuing his studies for a longer period, he might attain to a second or higher degree, — that of master or doctor. From having a right to interpret a text-book, he advanced to the right of speaking or teaching by authority. The degree of doctor might thus be reached in arts or philosophy, in theology, in medicine, and in civil or canon law, or in both, and the title corresponding might be indicated by the abbreviations, A.M., Ph.D., M.D., S.T.D., D.C.L., LL.D., or J.U.D., — the usage varying in different universities and at different times. From time to time those who did not come forward by regular courses to these degrees were admitted to them *causâ honoris*, and sometimes the graduate of one university received honors from another; and thus the custom of academic compliment grew up. The right of conferring degrees was usually, though not exclusively, restricted to universities. The university was a corporation of great dignity and weight, quite transcending in its powers the tributary colleges. Its rights were protected by civil and ecclesiastical edicts, carefully considered. In the United States, colleges have exercised the right of bestowing degrees; and charters for colleges and universities have been readily obtained. Academic titles have been multiplied needlessly; so that now the United-States Bureau of Education reports eleven varieties of the baccalaureate degree, and enumerates several hundred institutions which claim State authority for their diplomas. It is not strange, under these circumstances, that "bogus" degrees have been offered for sale. The remedy for this state of affairs seems to lie in an absolute neglect of academic titles, or a limitation of their use to the institution which confers them, or announcement of the source from which they are derived.

D. C. GILMAN.

DEI GRATIA. Following the example of Paul, who protests that he has been called to the apostleship by the "will of God," the bishops, as the successors of the apostles, very early began to use similar designations of themselves. Felix of Rome (356) styled himself *per gratiam Dei episcopus;* and similar expressions — *Dei* or *Christi nomine, miseratione, misericordia*, etc. — soon became common among ecclesiastics. Afterwards also secular persons of high rank, kings, and dukes, adopted this style. [Agilulf (591) called himself *Gratia Domini rex totius Italiæ;* Ethelbert (605), *Dei gratia rex Anglorum;* Charlemagne, *Dei gratia rex regnique Francorum rector*, etc.] See GEISLER: *De titulo, Nos Dei gratia*, Leipzig, 1677; TILESIUS: *De sensu tituli Nos Dei gratia*, Regimont, 1723; HEUMANN: *De titulo Dei gratia*, Göttingen, 1727.

MEJER.

DEISM designates that view of God, which, as against atheism, recognizes his real existence; as against pantheism, his distinctness from the world; and, as opposed to theism, represents him not merely as transcendent above the world, and distinct from it, but also separate, in the sense, that, having once created the world, he is not immanent in it as its providential ruler and guide, but allows it to pursue an independent course. This philosophical definition is, however, of recent date. In the history of doctrine, Deism is that conception of Christianity which finds in it only a religion of nature, accepting it so far as it agrees with reason, and discarding from it as ungenuine whatever is not consonant therewith. It is on the one hand pure naturalism, declaring natural religion to be the norm and sum of the Christian religion, and, in its treatment of the

Bible, rationalism, in that it accords to reason unrestricted authority to investigate and explain Christianity and its records.

Deism flourished in England in the seventeenth and eighteenth centuries, and was an indirect product of the strife of parties within and without the pale of the Anglican Church. In this strife was engendered the impulse to find, outside of all, religious ground upon which all could unite. The principles of three philosophers were also, to some extent, responsible for its rise. Bacon (d. 1626) laid down the principles of empiricism as the gauge of knowledge; and while he himself made a sharp distinction between knowledge and faith, philosophy and theology, others took up his principle, and applied it to theology as well as to philosophy. Thomas Hobbes (1588–1679) derived all knowledge from sense-perception and the reason (sensualism), affirmed that disinterested affection did not exist, accorded to the sovereign the highest official position in the Church, and denied that the contents of God's Word could ever be contrary to reason, though they might be above it. Hobbes has been called the "Grandfather of English freethinkers." John Locke (d. 1704) likewise affirmed the sovereign right of human reason to determine not only the reality, but the true meaning, of a revelation. Revelation cannot teach any thing contradictory of reason, but such things, however, as reason may not have itself discovered. That Christianity is not a product of reason, but in agreement with it, is the fundamental proposition of his work, *The Reasonableness of Christianity* (1695).

Of the Deists, properly so called, the first is Lord Herbert of Cherbury (1581–1648). In his two principal works, *De Veritate* (1624) and *De Religione Gentilium* (1645), he assigns to religion a high place, and designates it as the only distinguishing characteristic of man. He lays down five fundamental principles (*notitiæ communes*), of which he affirms the qualities of having been received at all times and in all places (*semper et ubique*). They are, (1) The existence of God, (2) Obligation to worship, (3) Virtue, the chief concomitant of worship, (4) Repentance from sin, (5) Rewards and punishments in this life and the life to come. These five principles are sufficient for salvation, and independent of revelation (which he did not declare to be impossible, only not needed). The obscuration of the pure and primitive religion based upon these principles, he attributes to the priests. — Lord Herbert was closely followed by Charles Blount (1654–93), in his *Anima Mundi* (1679), and his posthumous work, *Oracles of Reason* (1695). — John Toland (1670–1722) is the next figure, and his *Christianity not Mysterious* marks an epoch. He lays down the propositions that the teachings of the gospel are neither contrary to reason nor above it, and that Christianity contains nothing really mysterious (i.e., not before revealed). The mysteries in Scripture were not a part of Christianity in its original form, but Jewish and heathen excrescences. In his *Amyntor* he suggests doubts of some of the records of the New Testament. — Anthony Collins (1676–1729) defended, in his *Discourse of Freethinking* (1713), free thought as a privilege which none had a right to suppress. He affirmed that the Scriptures allowed it, the prophets themselves of the Old Testament were great freethinkers, Christ exhorted to search the Scriptures, and Paul recognized this freedom of judgment by the use of arguments and proofs. This book, which is written in a spirit of bitter hostility to the Church, called forth many works in reply, of which the most powerful was that of Richard Bentley. In his *Discourse of the Grounds and Reasons of the Christian Religion* (1724), Collins again attacked Christianity by an application of Whiston's principle, that its main argument is prophecy and prophecy as interpreted allegorically. He affirms that the belief that Jesus was the Messiah was gotten, not from Christ, but based upon the Old Testament. If the argument from prophecy, so he reasoned, was strong, Christianity stood. But the argument depended upon an allegorical interpretation of prophecy. This was weak: hence the conclusion, which, however, is only inferentially found in this work. This attack upon the prophetic basis of Christianity was followed by an assault upon the miracles by Thomas Woolston (1669–1733). In his *Discourses on Miracles* (1727–30) he explains fifteen miracles, and finds in the suspicious look of the narratives, and the character of the persons introduced, grounds for the conclusion, that, taken literally, the narratives are absurd and incredible, and therefore are meant to have only a mystical sense. His ablest opponent was Sherlock, in his *Trial of the Witnesses* (1744). — The Earl of Shaftesbury (d. 1713) does not strictly belong to the Deists, but leans in that direction. In his *Characteristics* (1711) he attacked Christianity covertly. According to him, its purpose was to advance morality. But Matthew Tindal (1656–1733), called by Skelton the "Great Apostle of Deism," represents deism in its highest development. In his *Christianity as Old as the Creation* he maintains the propositions that natural religion is absolutely perfect, and that Christianity is genuine only so far as it agrees with natural religion. In this sense both date from the creation. He defines religion to be the discipline of morality in obedience to the will of God, or conduct guided by the reason of things. This morality is perfect, and stands not in need of a revelation. This work may be called the Deist's Primer. — Thomas Chubb (1679–1747), a glovemaker, follows next. His work, *The True Gospel of J. Christ Asserted*, takes up the discourses, works, and commandments of Christ. The author comes to the conclusion that Christ enjoined only what reason commands; that his mission was to restore the true moral conception of life which Jewish and heathen folly had blunted; and that Christianity consists not of confession and assent, but of active morality. He reiterates the proposition of Tindal, that the gospel is identical with natural religion. — Thomas Morgan (d. 1743), in his *Moral Philosopher*, carried the deistical principle to the extreme, by affirming a deep chasm between the Old and New Testaments, criticising the Old severely, and discarding atonement and other doctrines of the New as corrupt dregs of Judaism. — Lord Bolingbroke's (1678–1751) works betray a low view of religion, which he regards purely as a handmaid of the State. In spite of his disclaimer to the title Deist, he, too, identifies Christianity with natural religion. —

Finally, DODWELL THE YOUNGER, in his *Christianity not Founded on Argument* (1742), declares against all rational faith, and all attempts to ground faith in reason, and proves that it is not reason, but the gracious operation of the Holy Spirit, which can lead to genuine faith. In David Hume (1711–76), Deism, or the attempt to identify Christianity with natural religion, ran off into scepticism. But, while this was taking place, the Methodist revival came, and ushered in a better era of faith. G. V. LECHLER.

LIT. — JOHN LELAND: *View of the Principal Deistical Writers*, 2 vols., 1754; THORSCHMIDT: *Versuch einer vollst. Engl. Freydenker-Bibliothek*, 1765–67; LECHLER: *Geschichte d. Engl. Deismus*, Stuttgart, 1841; A. S. FARRAR: *Hist. of Free Thought* (chap. iii.), Lond., 1863; Rev. THOMAS HUNT: *Relig. Thought in England*, Lond., 1870–72, 3 vols.; LESLIE STEPHEN: *Hist. of Engl. Thought in the 18th Cent.*, 2 vols., 2d ed., New York, 1881; JOHN CAIRNS: *Unbelief in the 18th Cent.*, Edinb., 1881.

DE KOVEN, James, D.D., a leader of the High-Church party in the Episcopal Church; b. at Middletown, Conn., Sept. 19, 1831; d. at Racine, Wis., March 19, 1879. He was warden of Racine College from 1859 to his death. In 1875 he was elected Bishop of Illinois; but his extreme High-Church views prevented his confirmation. He was noted for eloquence of speech, and earnestness of manner. See the posthumous volume of his *Sermons Preached on Various Occasions, with an Introduction by Morgan Dix, S. T. D.*, N.Y., 1880.

DELUGE. See NOAH.

DEMETRIUS is the name of three kings of Syria noticeable in Jewish history. — *Demetrius I., Soter* (Σωτήρ "the savior"), 162–150 B.C., was educated in Rome, whither he was sent as a hostage by his father, Seleucus IV. When Antiochus IV. died (164 B.C.), Demetrius claimed the crown; and when the Roman Senate preferred his cousin, Antiochus V., he fled from Rome, landed at Tripolis in Phœnicia, obtained the support of the people of Syria, put Antiochus V. to death, and took possession of the country. Once seated on the throne, he was recognized by the Romans; but difficulties soon arose. In the contest then raging in Judæa, he took the side of the Greek party against the nationalists. He succeeded in establishing Alcimus as high priest in Jerusalem; but later on his generals, Nicanor and Bacchides, were repeatedly defeated by Judas Maccabæus, and the latter finally concluded a treaty with Rome which expressly forbade Demetrius to interfere in the affairs of Judæa. In other points, too, he ran counter against the Roman interests; and his violence and extravagance gradually turned the hearts of his own subjects away from him. When Alexander Balas stepped forward as pretender to the throne, Demetrius looked in vain around to find allies. Jonathan, the successor of Judas Maccabæus, the Romans, etc., espoused the cause of Alexander; and Demetrius fell in the battle against him. — *Demetrius II., Nicator* (Νικάτωρ, "the victor"), 147–127 B.C., a son of Demetrius Soter; escaped to Cnidus under the usurpation of Alexander, but returned in 148, and defeated the usurper, though he was still supported by Jonathan. The relation between Demetrius and Jonathan, and Jonathan's successor, Simon, was always uncertain, for Demetrius was false and faithless: nevertheless, the Jews sided with him, and aided him materially during the rebellion of Tryphon. In 138 B.C. he invaded Parthia, but was taken prisoner, and kept in captivity for nearly ten years. Antiochus Sidetes, who in the mean time occupied the throne of Syria, also invaded Parthia; and, when Demetrius succeeded in defeating him, he returned to Syria, but was assassinated shortly after, perhaps by his wife Cleopatra. — *Demetrius III., Eucœrus* (Εὐκαιρος), 94–88 B.C., a grandson of Demetrius Nicator; became King of Syria, together with his brother Philip, after the death of Antiochus Eusebes. He defeated Alexander Jannæus, but was prevented from any further interference in Jewish politics by the breaking-out of a war between him and his brother. He was defeated, and sent to Parthia, where he was detained in captivity till his death. — The history of Demetrius I. and II. is told in the Books of the Maccabees; that of Demetrius III., in JOSEPHUS: *Ant.* XIII.

DEMETRIUS, Bishop of Alexandria from 189 to 231; took a vivid interest in the catechetical school, and appointed Origen teacher when Clement left (203). Afterwards he sent Origen on an important mission to the Roman governor of Arabia; but the friendship between them was finally transformed into open opposition. In 228 Origen was ordained presbyter at Cæsarea; but in 231 Demetrius excommunicated him. See ORIGEN.

DEMETRIUS CYDONIUS, a Greek theologian of the fourteenth century; was b. at Thessalonica or Constantinople; occupied a prominent position at the court of John Cantacuzenus, and retired with him from public life, and became monk in 1355. Afterwards he went to Milan to study the Latin language and theology, and spent the latter part of his life at Cydone in Crete; d. after 1384. He has written and translated much; but most of his works remain in manuscript. Of his Greek translation of the *Summa* of Thomas Aquinas, one part, *De contemnenda morte*, has been edited by R. SEILER, Basel, 1553, and KUINOEL, Leipzig, 1786. His *Monodia* was published in Latin and Greek by COMBEFIS, in *Scriptores post Theophanem;* and his *De processione Spiritus Sancti* was translated into Latin by CANISIUS, in his *Lectiones Antiquæ*, Ingolstadt, 1604.

DEMISSION. The name, in Scotch Presbyterian churches, for the act whereby a minister resigns his charge.

DEMIURGE. See GNOSTICISM.

DEMME, Charles Rudolph, D.D., an eminent Lutheran minister; b. at Mühlhausen, Thuringia, April 10, 1795; d. in Philadephia, Sept. 1, 1863. He was severely wounded in the battle of Waterloo; on recovery he studied theology; emigrated to America (1818), rose to distinction, and from 1825 to 1859 he was chief pastor of St. Michæl's and St. Zion's churches, Philadelphia. He edited a German translation of Josephus, adding numerous and valuable notes.

DEMON (Greek δαίμων), improperly rendered *devil* in King James's version, is one of the spirits of the kingdom of darkness. There are many demons, but only one devil (Satan). In early

Greek, Homer (*Il.*, xvii. 98, 99) uses the term interchangeably with θεός, a god. Somewhat later in Hesiod the demons are beings intermediate between the gods and men (Op. 121). Plato (*Symp.*, p. 202) fixes the term in this sense, and enumerates as among their number the departed spirits of good men. It was believed that they became tutelary genii, who presided over individual destiny. Socrates speaks constantly of his demon. In the Septuagint the word is employed to represent the Hebrew words "gods" (Ps. xcv. 3), "devils" (Deut. xxxii. 17), "pestilence" (Ps. xci. 6), etc. In Josephus it is always used of evil spirits. He defines demons to be the spirits of the wicked (*De Bell. Jud.*, vii. 6, 3). In the New Testament the term is employed several times in the general sense of heathen deities (Acts xvii. 18; 1 Cor. x. 20); but as a rule the term is used for evil spirits who believe and tremble (Jas. ii. 19), recognize Jesus to be the Son of God (Matt. viii. 29), and are the agents of Satan (Matt. xii. 24). See DEMONIACS.

LIT. — YOUNG: *Demonology, or the Scripture Doctrine of Devils*, 1856; R. GILPIN: *Dæmonologia Sacra*, new ed. by A. Grosart, Edinburgh, 1867; M. D. CONWAY: *Demonology and Devil Lore*, London and N.Y., 1878, 2 vols.; DE VISSER: *De Dæmonologie van het Oude Testament*, Utrecht, 1880. See, also, FARMER: *Demoniacs of the New Testament*, London, 1775; and FELL: *Demoniacs*, London, 1779.

DEMONIACS. Among the most striking miracles of our Lord were the cures of those possessed with demons. The condition of these unfortunate persons calls our attention to the activity of the powers of darkness in the world and the connection of human life with a terrible realm of fallen spirits. This class of cases is known neither to the Hebrew Scriptures nor [with some doubtful exceptions] to post-apostolic times.

1. The representations of the New Testament. Persons under the influence of demons are said to be "possessed with demons" (Matt. iv. 24, etc., Greek δαιμονιζόμενοι), or "vexed with unclean spirits" (Luke vi. 18, etc., ἐνοχλούμενοι, etc.). The spirits which produce this condition are called "demons" (Matt. x. 8, etc.), "spirits" (Matt. viii. 16, etc.), and "unclean spirits" (Matt. x. 1). The cure, with allusion to the demons, is termed "casting out" (Matt. viii. 16), and, with allusion to the victims, "healing" (Luke vi. 18, θεραπεύεσθαι; Matt. xv. 28, ἰᾶσθαι). These various terms are of themselves a sufficient evidence that the New-Testament authors did not intend to designate a mere bodily disease. The demons are the bad spirits who compose the realm of darkness, and serve Satan. This is clearly taught in the passage (Matt. xii. 24–29) in which Beelzebub is called the prince of demons. The influence of the demons upon their victims was made evident in every case by affections of the body. The soul has lost its control of the body. Between the two a foreign influence has injected itself, which acts deleteriously upon the bodily organs of the soul. But nowhere does the demon take the place of the soul. It does not take up its habitation in the soul, nor exert its influenec *directly* upon the spiritual nature. It attacks first the nervous system, and works through it, producing the same symptoms as are produced by other agencies disturbing the bodily organism. Demoniacal agency is not exerted through the spiritual upon the moral nature (this was the way in which Judas was affected, who, however, was not possessed with a demon, — John xiii. 27), but through the physical upon the rational nature. The demonized state showed itself in a kind of clairvoyance, the demons recognizing Christ to be the Son of God (Luke iv. 34), in insanity (Mark v. 3 sqq.; Luke viii. 27), epilepsy (Luke ix. 9), dumbness (Matt. ix. 32, xii. 22), lameness (Luke xiii. 11), and blindness (Matt. xii. 22). In all these cases the victim, as well as his acquaintances, attributes the unnatural state to demonic agency. If the demonic influence was in the first instance physical, the question arises, whether, perchance, the cause of the infirmity is not to be looked for in moral offences. The case of the lunatic boy settles the question in the negative, and shows that the two were not necessarily connected. He was possessed from childhood. Demonic possession is, therefore, a misfortune which results from the fall and sinful condition of the race, and originates in the disturbing agency of dark powers upon a soul which is powerless to resist. Our Lord's cures of this infirmity were effected by a command directed to the demon (Matt. viii. 16). He gave the disciples power to do the same (Matt. x. 1); and even Jews who did not believe in him seem to have exercised it (Matt. xii. 27). Josephus (*De Bell. J.*, vii. 6, 3) mentions the formulas and roots which were used by the Jews, and which were reported to have come down from Solomon. In this connection it is well to notice that the demons usually tore their victims as they were about to be cast out (Mark ix. 20), and the victims trembled for fear of the cure (Mark v. 7).

2. Down to the eighteenth century the view prevailed universally that satanic agency was exercised, and produced the infirmities attributed to demons in the New Testament. There was a difference of opinion about the origin of the demons, some holding that they were the souls of departed men (Philostratus, *Apoll.*, I. 18); others, that they were the spirits of the giants who perished in the flood (*Pseudo-Clementines*, viii. 18); and still others, that they were fallen angels. In the middle ages it was held that they still pursued and possessed men; and the great question was upon the power of exorcism. In the eighteenth century there came a violent change, which can hardly excite surprise when the trials of the witches of the preceding two centuries are remembered. Hobbes (*Leviathan*) was the first to express doubts. He was followed by Lardner (1758) and Farmer (1775) in England, and Semler (1760) in Germany. The latter made the express statement, that demoniacal possession was nothing more than insanity, or some other natural disease. From him the view passed into all rationalistic commentaries. That diseases accompanied demoniacal possession there can be no doubt; but the question is, whether the diseases are to be attributed to natural causes or to demonic agency. Reference has been made to the belief in demonic possession prevalent in the heathen world before and at the time of Christ, and the conclusion drawn that it was a mere superstition of the time. Many

of the instances referred to, as the excitement of the Corybantes and Bacchanals (Herodot., iv. 79, *Eurip., Bacch.*, 293 sqq.), have nothing analogous to the possession of the New Testament, which was involuntary. However, it is plain from the above reference to Josephus, that the Jews knew of persons so afflicted, and that the heathen also attempted to expel evil spirits with formulas of exorcism (Plutarch, *Sympos.*, vii. 5, and Lucian, *Philop.*, 16). But, even if these were not real cases, they do not prove those of the New Testament to be false. Alongside of the light of revelation in Israel went the twilight of heathendom, and at the side of prophecy those human anticipations which concealed an element of the truth. On the other hand, if it be granted that no cases of the kind occur now, this cannot disprove their real existence. Refuge is also had to the explanation that Christ accommodated himself to the view current in his day. They were purely physical maladies; but they were popularly held to be the result of demonic agency, and Jesus fell in with the belief. But, leaving aside the argument that such a method of procedure is at discord with his moral character, there are passages which are wholly inconsistent with this explanation. In Luke xi. 17–26 he makes demonic agency the subject of a didactic discourse. And again: he not only never speaks a word to discourage the popular belief, but repeatedly speaks on the presumption that such agency was the immediate cause of infirmities (Matt. x. 8, xvii. 21; Luke x. 17 sqq.). Some, feeling the force of these considerations, have, passing beyond the theory of accommodation, affirmed that Jesus, as well as his contemporaries, was in error as to the cause of the diseases (Paulus). Christ, who is the truth, teaches that there is a kingdom of darkness. On rational grounds nothing can be said in objection to the doctrine promulgated by him, that this kingdom is composed of beings of other endowments than our own, who, having fallen into sin, now employ their powers against God and man. Experience confirms what Jesus has taught, that they influence our moral freedom. Passing one step further, it can hardly be contested, that, in addition to this agency upon man's spiritual nature, they may act through his physical nature upon his rational soul.

3. The teaching of the New Testament about the victims of demonic possession is not in contradiction to the principles of physiology. It is a well-ascertained fact that the soul, with its desires, and power of volition, exerts its influence on the body, and is no less influenced by it. A fever, for example, attacking the body of a pious man, poisons the blood of the brain, and thus affects the soul, till it is filled with the most insane fancies. Through dyspepsia men become gloomy and despondent. Frequently a spiritual malady is removed by removing a bodily complaint. With these facts, and the well-known facts of animal magnetism before us, the agency of demons becomes intelligible. If effects between man and man can be produced by animal magnetism, and the diseases of the body can produce disturbances of the soul, so the beings of another world may influence and disturb both the physical and rational natures of man. EBRARD.

LIT. — LARDNER: *On the Case of the Demoniacs mentioned in the N. T.*, London, 1758; SEMLER: *Commentatio de Dæmonicis*, etc., Halle, 1760; HUGH FARMER: *Essay on the Demons of The N. T.*, London, 1775; W. WORTHINGTON: *An Impartial Inquiry into the Case of the Gospel Demoniacs*, London, 1778 (Hugh Farmer replied, 1778, and Worthington made rejoinder, 1779); NEANDER: *Life of Christ* (Am. trans. pp. 145–157); TRENCH: *Miracles* (Am. ed., pp. 160 sqq.); *Encycl. Britan.*, art. *Demonology*.

DEMPSTER, John, an eminent Methodist educator; b. in Florida, Fulton County, N.Y., Jan. 2, 1794; d. at Evanston, Ill., Nov. 28, 1863. He was admitted into the Methodist Genesee Conference in 1816. From 1847 to 1854 he was professor in the Biblical Institute, which he founded, first at Newbury, Vt., soon afterwards removed to Concord, N.H., and now at Boston as the School of Theology, Boston University. From 1855 till his death, he was professor in the Garrett Biblical Institute, Evanston, Ill. "The great work of his life was the organization of theological seminaries in the Methodist-Episcopal Church. After eighteen years of labor he saw two of these (Concord and Evanston) in full operation, largely as the fruit of his own industry, energy, and perseverance." The only volume of his published is *Lectures and Addresses*, Cincinnati, 1864.

DEMPSTER, Thomas, a Scotch writer, b. at Cliftbog, Aberdeenshire, Aug. 23, 1579; d. near Bologna, Sept. 6, 1625. He studied at Cambridge and Paris, and was professor at Pisa and Bologna. He stood high in papal favor, and was remarkably gifted. His chief work is *Historia Ecclesiastica Gentis Scotorum*, a biographical dictionary of Scotchmen, — a very curious book, more remarkable for its fictions than for its facts; for he has not hesitated to claim as Scotchmen authors who never saw Scotland, and to describe minutely the lives of imaginary persons.

DENA'RIUS. See MONEY.

DENCK, Johann, or **Hans,** one of the unruly elements which disturbed and impeded the movement of the Reformation; is first known as rector of a school in Basel, whence he moved, in 1523, to Nuremberg, on the recommendation of Œcolampadius, as rector of the school of St. Sebaldus. In Nuremberg, however, he immediately began to preach openly the wild ideas he had adopted from Thomas Münzer and the Anabaptists; and in 1524 he was expelled from the city. In 1525 he was also expelled from Augsburg, in 1526 from Strassburg, in 1527 from Worms. By the influence of Œcolampadius he was allowed to return to Basel; and there he died, from the plague, in November, 1527. In connection with L. Haetzer he translated the prophetical books of the Old Testament, Worms, 1527; and the translation has its value. See L. KELLER: *Ein Apostel der Wiedertäufer* (Denk), Leipzig, 1882.

DENIS, St., the first bishop of Paris, the apostle of the Franks, and the patron-saint of France; came to Gaul about 250, — according to Gregory of Tours (d. 595), *Hist. Frank*, I. 28, — and died by the sword, in Paris, probably under Aurelian (272). According to the *Acts* of the martyr, also dating from the sixth century (*Act. Sanct., Oct. 9*), he was sent into the country by Bishop Clement of Rome, and was accompanied by Rusticus, a priest, and Eleutherius, a deacon. In Paris they

were all three tortured and beheaded, and thrown into the Seine; but their corpses were rescued by a pious woman, and interred in a church near by, on the Montmartre (*Mons Martyrum*, as tradition has it; though *Mons Mercurii* was the original name of the place). See DAVIN, *La Tradition sur le premier Tombeau de St. Denys*, Paris, 1876. Thence the relics were brought to the afterwards so famous Abbey of St. Denis, founded in the middle of the seventh century by Dagobert I., and consecrated to the memory of the apostle of the nation over which he ruled, — the Franks. In the first half of the ninth century, Hilduin, Abbot of St. Denis, wrote, at the request of Louis the Pious, a life of the saint (*Patrol. Latina*, cvi. 23); and here, for the first time, St. Denis is identified with Dionysius the Areopagite. But all that great and admirable activity which the Abbey of St. Denis developed in the field of French history from the ninth to the fourteenth century is concentrated upon the idea that Dionysius the Areopagite is the patron-saint of France, the star of French history. Abelard had his doubts, but was whipped into silence; and it was not until the middle of the seventeenth century that Launoy (*De Areopagiticis Hilduini*, Paris, 1641, and *De Duobus Dionysiis*, Paris, 1640) and Sirmond (*Diss. in qua ostenditur D. p. et D. a. discrimen*, Paris, 1641) succeeded in exploding the more than audacious hypothesis. On account of the prominent part which St. Denis played in French life (the soldiers charged with his name on their lips), his shrine grew immensely rich, and the abbey became a storehouse, crowded and crammed with invaluable historical memorials. See FÉLIBIEN: *Histoire de l'Abb. de S. D.*, Paris, 1706. But during the Revolution it was most barbarously and shamefully plundered (Nov. 12, 1793) by a mob led by one of its own priests; and its relics, jewelry, etc., were carried on six carts into the Convention, where they disappeared.

DENMARK. The Christianization of Denmark began in the eighth century, and was completed in the eleventh. Willibrord was the first Christian missionary who visited the country (about 700). Ansgar (800–865) became its apostle. But it was in Ireland that the Danish vikings first heard the tales about the "White Christ;" and it was English priests and monks, who, in the reign of Canute the Great (1019–35), finally converted the Danish people, and organized the Danish Church. The Anglo-Saxon missionary understood the Danes, and was understood by them; while the Frankish or Franco-Saxon was compelled to use interpreters, or learn a foreign language.

Denmark belonged originally to the archi-episcopal see of Hamburg-Bremen, and the relation was generally very pleasant. It was purely political reasons which made the Danish kings hanker after an independent Danish archbishop. In 1104 they got him settled at Lund; and in 1105 began the contest between the royal power and the hierarchy. In the latter part of the thirteenth century the contest reached its climax; but the hierarchy was utterly vanquished. It fought in Denmark at many disadvantages. The Roman law never crossed the Eider. The law of the land was a national growth, on which it proved impossible to ingraft the canon law. Thus the Roman Church remained an institution without any basis. It had no head, either. The Pope was too far away. Even among the clergy he could not enforce his decrees without the aid of the king, which, however, the king often was foolish enough to give him, as, for instance, in the case of celibacy; but the Peter's-Pence was never paid, and the appeals were rare. On the whole, the temperature was too low for the Roman Church. The papal lightning froze before it struck. When an archbishop was killed, he made no miracles. The Inquisition was something entirely unknown. The Roman Church was rich; but it had, comparatively, no power, and when the Reformation came it could make no resistance. There seems to have been no spontaneous reformatory impulse among the Danes. The movement came from Germany; but it spread instantaneously through the whole people, and, at the Diet of Copenhagen (1536), the Roman-Catholic Church was quietly abolished; its whole authority, spiritual and secular, was abrogated, and vested in the crown; all its property was confiscated, and divided between the king and the nobility; and the bishops themselves, all but one, signed the instrument of the transaction.

In Denmark the period of the Reformation was one of new beginnings in almost every field of human life. But the spring was very short, and there came no summer. A fiendish current of intolerance set in. Protestants of the French Reformed Church, who sought refuge in the country, were rudely driven away; and a royal ordinance of 1580 made death the penalty for introducing a copy of the *Formula Concordiæ* into the realm. But in the seventeenth century the Danish Church developed one of the strictest forms of orthodox Lutheranism; also one of the most barren. There was a church, but hardly any religion; formulas enough, but no life; much disputation, but without ideas; and the learned parson, who often played the part of the court-fool in the mansion of the nobleman, was generally, by his peasant flock, considered a kind of magician.

In the first half of the eighteenth century the pietists came, in the train of a German princess who became Queen of Denmark. There was a little too much "blood" and "wounds" in their preaching, and a little too much prohibition and punishment in their discipline; but they brought life. They closed the theatres, tethered literature, put poor people in the stocks, and fined the rich ones, when they did not go to church twice every Sunday, etc. But they brought with them the Confirmation, which proved one of the noblest moral agencies in Danish society, and a new kind of hymns, which melted the indifference of the preceding century into enthusiasm, though of a somewhat sentimental description. How deep an impression the pietists made became apparent from their encounter with the rationalists. Rationalism was also a foreign importation, but from France, rather than from Germany, and reached Denmark in the latter part of the eighteenth century. The radicals among the party proposed to use the churches as public warehouses, and employ the ministers as lecturers on agriculture and political economy; but such propositions had, of course, no other effect than producing some scandal and laughter. Quite otherwise with the

milder, more cautious, and more dignified form of rationalism, with its fine artistic taste, and broad scientific sense. It took possession of the church and the school; and, wheresoever it came in conflict with the pietism of the peasants, it used force. See article on BALLE.

The overthrow of rationalism in Denmark, in the third decade of the present century, took place with an almost dramatic effect. Its chief representative, H. N. Clausen, a young man, but a man of great ability, was professor of theology in the university, and stood as the acknowledged teacher of the Danish Church. Suddenly he was most violently attacked by N. F. S. Grundtvig, then a minister in the church. Grundtvig was an offshoot of the pietists; but the old, narrow, and somewhat low-bred pietism was here transfused with the young enthusiasm of the Romantic school, and connected with a strong, practical instinct of liberty and democracy. It was not the old family pietism, whose exclusiveness was almost sure to run counter to any form of an established church, but a grand idea of the will of God, which demanded a whole people for its realization. See article on GRUNDTVIG. The controversy ended with a lawsuit (1827). Grundtvig was suspended, forbidden to perform any of the offices of the Christian ministry, put under royal censorship, etc. Then the contest began. Clausen's victory produced just heat enough in the hearts of his adversaries to allow Grundtvig's ideas to germinate; and a party began immediately to form. In 1840 it was necessary to reinstate Grundtvig in his office. In 1850 it was evident that the Danish people was going to belong to him, whatsoever might become of the Danish Church. Before he died, his pupils held the most prominent places both in the church and the school, and were numerous enough in the constitutional representation of the people to turn the scales the way they wanted. There is now hardly a mouse-hole in the Danish Church in which the influence of N. F. S. Grundtvig is not visible; while the influence of H. Martensen and Sören Kierkeguard has hitherto hardly penetrated beyond the literature.

During all these vicissitudes the constitution of the Danish Church has remained almost unaltered for three centuries. It was established by the diet of Copenhagen in 1536. The "Evangelical Lutheran Church" was then called the "Church of the Country," and no other denomination was tolerated. The legislation of the absolute monarchy, under Christian V. (1670–99), confirmed this constitution, and it was not abrogated by the freer constitution of June 5, 1849. The "Evangelical Lutheran Church" is here called the "Church of the People," and is, as such, entitled to the support of the State; but other denominations were allowed free exercise of their religions, and all social or political disqualifications or restrictions attached to religion were abolished. The changes which have taken place since 1849 all point in the direction of greater freedom. A law of April 4, 1855, dissolved the parochial bound so far as to allow any member of a parish to join the congregation of a neighboring minister. The law of May 15, 1868, allowed the establishment of free congregations within the Established Church, that is, of congregations that choose and pay their ministers themselves. The sabbath-law of April 7, 1876, forbids all business, "inside and outside the house," between nine A.M. and four P.M. on Sundays and holidays, but does not interfere with the old custom, according to which Sunday evening is considered the most proper time for social gatherings and merry-making. Of the inhabitants of the country, 1,769,583 are Lutherans, 4,290 Jews, 3,223 Baptists, 1,767 belong to the Reformed Church, etc.; and these figures, taken from the census of 1870, are nearly identical with those of the census of 1860. CLEMENS PETERSEN.

DENS, Peter, b. at Boom in Belgium, 1690; d. at Malines as archpriest of St. Rumold's Church, Feb. 15, 1775; was the author of a *Theologia Moralis et Dogmatica*, which was often reprinted (e.g. Dublin, 1832, 4 vols.), and much used as a textbook in Roman-Catholic seminaries. See J. F. BERG: *Synopsis of the Theology of Peter Dens*, Philadelphia, 1840, 4th ed. 1869.

DENUNCIATIO EVANGELICA, a term of canon law and Roman-Catholic morals, means the denunciation of sin before an ecclesiastical authority. But as every civil case — for instance, the non-payment of a debt — may be conceived of as a sin, it may, according to the principle involved in the *denunciatio evangelica*, be drawn into an ecclesiastical court.

DEPOSITION, a term of canon law, which, in the ancient church, meant the deprivation not only of benefice and office, but also of orders, but which, from the beginning of the twelfth century, came to mean, in contradistinction to degradation, a simple deprivation of benefice and office, but not of orders. After deposition, re-instatement is possible, but after degradation not. In some free Protestant churches, however, not dependent on State authority, degradation and deposition are synonymous. See DEGRADATION.

DEPRIVATION "the taking-away" (*deprivatio*), for cause, of a clergyman of the Church of England from his preferment. There are two sorts of deprivations, — *deprivatio a beneficio*, when the deprivation is from the living simply, in punishment of an atrocious offence; and *deprivatio ab officio*, deprivation of clerical standing, or degradation (which see).

DEPUTATUS, in the Greek Church (δεπόταος), means a lower class of ecclesiastics, who, on solemn occasions, accompany the bishops or deacons with lighted tapers, but form no special order themselves. In the Roman Church, *deputati* occur as directors of *regiunculæ*. As the diocese is divided into deaneries, so the larger deaneries are sometimes divided into *regiunculæ;* and the director or superintendent of such a division, the *deputatus*, is generally subject to the authority of the dean, though, in some cases, he ranks immediately under the bishop, and the dean is simply *primus inter pares*.

DERESER, Thaddäus Anton, b. Feb. 9, 1757, at Fahr in Franconia; d. July 16, 1827, at Breslau; studied philosophy and theology at Würzburg and Heidelberg; was ordained a priest (1780), and appointed professor of Oriental languages in the University of Bonn (1783); moved in 1790 to Strassburg, in 1797 to Heidelberg, and in 1807 to Freiburg. In 1810 he was made parish priest at Carlsruhe, but was dismissed in

1811, on account of a funeral sermon over the Grand Duke of Bade; became professor at the Lyceum of Luzern in 1811, but was suddenly discharged in 1814, and was in 1815 made professor in Breslau. He belonged to the liberal wing of the Roman Church, and his *Tu es Petrus* (1790) was put on the Index. He published commentaries, and a translation of the Old Testament.

DERHAM, William, b. at Stowton, near Worcester, Eng., Nov. 27, 1657; d. at Upminster, where he had been rector since 1689, April 5, 1735. He was graduated from Oxford, 1675, made F.R.S., 1702, canon of Windsor, 1716, D.D., Oxford, 1730. He was the author of the once famous *Physico-theology*, London, 1713 (the substance of his *Boyle Lectures* for 1711, 1712), new ed., 1798, 2 vols., French trans., Rotterdam, 1726, German trans., Hamburg, 1730; *Astro-theology*, London, 1714, 4th ed., 1726, French trans., Paris, 1729, German trans., Hamburg, 1765: *Christo-theology* (a sermon on Acts xxvi. 28), London, 1730; and *A Defence of the Church's Right in Leasehold Estate*, London, 1731. See *Account of his Life and Writings*, in last edition of his *Physico-theology*.

DERVISH, or **DERVISE,** a Persian word, signifying "the sill of the door," or those who beg from door to door. Dervishes are a Mohammedan approach to Christian monks, while the ulemas are the secular clergy. They are bound by oaths of poverty, chastity, and humility, and live together in communities, under the headship of a sheik. But, unlike monks, some of them are allowed to marry, and live outside of the convent, although they must pass at least two nights of every week within. There are numerous orders of dervishes, the largest and most popular being the *Mevlevis* (from Mevlevi Jelal ed-Din el-Rumi, a Persian poet of the thirteenth century) and the *Rufais* (from Sheik Ahmed Rufai, who dates from 1182), called by travellers the "whirlers" or "dancers," and the "howlers," respectively. The former is joined by persons of the highest rank; but, if they do not go beyond the first stage, they may meet all requirements by saying a few prayers at home, and wearing for a few minutes every day the sacred cap. But he who sets out seriously to win the goal of full membership must undergo one thousand and one days of menial labor, during which he is called "jackal." Then he is given the woollen belt with its cabalistic "stone of contentment," the earrings shaped like the horseshoe of Ali, the mantle, the rosary with the ninety-nine names of God, and the taj, or white cap. The public services they conduct are certainly fanatical, and yet witnessed by the people with the utmost decorum and solemnity. The Dancing Dervishes, dressed in white flowing gowns, and with high white hats of stiff woollen stuff, after preliminary exercises of prayer and prostration, whirl around upon the left heel to the music of flutes and tambourines, ring within ring, without touching each other, their hands outstretched, their eyes half closed, and their faces fanatically illumined, all the time quietly but closely watched by the sheik. They keep up this extraordinary performance, with brief intervals of rest, for an hour, and give a performance once a week. The Howling Dervishes, either in line or a ring, sway themselves backward and forward, crying incessantly and with all their might, "*Lâ ilahâ ill'Allâh*" ("No God but Allah"), until they drop from sheer exhaustion. It is a wild spectacle, which, to a European, has neither dignity nor sense, but impresses one with the tremendous power of fanaticism.

Besides the members of the regular orders, there are many dervishes in the Mohammedan world who wander about and support themselves, and even acquire great wealth, by their incantations, feats of legerdemain, and other kinds of more or less conscious imposture. The dervishes as a class have great power among the people, but are dreaded by the sultans, because they do not recognize the legal exposition of the Koran, nor acknowledge the authority of any other than their spiritual chief, or of Allah himself speaking directly to them. See J. P. Brown: *History of the Dervishes*, Philadelphia, 1868; Osman-Bey: *Les Imams et les Derviches, pratiques, superstitions et mœurs des Turcs*, Paris, 1881.

DE SACY. See Sacy, De.

DE SALES. See Sales, De.

DESCARTES, René (*Renatus Cartesius*) was b. at La Haye in Touraine, March 30, 1596, and d. in Stockholm, Feb. 11, 1650. He received his first education in the College of the Jesuits, at La Flêche, and served afterwards (1617–22), first under Maurice of Nassau, then under Maximilian of Bavaria, and finally under Tilly, not from any passion for war, but in order to gather knowledge of men and manners. In the latter part of his life he travelled much, for the same purpose. He visited Italy and Denmark, England and Hungary. His home he fixed in Holland (from 1629), for the sake, he says himself, of that quiet and seclusion which he found necessary for a meditative life, but more probably in order to be safely out of the reach of the Roman-Catholic Church. In 1649 he went to Stockholm on the invitation of Queen Christina, the eccentric daughter of Gustavus Adolphus.

In pursuance of the principle *de omnibus est dubitandum* ("you shall doubt about every thing"), Descartes arrived at his *cogito ergo sum* ("I am, because I think") as an ultimate fact of consciousness which cannot be doubted. From this point of primary unity between thought and being, — the corner-stone of the ontological evidence of the existence of God, — he developed a system of unmitigated dualism. In man, for instance, soul and body touch each other only at one single point, the pineal gland of the brain, and animals are mere machines; a doctrine which, with some of his disciples, — the physician Delaforge, the theologian Malebranche, etc., — gave rise to very singular conceptions. In the social circles of Paris his philosophy was received with great enthusiasm. The Duke de Luynes translated his Latin writings into French, and Rohant's lectures were frequented by ladies and gentlemen of the highest rank. The congregations also accepted it; that of the Oratory, Bérulle, Malebranche, etc.; that of Port Royal, Arnauld, Nicole, etc. The Jesuits, however, proved averse; and at their instance the Roman curia forbade the printing and reading of Descartes' writings. In France the prohibition was enforced by a royal decree; but it fell soon into

desuetude, as many of the most prominent characters of the Gallican Church, Bossuet, Fénelon, etc., were Cartesians. In Holland, too, Descartes' philosophy exercised considerable influence on theology; though at one time it was accused of being atheistic, and generally was confounded with the views of Cocceius. When, however, Descartes' doctrine of vortices had been completely superseded by Newton, and his views of innate ideas were abandoned for those of Hobbes and Locke, Cartesianism gradually lost all direct influence, and lived on only through its continuators, Leibnitz, Wolff, etc.

The principal works of Descartes are, *Discours de la Methode* (Leyden, 1637), *Meditationes de Prima Philosophia*, Paris (1641), *Principia Philosophiæ* (Amsterdam, 1644), of which three works an English translation was published in Edinburgh, 1853. A collected edition of his works appeared at Amsterdam, 1692–1701, in 8 vols.; another was given by V. Cousin, Paris, 1824–26, 11 vols., to which were added some *Œuvres inédites*, Paris, 1859–60; *Œuvres philosophiques de Descartes*, Paris, 1835, 4 vols., ed. by Garnier, with life and analysis. See, also, A. Koch: *Die Psychologie Descartes', systematisch u. historisch-kritisch bearbeitet*, München, 1881. His life was written by A. Baillet: *La Vie de M. des Cartes*, Paris, 1691, 2 vols. The principal works on Descartes are, Bouillier: *Histoire de la Philosophie Cartésienne*, Paris, 1854; Saisset: *Précurseurs et Disciples de D.*, Paris, 1862; Millet: *Descartes, sa vie, ses travaux, ses découvertes avant 1637*, Paris, 1867; Jeaunel: *D. et la princesse palatine*, Paris, 1869; Bordas-Demoulin: *Le Cartésianisme*, Paris, 1874; J. P. Mahaffy: *Descartes*, London, 1880. A new Eng. trans. of the *Meditations*, by Richard Lowndes, London, 1878. See, also, art. God.

DESERT is the English equivalent in the Authorized Version for four Hebrew words, no one of which means "a sandy waste," but, on the contrary, simply "untilled pasture-land, which may be covered with a luxuriant vegetation." The four words are: 1. *Arabah* (עֲרָבָה), the name of the remarkable depression which runs from the Sea of Galilee to the Gulf of Akabah; this tract, though now waste and parched, is capable of cultivation (the Hebrew word occurs only in the prophets Isaiah, Jeremiah, and Ezekiel); 2. *Midbar* (מִדְבָּר, "pasture-land"); 3. *Horbah* (חָרְבָּה) occurs only three times in the Hebrew (Ps. cii. 6; Isa. xlviii. 21; Ezek. xiii. 4); 4. *Yeshimon* (יְשִׁימוֹן). See Young's *Concordance* under *Desert*, for the Bible passages.

DESERT, Church of the. See Camisards, Huguenots.

DES MARETS, Samuel (Latin, *Maresius*), b. at Oisemont, Picardy, Aug. 9, 1599; d. at Gröningen, May 18, 1673; studied theology at Saumur and Geneva; and was appointed pastor at Laon (1620), professor at Sedan (1624), pastor at Maestricht (1632), and at Bois-le-Duc (1636), and professor at Gröningen (1643). Though up to his twelfth year he took no other food than milk, and though, in his very first controversy with the Jesuits at Laon, he was stabbed in the chest by way of argumentation, he was one of the most prolific and most rabid polemics of the Reformed Church, pursuing with equal zest the liberal tendency represented by the Academy of Saumur (Amyraut), the Socinians, and the Jesuits. He wrote more than a hundred works, of which a list is given in *La France Protestante;* but they are now all forgotten.

DESMARETS DE SAINT-SORLIN, Jean, b. in Paris, 1595; d. there 1676; began his public career as a debauched fool, and ended it as a hypocritical rascal, equally ridiculous and equally vicious in both characters. Before his conversion, he manufactured poetry of all descriptions: after his conversion, he manufactured visions of the worst kind. His *Les Delices de l'esprit*, Paris, 1658, fol., pretends to be a commentary on the Revelation, by which he felt authorized to promise Louis XIV. and the Pope an army of one hundred thousand faithful to destroy the Turks and the Jansenists. He is now known only from the infamous manner in which he brought Simon Morin to the stake, and from Nicole's *Lettres imaginaires*, Paris, 1664–66.

DESSERVANT, in the Gallican Church, means, first, a priest appointed by the bishop to perform all ecclesiastical functions in a parish during a vacancy; second, a priest occupying an *ecclesia succursalis*. In contradistinction to the *ecclesia parochialis* (the true parish-church), there are in France, Belgium, and the Rhenish Provinces, a great number of auxiliary churches (*ecclesiæ succursales*), organized in places where the congregation was found too large for the parish-church, whose occupants, the desservants, differ from the curates only by having a smaller salary, and by standing more directly under the control of the bishop.

DESUBAS (Mathieu Majal), a pastor of the Desert, so called from his birthplace; b. at Desubas, 1720; d. as a martyr, at Montpellier, Feb. 2, 1746. As pastor of Vivarais he sat in the National Synod of Bas Languedoc, Aug. 18, 1744, and distinguished himself by his wisdom and patriotism. He was arrested April 6, 1745, and taken to Vernoux. The supplications of a throng of his parishioners were answered by a round of musketry, and so the "massacre of Vernoux" took place. He was tried, condemned to die, and accordingly executed, at the age of twenty-six. See D. Benoit: *Une victime de l'intolérance au XVIII. siècle. Desubas, son ministère, son martyre* (1720–46), *d'après des documents inédits*, Toulouse, 1879.

DETERMINISM is the common name for all those theories of the human will which represent it as absolutely determined by motives which lie entirely outside of it, thereby reducing its freedom to a mere delusion. There is a dogmatic determinism, which, in order to glorify the majesty of God, excludes all other causality from human action but God himself (Luther, *De servo arbitrio*); and there is a philosophical determinism, which explains all human actions as results of surrounding circumstances (La Mettrie). There is a fatalistic determinism, which places God himself in the grip of an iron necessity (the ancient idea of Nemesis, Islam); and there is a pantheistic determinism, which makes even the faintest gleam of human freedom vanish into the darkness of a natural process (the Hindoos, Stoicism, Spinoza). Indeed, like the chameleon, determinism is capable of assuming the color of any thing which happens to be next to it, and fanaticism is as apt

to produce it as indifference; but it is always characterized by placing freedom and necessity in such an opposition to each other that the former disappears. One of the most interesting forms under which determinism has appeared in theology is that which it received from Schleiermacher and his school. See I. P. ROMANG: *Ueber Willensfreiheit und Determinismus*, Bern, 1835.

DEURHOFF, William, b. in Amsterdam, 1650; d. there 1717; was a basket-maker by profession, but a speculative genius by nature; studied theology and philosophy, though in a desultory and unsystematic way; lectured in the evenings, often to large audiences; wrote books, which were published in a collected edition (1715), and caused considerable stir in the Dutch Reformed Church. His special study was Descartes; and the Cartesian occasionalism found great favor with him. Still, his ideas of God as a mere force pervading the universe, and of the individual human soul as a mere modification of the one thinking substance, show his affinity to Spinoza.

DEUSDEDIT, also called **Deodatus, Adeodatus,** sometimes **Adeodatus I.,** in opposition to the usual bearer of that name (see title); b. in Rome, according to one report; the son of a sub-deacon, Stephanus; and chosen Pope in 615, after the death of Boniface IV.; d. 618. His life is connected with legends, and his pontificate with false decretals; but he has passed into the galaxy of Roman-Catholic saints, and is commemorated Nov. 9. HERZOG.

DEUSING, Herman, b. at Groningen, March 14, 1654; d. there Jan 3, 1722; studied, first mathematics and medicine, but afterwards theology, and made himself known as one of the most extreme representatives of the typical school of scriptural interpreters, by his *Historia Allegorica V. et N. Testamenti* (1690), *Commentarius Mysticus in Decalogum* (1700), and *Mysterium S. Triadas* (1712). Having been accused of heresy, and excommunicated by the Dutch Reformed Church, he joined the Walloon Church.

DEUTERO-CANONICAL. See APOCRYPHA.

DEU'TERON'OMY. See PENTATEUCH.

DEUTSCH, Emanuel Oscar Menahem, an eminent Oriental scholar; b. of Jewish parents, Oct. 28, 1829, at Neisse, Prussian Silesia; d. at Alexandria, Egypt, May 12, 1873. His uncle, a learned rabbi, gave him his early education, and he studied at Berlin. From 1855 to his death he was assistant in the library of the British Museum. He contributed articles to Chambers's *Encyclopædia*, Kitto's and Smith's Bible dictionaries, and to various periodicals. From childhood he was a student of the Talmud, and intended to write an elaborate volume upon it. In October, 1867, he published an article on *The Talmud*, in *The Quarterly Review*. By it he became famous. The article was translated within a year into French, German, Russian, Swedish, Dutch, and Danish. But hard work induced disease, and death drew on apace. Twice he visited the East,—in 1869 and 1872. Besides in Hebrew, Deutsch made remarkable attainments in Sanscrit, Chaldee, Aramaic, and Phœnician. His *Remains*, edited by Lady Strangford, with a brief sketch, appeared, London and New York, 1874.

DEUTSCHMANN, Johann, b. at Wittenberg, Aug. 10, 1625; d. there Aug. 12, 1706; was professor of theology from 1657, and was one of the most curious representatives of the orthodoxy of that time. With an almost furious hatred of the younger Calixtus and Spener, he connected an almost ridiculous love of the so-called *Theologia paradisiaca*, and was very busy in proving that not only the Old Testament, but also the faith of the patriarchs, and even of Adam, harmonized with the *Confessio Augustana* and the *Formula Concordiæ*. *Symbolum Apostolicum Adami* is the title of one of his works. THOLUCK.

DÉVAY, Mátyás Biró, one of the most prominent of the Hungarian Reformers; was born in the village of Déva in Transylvania, towards the close of the fifteenth or in the beginning of the sixteenth century; and died, probably in Debreczin, about 1547. In 1523 he studied in the University of Cracow, where the Hungarians from Transylvania and the Theiss Valley formed a peculiar nation. In 1527 he was active in his home as a Roman-Catholic priest; but in 1529 he went to Wittenberg, where he staid, for one year and a half, in the house of Luther. After returning home, he preached the new doctrines, first in Ofen, then at Kaschau, and published two pamphlets, *De sanctorum dormitione*, against the worship of saints, and a more systematical representation of the theology of the Reformers, in fifty-two propositions; which two pamphlets, however, circulated only in manuscript copies, because as yet there was no printing-press in Hungary. At the instance of Thomas Szalaházy, Bishop of Erlau, he was arrested, and kept in prison, first at Likava, then at Pressburg, and finally in Vienna. He was soon released, however; but when, immediately after his release, he took up again his former business as a preacher of the new doctrines, he was arrested once more, and kept in prison for nearly three years (1532–34). Released a second time, he settled at Sárvár, in the county of Wasch, under the protection of Count Nádasdy, a powerful Hungarian magnate, who had espoused the cause of the Reformation. In 1537 he again visited Wittenberg, and went thence to Basel, where he published his *Disputatio*, etc., a refutation of the *Censuræ*, etc., which Gregór Szegedy, the provincial of the Franciscans in Hungary, and member of the Sorbonne, had written against his fifty-two propositions. On his return to Sárvár he put up a printing-press there, and published his *Orthographia Ungarica*, the first book printed in Hungary, and containing a grammar of the Hungarian language, and extracts of Luther's minor catechism, written in Hungarian. Justly realizing with what kind of weapons the Reformation was most likely to win in the contest, he was also a zealous teacher in the school which Johannes Sylvester, another Hungarian Reformer, had founded at Sárvár. But this noble activity came to a sudden stop by the invasion of the Turks in 1540. Dévay fled to Switzerland, and did not return until 1542, when he settled at Debreczin, under the protection of Count Valentin Török, a relative of Nádasdy, and, like him, a Protestant. In Switzerland he had become acquainted with Zwingli's views of the Lord's Supper, and adopted them; and he now preached them openly in Debreczin, to the disgust and scandal of Luther and the Wittenberg Reformers. In one of the last years of his life he published

a text-book for use in the religious instruction in the schools. It was written in Hungarian, and probably printed in Cracow. He was also the author of a very popular hymn, in which the principal articles of the Protestant faith were given in substance. REVECZ.

DEVELOPMENT, Theological and Historical, is held in different shapes. (1) The evangelical Protestant theory maintains that Christianity objectively considered is perfect in Christ and the New Testament, but that its understanding and application is gradual, and progressing from age to age. In this sense there can be no history without motion and development. (2) The rationalistic theory holds that Christianity itself is imperfect, and will ultimately be superseded by philosophy or a humanitarian religion, or that reason will take the place of the Bible as a rule of faith and action. (3) The Roman-Catholic theory, as advocated by Cardinal Newman, in his *Development of Christian Doctrine*, London, 1845, written just before he went over to Rome, but never indorsed by the Roman Church, is that the New Testament contained the germs of certain doctrines, i.e., those distinctive to the Roman and Greek Catholic Churches, which, under divine care, have been developed into their present shape. It is true that the doctrines and practices of these churches can be traced to very early times; but that is quite a different thing from allowing that such development was always in the way of truth and purity. One of the most vigorous replies to Dr. Newman was W. A. BUTLER'S *Letters on the Development of Christian Doctrine, in reply to Mr. Newman's Essay*, Dublin, 1850. See, also, PHILIP SCHAFF: *What is Church History? A Vindication of the Idea of Historical Development*, Phila., 1846.

DEVELOPMENT, Scientific. See EVOLUTION.

DEVIL, an apostate angel, the ruler of the kingdom of darkness, the enemy of all good, and the source and promoter of all evil. His chief designations are Satan (שָׂטָן), meaning *adversary*, and Devil (διάβολος), *calumniator*. We shall treat the subject by giving the Old and New Testament doctrine, and by presenting the views that have prevailed at various periods of the church.

1. The Old Testament does not contain the fully-developed doctrine of Satan that is presented in the New Testament. It does not portray him as at the head of a kingdom, ruling over kindred natures, and an apostate from the family of God. The belief in evil spirits, the Sherim and Sedim (Deut. xxxii. 17; Isa. xiii. 21, xxxiv. 14, etc.), is distinctly alluded to. Their element is the night, and their habitation waste places. It was forbidden to offer sacrifices to them (Deut. xxxii. 17; Ps. cvi. 37, etc.). In the older books, God is described as the source from which come influences noxious to man, such as hardening Pharaoh's heart (Exod. viii., etc.), smiting the first born (Exod. xii. 29); but there are not wanting references to evil spirits, to whom are attributed evil agencies, as the evil spirit which troubled Saul (1 Sam. xvi. 14), and the lying spirit among the prophets of Ahab (1 Kings xxii. 20 sqq.). In this connection the two parallel statements of 2 Sam. xxiv. 1 and 1 Chron. xxi. 1, should be compared, and it will be found that the same event is attributed in the first passage to God as its author, which in the second is attributed to Satan (comp. in the New Testament Luke xii. 5 and Heb. ii. 14). The rare mention of evil spirits in the Hebrew Scriptures is to be explained, on the one hand, by the jealous monotheism of the Hebrews; and, on the other, the subordination of evil to God's supreme power and purpose agrees exactly with the more definite statements of our Lord and his apostles.

The term "Satan" is used in the general sense of adversary (Ps. cix. 6, etc.), but more particularly also as the spirit of evil, who comes in collision with the plans of God, and plots the hurt of man. It is not definitely stated, in the account of the fall, that the serpent who tempted Eve was the Devil, or his agent. The first identification of the two is in the Book of Wisdom (ii. 23 sq.), and is taken for granted by John in the expression, "that old serpent called the Devil" (Rev. xii. 9; comp. John viii. 44). This inference is justified by the words which the serpent used, and agrees exactly with the portrait of the Devil as the tempter (ὁ πειράζων). The only other reference to Satan in the Pentateuch is Lev. xvi. 8. Aaron is there instructed to cast upon each of two goats, on the great day of atonement, a lot, "one for the Lord, and the other lot for *Azazel*" (marg.). This certainly means *an* evil spirit, if not Satan himself. In the Book of Job he is definitely brought out as a distinct personality. He presents himself before the Lord with the sons of God (i. 6), and, after questioning the motives of the patriarch, secures permission to tempt and torment him, but not to kill him (i. 12). The *Cycl. Brit.* assumes too much when it says (art. *Devil*), "Satan is not represented as the impersonation of evil or as a spiritual assailant of the patriarch. The evils with which he assails Job are outward evils." This is in the line of Herder, Eichhorn, and others, who affirm that Satan was a good angel, delegated by God as his agent. But, if he was a good angel, how could the evil design originate with him of bringing Job by bodily plagues, and, as we suppose, spiritual doubts, to *curse* God? The whole conversation between him and the Almighty (i. 7–12) leaves the impression that he was the restless (ver. 7) agent of evil. In Zech. iii. 1 he is portrayed as standing at the side of Joshua the high priest to assail him. These descriptions complete the portraiture of the Old Testament, which, if it is far from being as full as that of the New, has no traits dissonant with it.

2. The New Testament is full of allusions to the personality and agency of the Evil One. His character is drawn in strong colors, because he is the adversary of the kingdom of grace which Christ came to establish, and rules over the kingdom of darkness with which this shall be engaged in a life-and-death-struggle. He bears the titles of Tempter (1 Thess. iii. 5), Beelzebub and Prince of devils (Matt. xii. 24), the Evil One (Matt. vi. 13, xiii. 19, etc.), Prince of this world (John xii. 31, xiv. 30, xvi. 11), God of this world (2 Cor. iv. 4), Prince of the power of the air (Eph. ii. 2), the dragon and the serpent (Rev. xii. 9, xx. 2). He has a kingdom (Matt. xii. 26) which is hostile to the kingdom of Christ (Acts xxvi. 18), and dominates over a realm of demons (Matt. ix. 34). Created one of the angels, he became an apostate (John viii.

44), and fell from heaven (Luke x. 18; Jude 6). He is the bitter and indefatigable adversary of the kingdom of grace, but will ultimately be overthrown, and cast into everlasting punishment (Matt. xxv. 46; Rev. xxi. 10). He endeavored to traduce Christ himself (Matt. iv. 1), worked among the apostles (John xiii. 2), and worketh in the children of disobedience (Eph. ii. 2). Conversion is the passage and deliverance from his kingdom of darkness to the kingdom of light (Col. i. 13). He is restlessly sowing seeds of error and doubt in the church (Matt. xiii. 39), blinding the eyes of them that believe not (2 Cor. iv. 4), goes about as a roaring lion (1 Pet. v. 8), and has the power of death (Heb. ii. 14). Christ has given a more definite description of him (John viii. 44) as a "murderer and liar." His chief characteristics are power and craft. He is as a "strong man" (Matt. xii. 29), and his subtlety (comp. Gen. iii. 1) is exhibited in treacherous snares (2 Tim. ii. 26), wiles (Eph. vi. 11), and devices (2 Cor. ii. 11), and the delusive shift of transforming himself into an angel of light (2 Cor. xi. 14).

It was to undo the desolation, and destroy the works of this Satan, that the Son of God was manifested (1 John iii. 8). It has been attempted to make him out to be a mere personification of evil, and to show that evil exists only as it is found in the human heart. Schleiermacher thinks that Jesus accommodated himself to the ideas and language that then prevailed in Judæa, but did not himself regard Satan as a real and living person. But certainly this is beneath the dignity of Christ. He would hardly, in speaking of him, make use of such strong language, and bid the disciples beware of his craft and power. In the exposition of the parable of the tares he makes the didactic statement that the enemy who sowed them was the Devil (Matt. xiii. 39).

The Satan of the Scriptures is a portrait independent of Persian mythology. He and Ahriman agree only in this, that they are alike spirits of evil. In subordinate particulars they are disparate. Ahriman rules over one-half the world, and is independent of Ormuzd. Satan's dominion is limited, and subject to the supreme authority of God. Ahriman is co-eternal with Ormuzd, Satan is a creature who apostatized from the truth.

3. The church fathers agreed in representing Satan as an apostate, and the inveterate enemy of the Church and the believer. The work of the atonement was regarded by Irenæus, Origen, etc., as a price paid to Satan. During the middle ages the belief in the Devil took the wildest shapes. He was represented with horns and hoofs, painted on bridges and canvas, regarded as living in witches and ghouls; and Luther afterwards found an easy explanation of mosquitoes, mice, and similar troublesome creatures, in his creative agency. The Bogomili went so far as to call him the elder brother of Christ, so great was the dread of his power. The Reformers clung with their deep consciousness of sin also to the belief in Satan. The strong individuality of Luther is nowhere more clearly apparent than in his imagined visions of the Evil One, at whom he once threw his ink-bottle. On another occasion he said, "I heard some one walking on the floor above my head; but, as I knew it was only the Devil, I went quietly to sleep." The rationalists deny the existence of Satan as a mere superstition. Even Schleiermacher with great ability combats the view of a personal Satan; but later theologians, like Martensen, Nitzsch, Twesten, Julius Müller, Dorner, etc., hold firmly to his personality. Three of the greatest poets of three languages have given pictures of Satan, his rebellion, and his realm, — Dante, Milton, and Goethe.

How Satan came to fall is a deep question which has been differently answered, but can hardly be settled. Milton, following the ancient fathers, represents (i. 37) pride as the motive.

> . . . "His pride
> Had cast him out from heaven with all his host
> Of rebel angels."

And again (i. 261), —

> . . . "My choice
> To reign is worth ambition, though in hell."

Martensen says he was "Christ's younger brother, and became God's adversary, because he was not content to be second, but wanted to be first; because he was unwilling to bear the light of another, and wanted to be the light itself." Jacob Böhme: "Lucifer envied the Son his glory; his own beauty deceived him, and he wanted to place himself on the throne of the Son." An attempt has even been made to fix the date of that apostasy. Lange thinks it occurred on one of the days of the creative week; while Kurtz and others hold that the formless and void chaos of the world (Gen. i. 2) was the result of Satan's fall. In connection with these views it is not irrelevant to quote the words of Hugh Miller (*Test. of the Rocks*, p. 112): "The reptile selected as typical of the great fallen spirit that kept not his first estate is at once the reptile of latest appearance in creation, and the one selected by philosophical naturalists as representative of a *reversed* process in the order of being." Whatever may be said of these theories, three things may be stated as fixed: 1. The possibility of Satan's apostasy is as conceivable as the fall of man; 2. The inveterate and undying hostility of Satan to the kingdom of Christ makes the denial of eternal punishment on the ground of the divine compassion untenable; 3. In proportion as the Christian consciousness of sin is deep does the belief in the personal agency of Satan prevail. The denial of the personal Satan is the first step in the denial of the sinfulness of sin. In the New Testament it is the struggle between the kingdom of Christ and the kingdom of Satan which causes apostles to glow in the description, and draws forth the vivid exhortations to fight manfully and with the armor of God, and to resist by prayer and vigilance. We may say with Dorner, that the conviction of a great struggle going on between the two kingdoms of darkness and light, a struggle in which we all may take part, is adapted to produce an earnest conception of evil, and develop watchfulness and tension of the moral energies. See art. DEMON.

LIT. — Works on Dogmatics (English systems do not treat the subject at length): SCHLEIERMACHER (§§ 44, 45); MARTENSEN (pp. 213–231); LANGE (ii. 569 sqq.); VAN OSTERZEE, vol. ii. pp.

413–422 (Am. trans., New York, 1874), and especially DORNER: *Christl. Glaubenslehre* (vol. ii. pp. 188–217); LECKY: *Hist. Rationalism in Europe*, vol. i. — Special works: ANSELM: *De Casu Diaboli;* MAYER: *Histor. Diaboli*, Tübing., 1780, 2d ed.; DAUB: *Judas Ischariot*, 1816; G. ROSKOFF: *Gesch. d. Teufels*, 1869, 2 vols.; two powerful sermons of ROBERT SOUTH: *The Design of Christ's Incarnation to Destroy the Works of the Devil*, and *Satan Himself Transformed into an Angel of Light;* HÖLEMANN: *Reden d. Satan*, Leipzig, 1875. D. S. SCHAFF.

DEVOTION, DEVOTIONAL EXERCISES, and BOOKS OF DEVOTION. By devotion we mean every sort of exercise of the soul, prayer and meditation, whether public or private, free or set. Devotional exercises include two distinct elements: the first consists in the more or less self-conscious determination to turn the attention to things divine; the second, the exaltation of the soul to God. To these exercises belong public, family, and private worship, consisting in reading of the Bible, prayer, praise, meditation, and exhortation. There is danger of viewing devotions as purely external matters, and therefore in performing them perfunctorily, as a mere matter of duty. But, the closer one walks with God, the less constraint will one feel. Devotional exercises will be privileges most highly valued. But, whatever the feeling in respect to them, they should be carefully maintained, as habits of prayer will produce praying habits. By services at stated times we are far more likely to see God at last than if we postponed them until we "felt like it."

Books of devotion characterize every phase of church life and history. The temper of the times is reflected by them. Such books as *The Shepherd of Hermas*, Augustine's *Confessions*, Thomas A Kempis' *Imitation of Christ*, Tauler's *Sermons*, the *Theologia Germanica*, mark the pulse of an ascetic though spiritual life. Those written by Protestants breathe an altogether different spirit. Jeremy Taylor's *Holy Living* and *Holy Dying*, Baxter's *Saints' Everlasting Rest*, Böhme's *Way to Christ*, Arndt's *True Christianity*, Bunyan's *Pilgrim's Progress*, Doddridge's *Rise and Progress of Religion in the Soul*, are books addressed to those who live in homes, not to those in cloisters. In the Roman-Catholic Church the writings of Francis de Sales, Fénelon, Molinos, and others, though full of heavenly piety, are not so well adapted to men and women tossed to and fro by worldly cares and business. These books, and many others, are gifts from God of inestimable worth. Their perusal has been of saving efficacy unto many, and cannot be too strongly recommended. At the same time, devotional reading must be mingled with Scripture and prayer, and followed by direct effort in practical Christian work. The defect of present-day Protestantism is that it is too active and too little meditative. It needs to be recalled to the duty of acquainting itself with the devotional thoughts of the ages, and of spending time in devotion.

No devotional volume should be suffered to usurp the place of the Bible. Only from it do we receive the rays of divine light unrefracted. The devotions of the church in public and private should make more of Scripture reading. In non-liturgical churches it is too commonly curtailed. If the words of God were heard more, and the words of man less, in our churches, it would be better for us.

DEWID, St. See DAVID, ST.

DE WETTE, W. M. L. See WETTE, DE, W. M. L.

DE WITT, Thomas, D.D., b. at Kingston, N.Y., Sept. 13, 1791; d. in New York City, May 18, 1874. He was graduated at Union College, 1808, and at the New Brunswick Theological Seminary, 1812; pastor of the Reformed Dutch churches of Hopewell and New Hackensack, N.Y., 1812–25; of Hopewell alone, 1825–27; and one of the Collegiate Church pastors, New York City, from 1827 till his death. He edited *The Christian Intelligencer*, 1831–43; was vice-president of the New York Historical Society for thirty years, and its president from 1870 to 1872. He was an honored citizen of New York, and for many years one of its favorite preachers and pastors. By all who knew him esteemed for his many virtues, pre-eminently for his humility and simplicity. His writings consisted, for the most part, of occasional sermons and translations from the Dutch, relating to ecclesiastical history. The latter are found in *The Christian Intelligencer* (1830–74), *The Historical Collections of the State of New York*, and in *The Documentary History of the State of New York.*

DIABOLUS. See DEVIL.

DIACONICUM means, in ecclesiastical writings, sometimes a text-book for the duties and functions of a deacon, but more often a separate building of apsidal form, adjoining the basilica, just south of the bema, and communicating with it through a door in the side-wall. In this building, the modern vestry or sacristy of the church, the deacons kept the holy vessels and vestments, prepared and lighted the incense, etc. No priest of a lower order was allowed to enter it.

DIA'NA OF THE EPHESIANS. In the city of Ephesus was one of the wonders of the world, — the Temple to Diana. But this goddess is not to be confounded with the Artemis of the Greeks, or the Diana of the Latins. She was a nature goddess, and the point of similarity is in her nourishing power over all life. She was not, like Artemis, the goddess of the chase, the chaste and virgin sister of Apollo. For a description of her temple and her image, see EPHESUS. See, also, A. CLAUS: *De Dianæ antiquissima apud Græcos natura*, Breslau, 1881.

DIASPORA, a term applied to the Jews who were scattered through the Roman world (Jas. i. 1; 1 Pet. i. 1). See CAPTIVITY. On the Moravian *diaspora*, see MORAVIANS.

DIATESSARON (literally, *through four*) is applied to the combination of the four Gospels in one consecutive narrative. While the harmony of the accounts is thus brought out, the individuality of the writers is lost. The earliest diatessaron was Tatian's, in the second century. See Theodor Zahn, on *Tatian's Diatessaron*, in the First Part of his *Forschungen zur Gesch. des neutestament. Kanons*, Erlangen, 1881. Tregelles says that this work "led to a confusion and intermingling, on the part of transcribers, of the words and expressions of one Gospel with that which was found in another," and thus "had more effect apparently on the text of the Gospels in use

throughout the church than all the designed falsifications of Marcion and every scion of the Gnostic blood" (Horne's *Introduction*, vol. iv. p. 40). Tatian has had many followers. A few are, to mention only modern English works, W. Greenwood, London, 1765; J. White (with Greek text), Oxford, 1799, new ed., 1856; T. Thirlwall, 3d ed., London, 1804; J. D. Macbride, Oxford, 1837; John Forster, 3d ed., London, 1847; W. Stroud (with Greek text), London, 1853; *The Gospels Consolidated*, London (Bagster's); F. Gardiner, Andover, 1871; *The Life of our Lord in the Words of the Four Evangelists*, N.Y., 1877. See list in DARLING, *Cyclopædia Bibliographica*, also HARMONY OF THE GOSPELS, TATIAN.

DIAZ, Francisco, a Dominican monk; born at S. Cebrian de Maynelas in Castile; went as a missionary to the Philippine Islands in 1632, and in 1635 to China, where he was killed during a persecution, Nov. 4, 1646. He wrote a catechism in Chinese and a Chinese-Spanish dictionary.

DIAZ, Juan, b. at Cuença, in Castile; studied in the University of Paris, and was converted to the Protestant faith in 1540. He was present at the diet of Ratisbon, December, 1544, and his conversations with Pietro Malvenda and the other Spanish priests stirred up the Spanish fanaticism and pride to the highest pitch. His brother, Alphonzo, who was an officer at the papal court, hastened to Germany with the fixed purpose to kill him; and March 27, 1546, he perpetrated the foul deed, at Neuburg-on-the-Danube. In Germany this fratricide produced general horror; but the emperor and the Pope approved of it, and the murderer was not punished. He committed suicide, however, in 1551. Juan Diaz wrote a confession of faith, *Christianæ Religionis Summa*, which was published at Neuburg, 1546, put on the Index by Pius IV., 1564, and translated into French, 1565, and into Spanish, 1865. In the epistolary part of *Opera Calvini* are found several letters of Diaz. See BOEHMER: *Spanish Reformers of Two Centuries, from 1520*, Lond., 1874.

DI'BON, in Moab, now called Dhîbân, about twelve miles east of the Dead Sea, and three miles north of the Amon, is now an extensive ruins, covering the tops of two adjacent hills. It is referred to several times in the Bible (Num. xxi. 30, xxxii. 34; Josh. xiii. 9, 17; Isa. xv. 2; Jer. xlviii. 18, 22; called Dimon, Isa. xv. 9). The famous MOABITE STONE was found here (see title).

DICK, John, D.D., an eminent Scotch theologian, son of a clergyman; b. in Aberdeen, Oct. 10, 1764; d. in Glasgow, Jan. 25, 1833. He belonged to the Secession Church; was settled first at Slateford, near Edinburgh, and in 1801 over Greyfriars Church, Glasgow. He received his title of D.D. from Princeton, 1815. In 1819 he became professor of theology in the Theological Seminary of the Secession Church. His principal work is his *Lectures on Theology* (2d ed., Edinburgh, 1834, 4 vols), which was for many years used as a text-book in theological seminaries. Besides the usual topics, he takes up the evidences of Christianity, and gives an exposition of the Decalogue. His other works are, *An Essay on Inspiration* (1800) and *Lectures on the Acts* (Glasgow, 1805–08, 2 vols., 3d ed., 1848). See American edition of his *Lectures*, New York, 1836, 2 vols., with a biography.

DICK, Thomas, LL.D., a Christian philosopher; b. at Dundee, Scotland, Nov. 24, 1774; d. at Edinburgh, July 29, 1857. He was for two years (1803–05) in the ministry of the Secession (United Presbyterian) Church of Scotland, but spent the rest of his life in teaching and in literary labor. His first work appeared in 1824, *The Christian Philosopher, or the Connection of Science with Religion.* It was a great success, and determined him to follow still farther the line of combined instruction and edification. Perhaps the best known of his works are, *The Philosophy of a Future State* (1828), *Celestial Scenery* (1838), *The Sidereal Heavens* (1840), *The Solar System* (1840), *The Practical Astronomer* (1845). Their circulation has been very large. Several of his books have been translated into different languages, the last-mentioned even into Chinese. They are written in a simple and admirable style, and present the result of much study in an interesting form; while the religious reflections attest the piety of the author, and edify the reader. Shortly before his death the government granted him a pension, in recognition of his great services. There are two American editions of his works, both in print, Cincinnati, 2 vols. 8vo, and Phila., 10 vols. in 5, 12mo.

DICKINSON, Jonathan, a prominent Presbyterian divine, and first president of Princeton College; b. at Hatfield, Mass., April 22, 1688; d. at Elizabeth, N.J., Oct. 7, 1747. He graduated at Yale College, 1706, and in 1708 settled at Elizabeth. He covered an extensive area, preaching regularly to six or seven congregations. He not only exerted a permanent influence in building up churches, but was an acknowledged leader in the old synod of Philadelphia, and subsequently in the synod of New York. Although a strong Calvinist, and sound in the doctrines of the Westminster Confession, he nevertheless firmly opposed the binding authority of creeds and confessions drawn up by uninspired men, when the question of subscription was brought up before synod in 1727.

Dickinson took a prominent part in the measures which led to the formation of the synod of New York (1745), the second of the Presbyterian Church in the United States. David Brainerd and Indian missions found in him a warm friend. He also took a deep interest in education, and was the most prominent among the founders of Nassau Hall (Princeton College). Under his counsel a charter was received for the institution in October, 1746. He was elected president, but only lived to perform the duties a single year. Dr. Gillett (*Hist. Presb. Ch.*, I. 40) characterizes him as a man of "rare sagacity, calm judgment, and unshrinking firmness." Dickinson's writings are considered to be among the soundest expositions of Calvinism that America has produced. Dr. John Erskine said that the British Isles had not produced any writers on divinity in the eighteenth century equal to Dickinson and Jonathan Edwards. His works are, *Four Sermons on the Reasonableness of Christianity*, Bost., 1732; *Display of God's Special Grace*, Bost., 1742; *Familiar Letters upon Subjects in Religion*, Bost., 1745; *Vindication of God's Saving Free Grace*, Bost., 1748; *True Scripture Doctrine concerning Some Important Points in Christian Faith* (an able dis-

cussion of the five points of Calvinism), Philadelphia, 1841; complete edition of his *Sermons and Tracts*, Edinburgh, 1793. See SPRAGUE'S *Annals*, III. 14.

DICKSON, David, a commentator; b. at Glasgow, 1583; d. in 1662–63. He was professor of philosophy in Glasgow after his graduation; from 1618 to 1641 he was minister in Irvine, after which he was professor of divinity at Glasgow and Edinburgh, and was ejected at the Restoration in 1662. He wrote *A short Explanation of the Epistle to the Hebrews* (Aberdeen, 1631, reprinted London, 1839), *A brief Exposition of the Gospel of Matthew* (London, 1651), *A brief Explanation of the Psalms* (London, 1655, 3 vols, reprinted Glasgow, 1834, 2 vols), *Therapeutica Sacra* (in Latin, Edinburgh, 1656, in English, 2d ed., 1697), *Exposition of all the Epistles* (1659). See WODROW'S *A short Account of the Life of the Rev. David Dickson*, in vol. ii. *Select Biographies, edited for the Wodrow Society*, Edin., 1847.

DICTATES OF POPE GREGORY (*Dictatus Papæ, Dictatus Gregorii VII., Dictatus Hildebrandini*) consist of twenty-seven short propositions relating to the supreme power of the Pope, and are found among the works of Gregory VII., inserted between the fifty-fifth and fifty-sixth of his epistles. By modern critics they are generally considered spurious. See MOSHEIM: *Church-History*, English translation, 1854, vol. ii. p. 161.

DICTIONARIES AND CYCLOPÆDIAS, Biblical, Ecclesiastical, and Theological. I. The following are the best known and most useful BIBLE DICTIONARIES. — AUGUSTINE CALMET: *Dictionnaire historique, critique, chronologique, géographique et littéral de la Bible*, Paris, 1722, with a supplement, 1728, 4 vols. fol. This work was the first of its kind, and has been often reprinted, translated, and abridged. It is now superseded. The best reproduction of it is by Dr. E. Robinson, Boston, 1832. GEORG BENEDICT WINER: *Biblisches Real-Wörterbuch zum Handgebrauch für Studirende, Candidaten, Gymnasiallehrer u. Prediger ausgearbeitet*, Leipzig, 1820, 2 vols. 8vo; 3d ed., enlarged and much improved, 1847, 1848. Still valuable; it has never been translated. JOHN KITTO: *Cyclopædia of Biblical Literature*, Edinburgh, 1845, 2 vols. 8vo, 3d ed., thoroughly revised, much enlarged and improved by Dr. W. L. Alexander and a staff of contributors, Edinburgh, 1862–66, 3 vols. royal 8vo; the first to combine the labors of specialists under editorial management. H. ZELLER (ed.): *Biblisches Wörterbuch*, Stuttgart, 1857, 2 vols., 3d ed., Karlsruhe, 1884; WILLIAM SMITH: *Dictionary of the Bible*, London, 1860–64, 3 vols. 8vo, a monument of British biblical scholarship; American edition by H. B. Hackett and Ezra Abbot, with the co-operation of a number of American scholars, N.Y., 1868–70, 4 vols. 8vo. The American edition is an improvement upon the English original, in correctness, fulness, and usefulness (e.g., by means of cross references). PATRICK FAIRBAIRN: *The Imperial Bible Dictionary*, Edinburgh, 1865, 2 vols. royal 8vo. Like Smith's, it is a composite work, but of a more popular character. JOHN AYRE: *The Treasury of Bible Knowledge*, London, 1866, 2d ed., 1868, small 8vo, 943 pp., double column; excellent, an immense amount of well-digested information packed into a very small space. DANIEL SCHENKEL: *Bibel-Lexikon*, Leipzig, 1869–75, 5 vols. 8vo; written by a number of scholars of the liberal (i.e., more or less sceptical) school. E. G. A. RIEHM: *Handwörterbuch des biblischen Altertums*, Bielefeld, 1877–84, represents the conservative biblical scholarship of Germany. SPOL: *Dictionnaire de la Bible*, Paris, 1877. A. R. FAUSSET: *The Englishman's Bible Cyclopædia*, London and N.Y., 1878, 2d ed., 1881. Unlike the last two mentioned, this work is of single authorship. Its plan is peculiar in that it is *expository* as well as critical, and therefore a partial substitute for a commentary on the whole Bible. — Among the smaller Bible dictionaries two claim mention, — that published by the American Tract Society, *A Dictionary of the Holy Bible, for General Use in the Study of the Scriptures*, N.Y., 1859, pp. 534, and that published by the American Sunday School Union, *A Dictionary of the Holy Bible, including Biography, Natural History, Geography, Topography, Archæology and Literature*, Phila., 1880, 3d ed., 1885, pp. 960. The first was originally prepared by Dr. Edward Robinson, and is a model of condensation, accuracy, and felicity of expression, but is now a little antiquated. The second was edited by Dr. Schaff, and is more comprehensive, embracing every name in the Bible, and utilizing the most recent discoveries and researches of the Palestine Exploration Societies. Both these dictionaries are copiously illustrated, and contain maps. Of quite different aim is J. HAMBURGER: *Real-Encyclopädie des Judenthums. Wörterbuch für Gemeinde, Schule und Haus*, Neustrelitz, 1874–83, 2 parts, 2d ed., 1884 sqq. It is recommended in emphatic terms by Dr. Franz Delitzsch. The object of the author is to treat alphabetically not only those historical, geographical, and natural-history articles, but also those ethical, dogmatical, and juridical articles which require explanation to the reader of the Bible or the Talmud. It is written by a Jew for Jews.

II. DICTIONARIES OF THE BIBLE LANGUAGES. — *Hebrew and Chaldee.* — The standard source of Hebrew lexicography is still GESENIUS: *Novus Thesaurus philologicus criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti*, Leipzig, 1829–58, 3 vols. But besides this, there are numerous manuals. The best is GESENIUS: *Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*, Leipzig, 1812, 2 vols.; 10th revised ed. by Mühlau and Volck, 1886, 1 vol., with improvements which should be incorporated in the English translations by *Edward Robinson* (Boston, 1836; revised, 1854; 20th edition, 1872), *Samuel Prideaux Tregelles* (London, 1847; new ed., 1857). Much used, but, because of its philological theories, considered by competent critics inferior to Gesenius, is FÜRST: *Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*, Leipzig, 1857–61, 2 vols.; 3d ed., completed by *V. Ryssel*, 1876. The English translation is by *Samuel Davidson*, Leipzig, 1865, 1866; 4th ed., 1871. A third dictionary is B. DAVIES: *Compendious and Complete Hebrew and Chaldee Lexicon to the Old Testament; with English-Hebrew Index Revised, with Statements of Principles of Hebrew Grammar, by E. C. Mitchell, D.D.*, Andover, 1879 (reprinted from the third Eng. edition). The German originals of Gesenius and Fürst have

German-Hebrew indexes; but these have been dropped in their translation. An index to Gesenius has appeared separately. J. L. POTTER: *English-Hebrew Lexicon; Index to Gesenius's Hebrew Lexicon*, Boston, 1872. A more elaborate work is M. SCHULBAUM: *Neues, vollständiges deutsch-hebräisches Wörterbuch mit Berücksichtigung der talmudischen und neuhebräischen Literatur*, Lemberg, 1881. Besides these large works, there are many small, handy volumes, of which the best probably is Bagster's *Pocket Hebrew-English Lexicon, containing all the Hebrew and Chaldee Words in the Old Testament*, London [n.d.], pp. 287. — A work *sui generis* is B. DAVIDSON: *The Analytical Hebrew Lexicon*, London. In it every separate word in the original Old Testament is parsed, and referred to its proper conjugation or declension, primitive form or root. Thus every grammatical difficulty is solved, and anybody who knows the Hebrew letters can by the use of this volume read the Hebrew Old Testament.

Greek. — The best is C. L. W. GRIMM: *Lexicon Græco-Latinum in Libros Novi Testamenti*, Leipzig, 1867, 2d ed., 1879, which entirely supersedes the work upon which it is based, WILKE: *Clavis Novi Testamenti*, Dresden, 1839, 2d ed., 1850. Professor J. H. THAYER of Andover has in press (1882) a translation of Grimm, with improvements. In English the best is E. ROBINSON: *A Greek and English Lexicon of the New Testament*, New York, 1836; new ed. revised and in great part rewritten, 1850. There is also E. W. BULLINGER; *Critical Lexicon and Concordance to the English and Greek New Testament*, London, 1877. There are numerous abridged and condensed New-Testament Greek Dictionaries, among them GREENFIELD: *Polymicrian Greek Lexicon* (32mo), and T. S. GREEN: *Pocket Greek-English Lexicon to the New Testament*, both published by S. Bagster and Sons, London. This firm also publishes *The Analytical Greek Lexicon to the New Testament*, which is upon the same plan as that of the *Analytical Hebrew Lexicon* mentioned above, and similarly facilitates the acquisition of the original. — On a different plan from any of the above, not a complete dictionary, but very valuable for exegesis, is H. CREMER: *Bib. Theol. Wörterbuch*, Gotha, 1867; 2d ed., 1872; 4d ed., 1886; English trans. by Rev. William Urwick (*Biblico-Theological Lexicon of N.T. Greek*), Edinb., 1878; 3d ed., 1886.

III. DICTIONARIES OF PARTICULAR BIBLE TOPICS. — On the *proper* names of the Bible. — *A List of the Proper Names occurring in the Old Testament*, London, 1844 (anonymous, a professed compilation from Gesenius and Simonis, and therefore in many cases needing revision); ALFRED JONES: *The Proper Names of the Old Testament, Expounded and Illustrated*, London, n.d. (Bagster's); *The Proper Names of the Old Testament, with an Appendix of the Hebrew and Aramaic Names in the New Testament*, London, 1859; W. F. WILKINSON: *Personal Names in the Bible Interpreted and Illustrated*, London, 1865; T. G. BEHARRELL: *A Complete Alphabetically Arranged Biblical Biography*, Indianapolis, 1867; WILLIAM HENDERSON: *A Dictionary and Concordance of the Names of Persons and Places . . . in the Old and New Testaments*, Edinburgh, 1869 (a very meritorious work). On the *geographical* names. — G. H. WHITNEY: *Handbook of Bible Geography*, N.Y., 1875; revised ed., 1879; DESAULCY: *Dictionnaire topographique abrégé de la Terre Sainte*, Paris, 1877.

IV. GENERAL BIBLICAL, ECCLESIASTICAL, AND THEOLOGICAL DICTIONARIES. — J. NEWTON BROWN: *Encyclopædia of Religious Knowledge*, Brattleborough (N.H.), 1835; revised by Rev. G. P. Tyler, 1858; reprinted in Philadelphia, 1875. The book in matter and illustrations belongs to a former generation. J. ASCHBACH: *Allgemeines Kirchen-Lexikon*, Frankfurt a-M., 1846–50. A useful and reliable work; written by Roman-Catholic scholars. WETZER UND WELTE: *Kirchen-Lexikon*, Freiburg-im-Breisgau, 1847–56, 12 vols. (the 12th is supplementary); 2d ed. begun by Cardinal Hergenröther, continued by Dr. Franz Kaulen, 1880 sqq. (to be completed in ten vols.). The best Roman-Catholic cyclopædia. The first edition was moderately liberal; the second is in the hands of Ultramontanists. J. J. HERZOG: *Real-Encyklopädie für protestantische Theologie und Kirche*, published by Rudolph Besser, vol. 1, Hamburg, 1854, vols. 2–9, Stuttgart u. Hamburg, 1854–58, vols. 10-21, Gotha, 1858–66, in all 22 vols.; 2d ed. revised and partly rewritten, Leipzig (Hinrichs), 1877 sqq., vols. 1–7 by J. J. Herzog and G. L. Plitt (d. Sept. 10, 1880), vols. 8 sqq. by J. J. Herzog and A. Hauck. This is the great storehouse of German theology in all its branches, and is the basis of the present work. J. H. A. BOMBERGER: *The Protestant Theological and Ecclesiastical Encyclopædia, being a Condensed Translation of Herzog's Real-Encyclopædia, with Additions from other Sources*, Phila., 1860, 2 vols., begun in 1856, but never completed, and now superseded by the new Herzog. MCCLINTOCK AND STRONG: *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, N.Y., 1867–81, 10 vols.; two supplementary volumes were published 1884 and 1886. The work was begun in 1853. It is the most complete religious cyclopædia in the English language. Its vocabulary is said to embrace about 50,000 titles. The literature, given under each article, has been brought down to date. The work is profusely illustrated throughout, and contains several new maps. In the original distribution of the work Dr. Strong had charge of the biblical department; but after Dr. McClintock's lamented death, in 1870, the heavy burden of the whole work fell upon him. Different occasional contributors and several persons constantly employed have materially aided in carrying out the extensive scheme. In each department, dictionaries and text-books have been freely and often literally used, especially SMITH, KITTO, and HERZOG; but this was in accordance with the announcement of the editors, and many additions have been made from less accessible sources. The editors have secured a noteworthy freedom from theological bias by employing persons of the various denominations to write regarding their respective interests, theological and biographical. The *Cyclopædia* has many defects, typographical and otherwise, especially in the earlier volumes. Not a few articles bear marks of mechanical compilation, and undue prominence is given to minor biographies; nevertheless, it is a most useful collection of information upon a very

wide range of topics, and a monumental work of American industry and perseverance. F. Lichtenberger: *Encyclopédie des sciences religieuses*, Paris, 1877–82, 13 vols. Scholarly, clear, and concise, designed to meet the wants of French Protestants, as Herzog meets those of the German Protestants. Joseph Schäfler: *Handlexikon der katholischen Theologie*, Regensburg, 1880 sqq. First volume finished 1881, to be completed in 4 vols.; quite full, very well done.

V. Special Ecclesiastical or Theological Dictionaries. — C. Buck: *A Theological Dictionary*, London, 1802, 2 vols. 8vo., 1821, 1 vol., edited and much improved by Rev. Dr. E. Henderson, London, 1847, reprinted, Phila., 1869 (a book of permanent value, noted for its conciseness and fairness); William Staunton: *Dictionary of the Church*, N.Y., 1839, enlarged ed. under title *An Ecclesiastical Dictionary*, N.Y., 1864; William Farquhar Hook: *A Church Dictionary*, London, 8th ed., 1859, reprinted, Phila., 1854; John Eadie: *The Ecclesiastical Cyclopædia*, London, 1861; John Henry Blunt: *Dictionary of Doctrinal and Historical Theology*, London, 1870, 2d ed., 1872; the same: *Dictionary of Sects, Heresies, and Schools of Thought*, London, 1874 (two excellent volumes, written from the High-Church stand-point); *Dictionary of the English Church, Ancient and Modern*, London and N.Y., 1881; Addis and Arnold: *Catholic Dictionary*, 1884; Benton: *Church Cyclopædia*, Phila., 1884.

VI. Dictionaries of Christian History, Antiquities, or Biography. — Siegel: *Handbuch der christlich-kirchlichen Alterthümer*, Leipzig, 1836–38, 4 vols.; Cheruel: *Dictionnaire historique*, Paris, 1855; W. D. Fuhrmann: *Handwörterbuch der christlichen Religions- u. Kirchengeschichte*, Halle, 1826–29, 3 vols.; Neudecker: *Allgemeines Lexicon der Religions- u. christlichen Kirchengeschichte*, Weimar, 1834–37, 5 vols.; Martigny: *Dictionnaire des antiquités chrétiennes*, Paris, 1865; J. Corblet: *Vocabulaire des symboles et des attributes employés dans l'iconographie chrétienne*, Paris, 1877; Smith and Cheetham: *Dictionary of Christian Antiquities*, London, 1875, 1880, 2 vols.; Smith and Wace: *Dictionary of Christian Biography, Literature, Sects, and Doctrines*, London, vol. i., 1877, vol. ii., 1880, vol. iii., 1882, vol. iv., 1886. The two works just mentioned are wonderfully comprehensive in their respective fields, embracing every proper and descriptive name of their period, but cover only the first eight Christian centuries. It is intended to follow them with other volumes which shall continue this systematic analysis of church characters and life to modern times. F. X. Kraus: *Real-Encyklopädie der christlichen Alterthümer*, Freiburg-im-Breisgau, 1880 sqq. The illustrations are professedly taken from Martigny, but the letterpress is original and excellent. SAMUEL M. JACKSON.

DIDACHÉ. See end of vol. I.

DIDEROT, Denys, b. at Langres, in Champagne, Oct. 5, 1713; d. in Paris, July 30, 1784; was educated in the Jesuit college of his native city; studied law for a short time, and then engaged in literature in general. He began with translations of the English deists, and then became a preacher of deism himself. In 1746 he published his *Pensées Philosophiques;* but the first work in which he proved himself an original thinker was his *Letter on the Blind*, 1749. It was, however, a little too sharp for the taste of the time: he was prosecuted, and put in the dungeon of Vincennes for three months. Here he conceived the idea of the great work of his life, the *Encyclopédie*, of which the first volume appeared in 1751, the last in 1772. In 1759 its publication was forbidden; and D'Alembert, Turgot, and others of his most brilliant collaborators, left him. Aided only by mediocrities, and compelled to employ all kinds of shifts in order to avoid the interference of the police, he finished the work alone and with enormous toil. He was not exhausted, however. Besides the *Encyclopédie*, he has written a multitude of comedies, criticisms, spirited impromptus (*Regrets on my old Dressing-gown*), philosophical controversies (*D'Alemberi's Dream*), etc. The collected edition of his works, by Assézat and Tourneux, Paris, 1877, comprises twenty volumes; his correspondence with Grimm, Paris, 1829, fifteen volumes. Diderot was not a dogmatical philosopher, but a critic; and his criticism, though in many respects excellent, whether it treats of art or science, has often an aphoristic character. But, in spite of the almost total absence of positive propositions, the informing tendency of this criticism is nowhere doubtful: it is a somewhat coarse materialism, tinged with a very prosaic sentimentalism and a rather low-bred humor, — a character very frequently met with among the philanthropic atheists or atheistic philanthropists of the eighteenth century.

DIDYMUS, called "the Blind," b. in Alexandria, 308; d. there 395; became blind in the fourth or fifth year of his age, according to Jerome and Palladius, but became, nevertheless, one of the most learned men of his time. He was one of the last directors of the catechetical school of Alexandria, laboring there for more than fifty years. Jerome, Palladius, Ambrose of Alexandria, Evagrius, Isidore of Pelusium, etc., were among his pupils. Though he fought with great zeal against the Arians, he was condemned as a heretic by the second council of Nice, because he defended the Περὶ ἀρχῶν of Origen. Of his many writings, — of which a complete list is given by Jerome, *De Vir. Ill.*, and by Fabricus, *Biblioth. Græca*, v., viii., — only the following have come down to us. I. A work on the Trinity, translated by Jerome, and found among his works, and published separately at Cologne, 1531, and at Helmstädt, 1614. See J. Basnage: *Animadversiones in Didymum.* II. A short commentary on the canonical and Catholic epistles, translated into Latin by Epiphanius Scholasticus, and found in *Max. Bibl. Patr.*, Lyons, 1677, Tom. iv. p. 319. III. Fragments of a Greek work against the Manicheans, given by Basnage, l.c. IV. Three books on the Trinity, discovered by Aloysius Mingarelli, and published by his brother, Rome, 1764. See Guericke: *De Schola Alexandrina*, i. 92–97; ii. 83–96, 332–377. HERZOG.

DIDYMUS, Gabriel, b. at Joachimsthal, in Bohemia, 1487; d. 1558. He studied in Prague and Wittenberg; entered the order of the Augustines in 1502, and was ordained a priest in 1513, but embraced the Reformation in 1521. He was one of those vehement characters which it often proved difficult for Luther to manage. He fol-

lowed Carlstadt in his eccentric attack on the schools and universities; and, though he afterwards was brought to repentance by Luther, he left Wittenberg, and was minister, first at Altenburg, then at Torgau, from which latter position he was discharged by Maurice of Saxony, on account of his opposition to the Interim of Leipzig, in 1549. He afterwards lived in retirement. See TERNE: *Nachricht von des G. Didymus fatalem Leben*, Leipzig, 1737. HERZOG.

DIEPENBROCK, Melchior, b. Jan. 6, 1798, at Bocholt, in the principality of Salm-Salm; d. at Johannesberg, in Austrian Silesia, Jan. 20, 1853. As a boy he was remarkable for the exuberance of his spirits. He was sent from one educational institution to another, no teacher being able to curb his feeling of independence. Even from the military school of Bonn he was dismissed for insubordination, and, after serving for some time as a lieutenant in the Prussian army, he was advised by his superiors to resign his position. But an incidental meeting with Sailer, in 1817, changed his character at once and completely. He began to study theology; was ordained priest in 1823; and lived for several years with Sailer, as his secretary. He studied especially the mediæval mystics, gave out an edition of the works of Suso (1829), and published a volume of religious poetry, *Geistlicher Blüthenstrauss*. In 1845 he was elected Prince-bishop of Breslau. The relation between the Prussian Government and the Roman-Catholic Church was at that period very cordial. The government found a valuable aid in the church against the liberal aspirations of the people; and more than once it was Diepenbrock who finally carried through the government's schemes of taxation and other measures by his pastoral letters to his flock. In 1850 he was made a cardinal. See his Life by FOERSTER, Breslau, 1859, and J. H. REINKENS, Leipzig, 1881.

DIES IRÆ. The opening words of one of the most celebrated Latin hymns from the middle ages, still used in the Roman-Catholic Church at funeral services. It was probably written by Thomas of Celano in the middle of the thirteenth century, and sprung from Zeph. i. 15 (see the Vulgate), and Ps. xcvi. 13, xcvii. 3, cii. 26, etc. Suggestions from earlier judgment-hymns seem also to have been worked into the fabric. Translations of it in all civilized languages may be counted by the hundreds; but none equals the original. Dr. Schaff (*Christ in Song*, London ed., 1870, p. 290) thus characterizes this remarkable hymn: "The secret of the irresistible power of the *Dies Iræ* lies in the awful grandeur of the theme, the intense earnestness and pathos of the poet, the simple majesty and solemn music of its language, the stately metre, the triple rhyme, and the vowel assonances chosen in striking adaptation to the sense, all combining to produce an overwhelming effect, as if we heard the final crash of the universe, the commotion of the opening graves, the trumpet of the archangel that summons the quick and the dead, and as if we saw the 'King of tremendous majesty' seated on the throne of justice and mercy, and ready to dispense everlasting life or everlasting woe."

See F. G. LISCO: *Dies Iræ*, Berlin, 1840; H. A. DANIEL: *Thesaurus Hymnologicus*, Leipzig, 1855, II. 103–131, V. 110–116; ABRAHAM COLE: *Dies Iræ in Thirteen Original Versions*, New York, 4th ed., 1866; *The Seven Great Hymns of the Mediæval Church*, New York, 3d ed., 1867. The best English translations are by Irons, Alford, Trench, Cole, and Dix, the latest is by Charles Elliott, D.D., published in *The Standard*, Chicago, Feb. 24, 1881.

DIESTEL, Ludwig von, a German theologian of the liberal school in Old-Testament exegesis; b. Sept. 28, 1825; d. May 15, 1879. He was educated at Königsberg, Berlin, and Bonn; in the latter university he was privatdocent (1851), and then extraordinary professor of theology (1858) until 1862, when he went to Greifswald as ordinary professor. He subsequently was called to Jena, 1867, and to Tübingen, 1872, where he died. His best work is the *Geschichte des Alten Testaments in der christlichen Kirche*, Jena, 1868, a full history of Old-Testament exegesis down to the present time.

DIET (Latin *dies*, day). The earliest diets of the German or Holy Roman Empire were assemblies in which the emperor discussed with his subjects the common interests of the empire. Originally all members were bound by their feudal tenure to be present: absence cost them not only their votes, but also rendered them liable to fine. Thus the diet was a feudal, not a representative, parliament. But, since gradually the feudatories of the emperor became independent sovereigns, the diet was at last a mere congress of princes, in which the emperor, instead of presiding in person, was represented by a delegate, called "principal commissarius," and to which the princes sent envoys; the right of suffrage belonging, not to individuals, but to certain territories or districts. The diets consisted of three bodies, who met and voted in separate colleges: (1) The electoral college; (2) The princes of the empire, spiritual and temporal; (3) The free imperial cities. When the three colleges agreed, the decree, or *recess* as it was called, was submitted to the imperial sanction; but the emperor had no power to modify it. The diet met regularly twice a year, — in the spring, to discuss general matters; in the autumn, finance. From 1663 it met in Regensburg. The power of the diet steadily declined after the Thirty-Years' War (1618–48). The diets of great religious importance — for religion, of course, was a topic of discussion — are *Worms* (1521), which issued an edict of outlawry against Luther; Spires (1526), which allowed choice of religion to the several states; Spires (1529), at which the name "Protestant" originated; Augsburg (1530), where the famous Confession was presented; Augsburg (1555), famous for the "Religious Peace of Augsburg," which regulated the civil relations of the Lutherans.

DIETRICH, Veit (*Vitus Theodorus*, or *Theodoricus*), b. at Nuremberg, 1506; d. there March 24, 1549; studied theology at Wittenberg, and became the amanuensis of Luther in 1527, and preacher to the Church of St. Sebaldus in Nuremberg, in 1530. He translated into German, and edited, a number of Luther's and Melanchthon's minor writings; wrote sermons and hymns and an *Agendbüchlein für die Pfarrherrn auff dem Land* (1543); and maintained a lively correspondence with all the most prominent of the Reformers. See STROBEL: *Nachrichten von dem Leben und Schriften, V. D.*, Nürnberg, 1772.

DIETRICH OF NIEM, b. at Niem, or Nieheim, in Westphalia, between 1338 and 1348; became *Scriptor Apostolicus* in the papal chancelry in Avignon, 1371; followed Gregory XI. to Rome in 1377, and held the position there of papal prothonotary and abbreviator, until 1418, after which time nothing is known about him. See H. V. SAUERLAND: *Leben des Dietrich von Nieheim*, Göttingen, 1875; LENZ: *Drei Traktate*, Marburg, 1876. According to Lenz, the following works are by Dietrich of Niem: *De modis uniendi ac reformandi ecclesiam in concilio universali*, though it is printed by Hardt, in *Magnum Œc. Concilium Constant. II.*, as a work of Gerson; and *Avisamenta pulcherrima de necessitate reformationis in capite et in membris*, printed by Hardt, l.c., as a work of Ailli. P. TSCHACKERT.

DIEU, Louis de (Lodewÿk), b. at Vliessingen, April 7, 1590; d. at Leyden, Dec. 22, 1642; was appointed pastor at Middelburg in 1613, and at Vliessingen in 1617, and professor at the Walloon College, in Leyden, in 1619. He was a distinguished Orientalist, and published a *Compendium Hebræicæ Grammaticæ*, Leyden, 1626; *Grammatica Trilinguis, Hebraica, Syriaca, et Chaldaica*, Leyden, 1628; and a Persian grammar, 1639. His extensive knowledge of Oriental languages and history he applied with success to the exegesis of the Bible. His exegetical writings were published in Amsterdam, 1693, collected under the title of *Critica Sacra*.

DIGBY, Sir Kenelm, b. at Gothurst, Buckinghamshire, Eng., June 11, 1603; d. in London, June 11, 1665. Educated in the Protestant religion, in Paris he became (1636) a Roman Catholic, as his father had been, after he had been graduated from Oxford (1621), been knighted by Charles I., and given various high positions. On his return to England (1638), he joined the Royalist side; was imprisoned by order of Parliament; was released by request of the French queen-dowager, and in 1643 retired to France, where he formed an intimacy with Descartes, and wrote his *Treatise on the Nature of Bodies* (London, 1644), *Peripatetick Institutions* (London, 1646), *Treatise on the Soul* (London, 1669). By the friendship of Cromwell he was permitted to live in England. At the Restoration he returned to London; was one of the first council of the Royal Society. His other works are: *A Conference about a Choice of Religion*, Paris, 1636, London, 1654 (justifying his conversion); *Letters* (on the same subject), London, 1651; *Observations on Religio Medici*, London, 1643; *A Treatise of Adhering to God*, London, 1654; *On the Cure of Wounds by the Powder of Sympathy*, London, 1658 (one of his curious hobbies). See *The Private Memoirs of Sir K. Digby, written by himself*, London, 1827.

DIMAN, Jeremiah Lewis, D.D., b. at Bristol, R.I., May 1, 1831; d. at Providence, R.I., Feb. 3, 1881. He was graduated from Brown University, Providence, R.I., 1851; studied privately for a year; entered the Theological Seminary at Andover, Mass., completed the junior and middle years; went to Europe, 1854; studied in Halle and Berlin; returned, 1856; was ordained in the Congregational Church; pastor, first at Fall River, Mass., 1856–60, and then at Brookline, Mass., 1860–64. In 1864 he was inaugurated professor of history and political economy in Brown University, and held the position at his death. Professor Diman was a ripe scholar and a most catholic Christian. After his death, two books, made up of his lectures and sermons, appeared: *The Theistic Argument*, and *Orations and Essays* [and sermons], with *Memorial Discourse*, by J. O. Murray, D.D., both Boston, 1881.

DIMISSORY LETTERS (*literæ dimissoriæ*, or *dimissoriales*) is the name of a kind of documents by which a person belonging to the jurisdiction (diocese, congregation) of a certain ecclesiastic is by him formally permitted to withdraw from his authority, either forever (*literæ dimissoriæ perpetuæ*), or for a particular purpose, such as ordination (*literæ dimissoriæ temporales*).

DIMŒRITES (from *διμοιρία, two-thirds*) is the name of the adherents of Apollinaris the Younger, so called, because, in the person of Christ, they recognized only two human elements, — the *Ψυχὴ ἄλογος* and the body; the divine Logos taking the place of the *νοῦς*, the *Ψυχὴ λογική*. Sozomen (*Hist. Eccl.*, VI. 25) calls them Vitalians from Vitalis, their bishop in Antioch; and Facundus of Hermione (*Pro Defensione trium Capitulorum*, Paris, 1679), Synousiastes, because they taught that the flesh of Christ was of an eternal and heavenly nature, forming one substance with his godhead. The last name, however, is applicable only to one of the two parties of Apollinarists, the Polemians, thus called from their leader Polemo, who, according to Photius (*Bibl. Cod.*, CCXXX.), declared that the doctrine of two natures in Christ was a mere invention by Athanasius, the two Gregories, Basil the Great, and the Italian bishops. The other party, the Valentinians, thus called from Valentinus, who is said to have kept very closely to the doctrines of Apollinaris (Theodoret., *Hær.*, IV. 8, 9), held the very opposite views. Augustine's division of the sect (*De dono perseverantiæ*, 69) — into those who recognize no soul in Christ, those who recognize no rational soul, and those who consider the divine Logos itself transformed into flesh — is consequently not fully correct. HERZOG.

DINANT, or DINANTO, David of. See DAVID OF DINANTO.

DINTER, Gustav Friedrich, b. at Borna, in Saxony, Feb. 29, 1760; d. at Königsberg, May 29, 1831; studied theology and philosophy at Leipzig, and was appointed pastor of Kitscher (1787), and director of the normal college of Dresden, in 1797. For the sake of his health he left Dresden in 1807, and settled as pastor of Görnitz, where he founded a normal school and business college. The school was very successful; and in 1816 he was called to Königsberg as professor of theology, and president of the board of education. He was a very prolific writer, and a rationalist every inch; but he was a man of great tact, and never touched the vulgar, or made fuss about the unnecessary. His *Schullehrerbibel* (*Bible for the Schoolmasters*) is the most widely known of his productions, and caused much controversy. See SCHWABE: *Zur Geschichte der Schullehrerbibel*, etc., Neustadt-on-the-Oder, 1826; HOFFMANN: *Über Werth und Brauchbarkeit d. D. Schullehrerbibel*, Bunzlau, 1828. His *Autobiography* (Neustadt-on-the-Oder, 1829) gives insight both into his character and his system.

DIOCESE (*διοίκησις*). It was quite natural that

the civil division of the empire, which Constantine undertook, into dioceses, and the dioceses again into provinces, should be transferred to the church, so that each diocese was placed under an exarch or patriarch, and each province under a metropolitan. In the course of time, however, the name "diocese" changed its meaning, and was applied, from the beginning of the ninth century, to any territorial circumscription of ecclesiastical authority, but more especially to the episcopal. The earliest name for a bishop's see was parish (*παροικία*). The right of founding or changing dioceses belonged, after the fourth century, to the metropolitan and the provincial synod (*c.* 50, *Can.* XVI. *qu.* I. [*Conc. Carthag.*, II. *a.* 390, *c.* 5] *c.* 51, *ead.* [*Conc. Carthag.*, III. *a.* 397, *c.* 20]); but in the Western Church it was, after the eleventh century, reserved to the Pope, like all other *causæ episcopales* (c. 1. X. *de translatione episcopi*, I. 7, *Innocent.* III. a. 1198).

DIOCLETIAN, or **DIOCLETIANUS, Caius Aurelius Valerius,** Roman emperor, 284–305; was b. at Salona, in Dalmatia, 245 (the son of a freedman), and d. there 313, having committed suicide by poison. He entered the army as a simple soldier, but rose rapidly, and was elected emperor at Chalcedon, after the assassination of Carus and Numerianus. He took up his residence at Nicomedia, and appointed Maximian co-emperor (Augustus) in 286, and Galerius and Constantius Chlorus, Cæsars in 292. In the beginning of his reign he paid no particular attention to the Christians: they were found in the army, the administration, and in the very palace. But Galerius, who was wholly in the hands of the Pagan priests, persuaded him that the total destruction of Christianity was necessary to the preservation of the empire; and in 303 the persecution began suddenly and violently. An imperial edict of Feb. 24 ordered the Christian service to cease, all copies of the Bible to be surrendered and burnt, and all Christian church-buildings to be pulled down. Another edict ordered all Christians who held offices in the administration or in the army to sacrifice to the gods under penalty of discharge; and it declared that a Christian had no rights as a citizen or free man, that a Christian slave could never be manumitted, etc. A third edict of the same year ordered, that, of the Christians who had been imprisoned, those who were willing to sacrifice should be released, while those who refused should be compelled by force. Finally, a fourth edict of 304 ordered that all Christians, without any exceptions, should be compelled to sacrifice; and the employment of tortures of all kinds was allowed. The effect of these edicts was really startling. Among the Christians a great number hastened to surrender their books, to deny their faith, and sacrifice to the idols; but a still greater number remained firm and faithful in spite of the rack, even in spite of death. Among the Pagans many magistrates were very lenient, conniving at the various artifices which some Christians employed, and looking with disgust at the strange excitement under which others pressed towards martyrdom. But in other places the wildest fanaticism and the basest forms of hatred and revenge were let loose, and the Christians suffered unspeakably. The persecution spread over the whole empire, with the exception of the north-western part, where Constantius Chlorus contented himself with the destruction of the church-buildings; and it continued unabated, also, after the abdication of Diocletian and Maximian in 305. Towards the close of his life (311) Galerius issued an edict in which he confessed that his whole policy with respect to the Christians had been a failure, that he had decided to give it up, and to return to *status quo ante*, etc. But Maximinus and Maxentius, the son of Maximianus, renewed the persecution; and it was only the victories of Constantine, the son of Constantius Chlorus, which finally brought it to an end.

Lit. — Eusebius: *Hist. Eccl.*, chap. VIII.; Lactantius: *De Mortibus Persecutorum*, chap. VII. sqq.; Gibbon: *Decline and Fall*, etc., chap. XIII.; A. Vogel: *Der Kaiser Diokletian*, Gotha, 1857; [Mason: *The Persecution of Diocletian*, Cambridge, 1876]. ALBRECHT VOGEL.

DIODATI, Giovanni, b. at Geneva, June 6, 1576; d. there Oct. 3, 1649; was made professor of Hebrew, in Geneva, 1597, in 1609 professor of theology, succeeding Beza, and resigned in 1645. He attended the synod of Dort as a delegate from Geneva, and was one of the committee of six appointed to draw up the account of its proceedings. He translated Sarpi's *History of the Council of Trent* into French, and also published an Italian translation of the Bible (1603) which is still much used in Italy, though it is a paraphrase rather than a translation; and a French translation (1644). Of his various theological works the best known is *Annotationes in Biblia* (1607), translated into English, *Pious and Learned Annotations upon the Holy Bible, plainly Expounding the most Difficult Places thereof*, London, 1648, 3d ed. (and best), 1651, folio. See Schotel: *J. Diodati*, 1844; E. de Budé: *J. D.*, Lausanne, 1879.

DIODORUS, Presbyter of Antioch, consecrated Bishop of Tarsus 378; d. in 394; was, as an exegetist, one of the masters of the Antiochian school, and in dogmatic respects its founder. He descended from a distinguished family in Antioch, and studied classical literature in Athens, and Christian lore under Eusebius of Emesa (Jerome: *Vir. Ill.*, c. 119). Thus equipped, he commenced on the great work of his life, — to defend the faith of the orthodox church, and to realize the ascetic ideal of Christian virtue. A walking skeleton, looking more like a shadow than a man, he moved around among the tumultuous stir of Antioch, where Pagans and Jews and Christian heretics of every description met and mixed together, fighting each other at all other points, but perfectly agreed in their attacks on the orthodox church. He had, however, vigor and strength enough to take it up with them all; and the zeal and success with which he combated Platonists and Porphyrians, Manichæans and Apollinarists, etc., made his name one of the most revered and most feared in the Eastern Church.

Curiously enough, however, although during the ascendency of the Arians in Antioch he wrought persistently to keep together the remnants of the orthodox church, assembling with them for worship in all kinds of secret places, and, when even that became impossible, visiting them one by one

in their houses; although the Council of Constantinople (381) appointed him who was only Bishop of Tarsus Metropolitan of Cilicia (SOCRAT.: *Hist. Eccl.*, 5, 8), and an imperial edict (*Cod. Theos.*, I. XVI., tit. 1, I. 3) mentions him as the fourth of those bishops who were to give judgment in any question of orthodoxy; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils,—hardly fifty years elapsed after his death before the shadow of heresy fell upon his own name. The Nestorian controversy was the cause. In harmony with the whole tendency of the Antiochian school, and eager to emphasize every thing human in Christ in opposition to the strained idealism of the Alexandrian school, he developed, in his controversy with Apollinaris, a theory of the relation between the two natures in Christ which split the God-Man into two persons, the Son of God dwelling in the son of David as in a house or in a garment. The two works of his relating to this subject are Πρὸς τοὺς συνουσιαστάς and Περὶ τοῦ ἁγίου πνεύματος (PHOT.: *Bibl. Cod.*, 102); fragments of the former work in Marius Mercator (ed. Baluze, p. 349) and Leontius Byzantinus (*Nestor. et Eutych.*, 1, 3, in CANIS. *lectiones antiquæ*, edit. Basnage, I. p. 591). A view so singularly mechanical could, of course, not satisfy the more developed christological demands. Already Cyril of Alexandria (432) tried to have the writings of Diodorus and his pupil Theodore of Mopsuestia condemned; and the condemnation actually took place in 499.

Diodorus' works have dogmatic interest also on other points. He is the founder of the cosmological argument for the existence of God (Περὶ εἱμαρμένης, PHOT.: *Bibl. Cod.*, 228); he opposed the doctrine of everlasting punishment (Περὶ οἰκονομίας, in ASSEMANI: *Bibl. Orient.*, III. 1, p. 324), etc. As an exegete he followed and further developed the principle of the Antiochian school; which article see. The twenty-three fragments on Exodus, published by Pitra, *Spicileg. Solesmeni*, Paris, 1852, I. p. 269, are not of any great interest. A complete list of the works of Diodorus has been given by Suidas (ed. Bernhardy, I. p. 1379), by the Nestorian metropolitan, Ebed Jesu (ASSEMAN.: *Bibl. Orient.*, III. 1, p. 28), and by Fabricius (*Bibl. Græc.*, ed. Harles., IX. p. 277). SEMISCH.

DIOGNETUS, The Epistle to, one of the most precious relics from Christian antiquity, hardly equalled, either in spirit or form, by any other work from the post-apostolic age. It is not the novelty, however, nor the richness of its ideas, nor the depth of its dogmatic expositions, nor the acuteness of its apologetic argumentation, which secures this prominent place to it. In all these respects it is not beyond the average, and in many points it approaches very near to heresy. The extraordinary charm which it exercises springs from the noble simplicity of a faith which grasps the divine truth of Christianity as an inner experience, and from the perfect, classical education, which, in bold and striking but fully harmonious expressions, bears witness to this fact. The author does not share in the *naïveté* of the faith of the apostolic fathers, nor has he any interest in an elaborate speculation. His theological stand-point is that of the transition when faith and knowledge, though still essentially one, are just about to break away from each other.

With respect to its form, the epistle is an answer to a series of questions put forward by Diognetus, a distinguished and educated Pagan, concerning Christianity and the Christians; but, in his rapid sketch of Christian life and doctrine, the author makes no pretension to reveal the deeper Christian mysteries. The author himself is unknown. In the oldest manuscript, from the thirteenth century, but destroyed by the conflagration of Strassburg in 1870, the epistle was placed with several (pretended) works of Justin, and blunderingly ascribed to him. But that is impossible. The style of the epistle and the style of the genuine works of Justin cannot belong to the same person. Still greater, perhaps, is the discrepancy of ideas. The epistle speaks of the Pagan gods as mere idols made by human hands; while Justin considers them as symbols, or even real apparitions, of demonic powers. The epistle gives a very harsh and sweeping verdict on Judaism, denying its divine origin, its character of revelation, and the ethical worth of its institutions; while Justin places the Old and the New Testament in providential connection with each other. The date of the epistle is undoubtedly the second century, though no external witnesses bear testimony. The newness of Christianity, and the ignorance of it among educated Pagans; the predominant feeling among the Christians of being strangers in this world, and the passionate hatred to them among the Jews and the lower classes of the Pagans; the steadily growing church, and the increasing self-consciousness among the Christians of being the leaven of the world,—all the most prominent features of the sketch point to the second century.

LIT. — The epistle was first published by H. Stephanus, Strassburg, 1592, and recently by Otto, in *Opera Justini*, 1843, 2d ed., 1849, and with annotations separately, Jena, 1845, 2d ed., Leipzig, 1852. New contributions to a critical revision of the text have been given by HOLLENBERG: *Der Brief an Diognet*, Berlin, 1853; HEFELE: *Patr. Apost. Opp.*, ed. 4, Tübingen, 1855; and KRENKEL: *Ep. ad Diognet*, Leipzig, 1860. — See, also, GROSSHEIM: *De Ep. ad Diog.*, 1828; SEMISCH: *Justin d. Märt.*, Breslau, 1840, 1842, 2 parts, I. p. 172; SNÖCK: *Intr. in ep. ad. Diog.*, Leyden, 1861; HARNACK: *Patr. Apost. Opp.*, Leipzig, 1875, I. p. 214; [J. DRÄSEKE: *Der Brief an Diognetos*, Leipzig, 1881. — An English translation of the epistle is in the *Ante-Nicene Library*, I. p. 303, Edin., 1867.] SEMISCH.

DIONYSIUS AREOPAGITA, citizen of Athens, and member of the Areopagus, was converted to Christianity by Paul (Acts xvii. 34). According to Eusebius (*Hist. Eccl.*, 3, 9, and *Const. Apost.*, 7, 46), he was the first bishop of Athens; and a later tradition tells us that he suffered martyrdom there.

At the conference held in Constantinople (533), at the instance of Justinian, between the Orthodox and the Severians, the latter quoted, among other ecclesiastical authorities, also Dionysius the Areopagite against the synod of Chalcedon; and when the former objected that Athanasius and Cyril certainly would have used such an

authority against Nestorius, if he had existed and been known to them, the Severians asserted that Cyril had actually quoted the works of Dionysius in his books against Diodorus of Tarsus and Theodore of Mopsuestia, as might have been seen from the copies of those books in the libraries of Alexandria. The works here referred to are: I. Περὶ τῆς οὐρανίας ἱεραρχίας ("On the Heavenly Hierarchy"); II. Περὶ τῆς ἐκκλησιαστικῆς ἱεραρχίας ("On the Ecclesiastical Hierarchy"); III. Περὶ θείων ὀνομάτων ("On the Names of God"); IV. Περὶ μυστικῆς θεολογίας ("On Mystic Theology"); and V., — ten letters (the eleventh is spurious), all evidently belonging to the same author. They are mentioned for the first time in the records of the above conference; but after that time they are very frequently spoken of. Severus himself, monophysite patriarch of Antioch from 513, often quotes them, and so does Ephraim, orthodox patriarch of Antioch from 526. Commentaries upon them were written by Joannes Scythopolitanus in the sixth century, and by Maximus Confessor in the seventh. Pachymeres paraphrased them in the thirteenth. In the Greek Church they enjoyed, on the whole, a great reputation, though the genuineness of their authorship was not altogether undoubted.

In the Western Church, Gregory the Great is the first who refers to these writings (*Hom.*, 34, in *Ev. Luc.*); but when the Byzantine emperor, Michael the Stammerer, sent a copy of them to Louis the Pious in 827, they soon became better known; and after the invention of Abbot Hilduin, combining Dionysius the Areopagite, and St. Denis the patron saint of the Franks, in one person, they became quite celebrated. Joannes Scotus Erigena translated them into Latin at the instance of Charles the Bald, and he was himself deeply influenced by them. In the Western Church, among the schoolmen, the Areopagite became a leader towards mysticism, a teacher of mystical theology. Hugo of St. Victor, Albertus Magnus, Thomas Aquinas, Dionysius Carthusianus, etc., drew their inspiration from him. Corderius has shown how much, for instance, Thomas Aquinas owes to the Areopagite. The Platonists of the Italian renascence also appreciated him very much, as did other humanists, for instance, John Colet, Dean of St. Paul's in London, who were swayed by Dionysius' angelology, not to speak of the poets, Dante, Milton, etc. (Cf. *Jo. Coletus super opera Dionysii. Two Treatises on the Hierarchies of Dionysius by Dean Colet. Now first published with a translation, introduction and notes by J. H. Lupton*, London, 1869.)

The development, however, of literary criticism (Laurentius Valla, Erasmus, etc.), one of the most prominent features of the period of the renascence, could not help destroying, first the invention of Hilduin (the identification of Dionysius the Areopagite and St. Denis), and then the glory of the apostolic date of the authorship. The internal evidences of a later date, besides the total absence of mention or quotation up to the conference of Constantinople (533), were too striking and too strong, — the difference between the pompous and inflated style of the writings and the simplicity of the apostolic age; the use of theological terms which were not formed until the fourth century; references to an elaborately developed church ritual and church government; allusions to later persons and events, as, for instance, to the martyrdom of Ignatius, and to "Clement the Philosopher" (Clemens Alexandrinus); appeals to "ancient traditions," etc. Even Roman-Catholic theologians (Sirmond, Launoi, Morinus) gave in; and the attempts of the Jesuits (Halloix, Delrio, Natalis Alexander, Schelstrate, etc.) to vindicate the authorship of Dionysius the Areopagite were easily met and reduced by Dallæus, Le Nourry, etc.

The non-authorship of Dionysius the Areopagite once agreed upon, the question arose, by whom, then, and at what time, these works were written; and a number of hypotheses were proffered, from that of Baumgarten-Crusius, placing the author at Alexandria, in the third century, to that of Westcott, placing him at Edessa, at the beginning of the sixth century. The general outcome, however, of the critical researches is, that the philosophical, and more especially the mystical, ideas expounded in these books presuppose that later development of Neo-platonism which was due to Proclus; and, as Proclus died 485, the date of the authorship of the books seems to coincide with the date of their first notice.

LIT. — The works were first printed at Basel, 1539 (Greek). By P. Lansselius they were edited (Greek and Latin), Paris, 1615. The best edition is that by the Jesuit, Balthasar Corderius, Antwerp, 1634 (containing the commentaries of Maximus and the paraphrase of Pachymeres), which was reprinted at Paris, 1644, Venice, 1755 (with augmented apparatus), Brixiæ, 1854, and by Migne. — Comp. L. G. V. ENGELHARDT: *Die angebl. Schriften d. A. D.*, Sulzbach, 1823, *De Dion. Plotiniz.*, Erlangen, 1820, and *De Origin Script. Dion.*, Erlangen, 1823; BAUMGARTEN-CRUSIUS: *De Dion. Areopag.*, Jena, 1823; DARBOY: *Œuvres de St. Denys*, Paris, 1845; G. A. MEYER: *Dion. Areopag.*, Halle, 1845; BIERMANN: *De Christolog. Dion. Areopag.*, Vratisl., 1848; F. HIPLER: *Dionys. der Areopag.*, 1861; [WESTCOTT: *Dion. Areopag.*, in *Contemporary Review*, May, 1867]; JOH. NIEMEYER: *Dion. Areop.*, Halle, 1869; [FOWLER: *Dion., in Relation to Art*, in the *Sacristy*, February, 1872; J. KANAKIS: *Dionysius der Areopagite nach seinem Character als Philosoph dargestellt*, Leipzig, 1881 (35 pp.)] W. MÖLLER.

DIONYSIUS OF ALEXANDRIA, also called *the Great*, a pupil of Origen, succeeded Heraclas in 232 as director of the catechetical school, and in 247 as bishop. A few years later on (250) he was overtaken by the Decian persecution. He fled, as did Cyprian; but, unlike him, he did not afterwards assume a severe attitude towards those who had become *lapsi* during the persecution. On the contrary, the mild discipline which he exercised he defended both in letters to his friends and colleagues, and, according to Eusebius (*Hist. Eccl.*, VI. 46), in a separate book. He was a man of a mild and kind temper; and the position he occupied in the schism of Novatian, in the controversy concerning heretical baptism, etc., was that of a mediator. During the persecution of Valerian he was banished (257), first to Kephron in Libya, and then to Kolluthian in the Mareotis; but the edict of Galienus (260) allowed him to return to Alexandria. In the

last part of his episcopacy the city was fearfully devastated by uproar, murder, plague, and famine, of which a striking picture is found in Eusebius, *Hist. Eccl.*, VII. 22.

Dionysius is generally considered the most prominent of Origen's pupils. He opposed successfully the chiliastic views revived by Nepos; and his critical comparison between the Gospel and the Revelation by St. John is a model production of the older Alexandrian school. His opposition to Sabellianism was less successful: he stood on the very verge of heresy, but retreated safely through a book dedicated to Dionysius of Rome. Of his many works, polemical, ascetic, exegetical, and apologetical, only fragments have come down to us. Most of these are found in EUSEBIUS: *Hist. Eccl.*, VII. They have been collected by GALLANDI: *Bibl. Vet. Patr.*, III. p. 481, by ROUTH: *Reliquiæ Sacræ*, Oxford, 1814, II. and IV. Cf. FÖRSTER: *De doctrina D. M.*, Berlin, 1865; DITTRICH: *Dionysius*, Freib., 1867; ROCH: *D. "über die Natur,"* Leipzig, 1882. WEIZSÄCKER.

DIONYSIUS OF CORINTH became bishop of that city in 170, and wrote eight letters, — to the Lacedæmonians, Athenians, Nicomedians, etc., — which enjoyed a great reputation in their time, and are greatly praised by Jerome. They are lost, however; and only fragments of them have been preserved by Eusebius: *Hist. Eccl.*, iv. 23.

DIONYSIUS OF ROME, bishop, 259–269, succeeded Xystus, having been presbyter of the Roman Church under Stephen. He was a Greek by birth, and maintained a lively connection with the Greek Church. When Dionysius of Alexandria, in his controversy with the Sabellians, went too far in the opposite direction, and defined the nature of the Son as a mere creation, Dionysius of Rome stepped forward, and compelled him to retract. Afterwards the two Dionysii, of Rome and Alexandria, acted in unison against Paul of Samosata in the councils of Constantinople (264 and 269).

DIONYSIUS EXIGUUS ("the Little"), a Scythian by birth, but one of the most conspicuous and influential men of the Latin Church in the sixth century; acquired his vast learning in Rome, and d. there, as abbot of a monastery, 556. He translated a number of Greek works into Latin: RATERIUS: *Epistola Paschalis, Vita St. Pachomii;* PROCLUS: *Laudationem in Mariam*, and his epistle to the Armenian clergy; GREGORY OF NYSSA: *De conditione hominis*, etc. But that which has made his name most famous is his collection of canons and decretals (see *Canon Law*), and his *Cyclus Paschalis*, which forms the basis of the Christian or Dionysian era. See ERA.

DIONYSIUS THE CARTHUSIAN, also called *Rickel*, from his birthplace, or *Leuwis*, the name of his family, was b. in 1403, in the diocese of Liége, the present Belgian Limburg; studied theology and philosophy in Cologne, and entered in 1423 the Carthusian Monastery of Roermonde, where he d. in 1471. He boasted of his iron stomach, which allowed him to practise the severest ascetical exercises, and of his iron head, which enabled him to write more than one hundred works. He also boasted of receiving divine inspirations and revelations, on account of which he enjoyed a great reputation, obtained the title of *Doctor Ecstaticus*, and was taken into the intimacy of kings and kaisers. But when his chief work — *Enarrationes*, or *Commentarii* on the whole Bible, a heap of quotations from the Fathers and mystico-allegorical trifles — was printed at Cologne (in 7 vols., 1530–36), in order to be used as a thunderbolt against the Reformers, it proved entirely ineffectual. His Life, written by a brother Carthusian, Theodorich Loer, was published at Cologne (1532), and is found in *Act. Sanct.*, March 12, Tom. II. p. 275. Some information about his ecstasies is given by Dorlandus in his *Chronicon Carthusiense*, Cologne, 1608. HERZOG.

DIOSCUROS succeeded Cyril, in 444, as Bishop of Alexandria, and presided in 449 over the so-called Robber synod at Ephesus, which deposed Flavian, Patriarch of Constantinople, but was himself condemned and deposed by the œcumenical council of Chalcedon (457), and banished to Gangra, Paphlagonia, where he died, 454. See EUTYCHES and EPHESUS.

DIPPEL, Johann Konrad (*Christianus Democritus*), b. at Frankenstein, Aug. 10, 1673; d. at Witgenstein, April 25, 1734; represents a curious mixture of rationalism and mysticism, frivolity and pietism. After studying at Giessen, he went, in 1693, first to Wittenberg, and thence to Strassburg, where he lectured on alchemy and chiromancy, and preached against the pietists, but was expelled on account of debt and disorderly conduct. In 1677 he published, under the pseudonyme of *Christianus Democritus*, his *Orthodoxia Orthodoxorum*, in 1698 his *Papismus Protestantium vapulans*, and in 1699 his *Wein und Oel in die Wunden des gestäubten Papstthums;* but these books in which he rejected the doctrines of inspiration, atonement, etc., were suppressed by the censor. After practising in Berlin as an alchemist, inventing the *oleum Dippelii*, the *Berlin-blue*, etc., and in Amsterdam as a physician, he settled at Altona, but was arrested on account of some incautious remark on the Danish Government, and imprisoned in Bornholm from 1719 till 1725. After his release he went to Stockholm, where he found a flattering reception, and was about to be made Bishop of Upsala, when, for the second time, some incautious remarks interfered with his career. He was banished, but found a refuge at the castle of Witgenstein, the home of all religious enthusiasts and philosophical curiosities. See his Life by H. V. Hoffmann, Darmstadt, 1783; and W. Bender, Bonn, 1882.

DIPTYCHS (*δίπτυχα tabulæ bipartitæ*), a book or tablet, consisting of two leaves folded together, and made of gold, silver, ivory, or some kind of fine wood. On these tablets were written down the names of such persons, living or dead, as were to be specially mentioned in the prayer preceding the consecration, — benefactors of the church, teachers, popes, patriarchs, metropolitans, and bishops. To have one's name registered in the diptychs was considered a great honor, and to have it struck out was synonymous with excommunication. In the twelfth century the diptychs fell out of use in the Latin Church; but they are still in use in the Greek and Armenian churches.

DIRECTORY OF WORSHIP. See WORSHIP.

DISCALCEATI, or **BAREFOOTED MONKS and NUNS,** is the common name of all such reli-

gious orders, or branches of religious orders, as wear sandals, or nothing, instead of shoes. There are Barefooted Augustines, Carmelites, Capuchins, Franciscans, etc. It is generally the strictest divisions of the orders which adopt this feature.

DISCIPLES OF CHRIST, or CHRISTIANS.

Name.—This religious people, sometimes called "Campbellites," or "Campbellite Baptists," in accordance with their cherished principles of union and apostolic simplicity, wish to be known only by the names applied to followers of Christ in the inspired Word. They reason from 1 Cor. iii. 4, and kindred passages, that sectarian names are unscriptural, and causes of division; and in harmony with Acts xi. 26, xxvi. 28; 1 Pet. iv. 16; and Rev. xxi. 9, as individuals and as a people, call themselves simply "Disciples of Christ," or "Christians," and their churches, "Churches of Christ," or, using the adjective, "Christian Churches." Under this title they plead for the union of all lovers of Christ.

History.—As a distinct body of believers they date from the early part of the present century. Simultaneously, in different parts of the United States, arose teachers among the religious denominations, who pleaded for the Bible alone, without any human addition in form of creeds or formulas of faith, and the union of Christians of every name upon the basis of the apostles' teaching. This movement assumed most notable proportions in Virginia, Ohio, and Kentucky. In 1823 Alexander Campbell (see title) of Bethany, Va., began to set forth with great vigor and learning, in a periodical entitled *The Christian Baptist*, the plea for a restoration of the original gospel and primitive order of things, as under the apostles. It was not a reformation that was sought, but a restoration, a renewal of the ancient landmarks of the Christian religion. But, as long before as 1811, he had publicly advocated the principles already stated, and had organized the first regular organization at Brush Run, Penn., May 4, 1811, with thirty members. The Campbells, father and son, having been convinced of the Scripture necessity of immersion, were themselves immersed, and impressed the doctrine and practice upon their followers. From that hour Thomas Campbell gave place to his son Alexander, who was afterwards the soul of the movement. In 1813 the Brush Run Church united with the Redstone Baptist Association, and ten years later with the Mahoning Association in the Western Reserve of Ohio. In 1827 the Baptist churches withdrew fellowship from those who contended for the Bible alone, and the followers of Campbell organized themselves anew. Since the death of Alexander Campbell (1866), the religious people known as "Christians," or "Disciples of Christ," have made their mightiest strides. They number now in the United States six hundred thousand communicants, fifty-one hundred churches, and thirty-eight hundred ministers, besides having many churches in England and Australia, and missions in France, Denmark, Turkey, and Jamaica. Their strength in this country lies chiefly in the West and South-west; Illinois, Indiana, and Kentucky having the largest bodies.

Educational Enterprises.—They are active in the work of education, supporting two universities (the North-Western Christian University, Indianapolis, Ind., and Kentucky University, Lexington, Ky.) and thirty-two colleges and seminaries of high grade, the best known of which are Bethany College in West Virginia, founded in 1840 by Alexander Campbell, and presided over by him until his death; and Hiram College, Hiram, O., of which James A. Garfield was for a time president. They publish forty religious periodicals.

The most prominent man among them was the late President, James A. Garfield, who was an active member of this body, and, by his elevation to the chief magistracy of the United States, did much to bring the principles of the disciples into notice. He was baptized by Elder William A. Lillie, March 4, 1850. For five years, while a teacher at Hiram College, he preached the doctrines of the church with great eloquence and success, until 1856, when his political career began. During all his subsequent life, until his death, Sept. 19, 1881, he was devoted to the church of his choice, a trustee of Hiram and Bethany Colleges, and actively interested in the local churches at Washington and Mentor, and the general missionary enterprises of his brethren.

Doctrine and Practice.—The Disciples endeavor to follow closely New-Testament models. In agreement with what are termed Evangelical Christians, they accept the divine inspiration of the Holy Scriptures; the revelation of God in the tri-personality of Father, Son, and Holy Spirit; the all-sufficiency and alone-sufficiency of the Bible as the revelation of God's will and a rule of faith and practice to his creatures; the divine excellency of Jesus as the Christ the Son of God, —his incarnation, doctrines, miracles, death as a sin-offering, resurrection, ascension, and investment with supreme authority; the personal mission of the Holy Spirit to convict the world of sin, and to comfort and sanctify Christians; the alienation of man from God, and his dependence upon the divine mercy in Christ; the necessity of faith and repentance to salvation; the importance of baptism and the Lord's Supper as divine ordinances; the duty of observing the Lord's Day in memory of the death and resurrection of Jesus Christ; the necessity of righteousness, holiness, and benevolence in Christians; the divine appointment of the Church of Christ, composed of all who by faith and obedience confess his name, with its ministry and services for the edification of the church and conversion of the world; the fulness and freeness of the gospel to all who will accept it on the New-Testament conditions; the final judgment, with the reward of the righteous, and the punishment of the ungodly.

The Disciples hold, that, while both Old and New Testaments are equally inspired, both are not equally binding upon Christians. The Old Testament was God's will with reference to the Jews; the New, God's with reference to us, God having spoken unto us by a Son. Accepting fully the Scripture statements concerning the Godhead, they repudiate all philosophical speculations, both of Trinitarians and Unitarians. They do not use the theological terms common to the schools, but insist on "the form of sound words" given in the Scriptures. Accepting the Bible as the

all-sufficient revelation of the divine will, they repudiate all authoritative creeds and human bases of fellowship. Receiving Jesus in all his divinity and Christhood, they accept the truth that he is the Christ, as the one article of faith, the creed of the church, the fundamental fact of the Christian religion and belief; faith in that, with all the heart, being all they ask in order to baptism and church-membership. Recognizing the agency of the Holy Spirit in conversion, they repudiate all theories of special spiritual operations outside of the Word, but demand that the sinner shall hear, believe, repent, and obey the gospel, trusting God to do the rest. Admitting the necessity of faith and repentance, they submit no other tests, no human formula of belief; but on a confession of Christ, and assurance of heartfelt desire to abandon sin, and work righteousness, men are baptized, and received into the church. Accepting baptism as a divine ordinance, they insist that "he that believeth and is baptized shall be saved." They bid men "Repent, and be baptized for the remission of sins," and claim that the evidence of pardon and of the gift of the Spirit is not in dreams or visions, but in the sinner's knowledge of his heartfelt acceptance of the terms of pardon, and his assurance of the faithfulness of God. Claiming the Lord's Supper a divine ordinance, they consider it not as a sacrifice, but a memorial feast, and keep it on every first day of the week, meeting as the Lord's people, and recognizing neither open nor close communion. The Lord's Day they regard not as the sabbath, but a New-Testament appointment in memory of the resurrection. The Church of Christ with them is not a sect, but a divine institution. Sects are not branches of the church, but are unscriptural: God's people are to be gathered from them, and united in the "one body," of which Christ is the Head.

In regard to the action of baptism, the Disciples are in accord with the Baptists. Immersion with them is the only baptism that is scriptural, and that could be universally accepted. As to the subjects of baptism, they receive to that ordinance only believers in Christ. With respect to the design of baptism, they accord more with Pedobaptists. They baptize "for the remission of sins," and claim that the sinner, in obeying this ordinance, appropriates God's promise of pardon, relying on the divine testimony, "He that believeth and is baptized shall be saved," i.e., pardoned. The Disciples date the beginning of the Christian institution from Pentecost, not from Abraham, Moses, nor John the Baptist. The Jewish institution, they claim, passed away when Christ exclaimed, "It is finished." All things then became new; and the New Testament contains the history, constitution, and laws of the Church of Christ. In church government they have no distinction of clergy and laity. Their government is congregational, with evangelists, bishops or elders, and deacons. The Bible is their only book of doctrine and discipline.

The special plea of the Disciples is the restoration of original apostolic Christianity, and the union of all Christians. They insist, that as, in the beginning, there was one spiritual brotherhood, — one body with one Lord, one faith, and one baptism, — there should be but one to-day; that all party names, creeds, and organizations should be abandoned, and the church have no creed but the Bible, no law but the Lord's, no name but the Master's; and that, as the basis of that primitive union was the common teaching of Christ and the apostles, nothing is now essential to the union of Christians but the apostles' teaching, and nothing is essential to the conversion of the world but the union and co-operation of Christians with the apostles' teaching or testimony.

Those desiring further acquaintance with "the Disciples of Christ" can secure all information from Central Book Concern, 180 Elm St., Cincinnati, O.

FREDERICK D. POWER.

(Pastor Vermont-Ave. Christian Church, Washington, D.C.)

DISCIPLINA ARCANI. See ARCANI DISCIPLINA.

DISCIPLINE. The Christian congregation, like every other community, needs discipline for the sake of self-protection, in order to suppress or eliminate any thing that might impair or destroy its life. But, as the Christian congregation is a community of the faithful, the character of its discipline is purely spiritual. The object of all church-discipline is to prevent scandal, with a further view to retrieving the offender himself; and the only means which can be employed for this purpose is, properly speaking, exclusion, partial or total, from the community. A punishment which has a civil effect is inadmissible.

The centre of the whole scriptural doctrine of ecclesiastical discipline is the passage Matt. xviii. 15–18; and its practical application in the apostolical church we learn from 1 Cor. v. and 2 Cor. ii. 4–8. A member of the Corinthian congregation had taken his stepmother for a wife, and the congregation had made no objection. Paul then wrote to the Corinthians, that he who had done that deed should be excommunicated, and "delivered unto Satan;" and his words produced such an impression, not only on the congregation, but also on the offender, that, when he wrote again to the Corinthians, Paul could recommend mercy. It is, however, not only for such flagrant offences as the above that he demands punishment, but also for such minor failings as idleness, by which a man is made a burden to his fellow-men (2 Thess. iii. 6); and the danger against which he warns the congregations most urgently is heresy, for it eats like a canker (2 Tim. ii. 17). A heretic, after admonishing him once or twice in vain, reject (Tit. iii. 10): do not even bid him God speed (2 John 10, 11). The punishment, however, must never be administered in a spirit of retaliation. Church discipline, though ever so necessary for the self-protection of the church, has its last and highest aim in the reconciliation of the offender; and in the spirit of love it must dictate its punishments (2 Cor. ii. 6–8).

The apostolical institutions of *excommunication* and *reconciliation* lived on in the post-apostolic church, and during the period of persecution became even more peremptory in their demands. Under Decius, whose goal seems to have been the total destruction of Christianity, there occurred, by the side of the most admirable examples of faithfulness, so frequent instances of

defection, that a special regulation for the reconciliation of the *lapsed* became a necessity. This regulation, which continued valid down to the fifth century, established a course of penance (see art.) which ran through various stages, and comprised a period of several years; but its severity naturally called forth devices of evasion and subterfuge, such as the *libelli* of the confessors (see art.); and at various times and in various places church-discipline became somewhat lax. A re-action towards greater severity followed, and the Montanists arose, declaring that the excommunicated ought to remain for their whole life in a state of penance, and the Novatians, declaring that the church had no right at all to forgive the *lapsi* their sins, though the Lord might be willing to do so, etc. When the persecutions ceased, and the Christian Church became the Church of the State, great numbers of unconverted and thoroughly worldly people entered it as members, and thereby discipline was almost lost. It became not only laxer, but entirely changed character. Already in the sixth century there existed casuistical regulations of penance-fines. The first book of penance in the Greek Church was written by Johannes Jejunator, Patriarch of Constantinople (d. 595). A new re-action followed, and the Donatists arose, demanding that the church should be kept absolutely pure, and declaring that one who had been excommunicated could never administer the sacraments. But no re-action against the degeneration of the discipline of the church was of any avail from the moment the church adopted the theory of indulgences, and put it into practice.

Under Gregory the Great the doctrine of purgatory became the doctrine of the church; and on this foundation Peter Lombard reared the theory of indulgence, according to which the church has the power, not only to transform the punishments of purgatory into earthly punishments, but also to transform the latter into simple money-fines. The most prominent among the schoolmen followed in the track of the Lombard; and in 1343 Clement VI. solemnly confirmed the theory of the dogmatists. The punishments which the church inflicted were generally alms, pilgrimages, fasts, participation in a crusade, etc.; but, if any of these forms of punishment was found too inconvenient, a sum of money could be substituted for it. The greatest ecclesiastical punishments which the middle ages knew were the great ban and the interdict; and, so far as they consisted in exclusion from communion with the church, they both presented the true character of church-discipline. But this character of pure spirituality they entirely lost; first by being administered, not for spiritual offences against the Church, but for secular quarrels with the Pope; and next by the delivering-up of the victim of the ban by the Church to the State, for civil punishment; which, in case of heresy, consisted in death. Indeed, it is enough to mention the name of the Inquisition in order to show what the apostolical institution of church-discipline became in the hands of the Roman-Catholic hierarchy.

From these aberrations the Reformation returned to the principles of the apostolic church. Two years after he nailed his *theses* on the church-door of Wittenberg, Luther published his *Sermon vom Bann* (1519), in which he rejects the great ban and the surrender of the victim to the secular authorities, and retains only the minor ban, in the sense in which it is defined in Scripture. He not only rejects civil punishment in every form, but he also insists upon the just motive, — the reconciliation of the offender. At first he always placed the congregation in the foreground, and the office in the background; but after the contest with the enthusiasts, and the dangerous crisis into which they threw the Reformation in Germany, he began to change his views, and to emphasize the offices. Church-discipline became a part of soul-cure. Thus it is treated in the symbolical books of the Lutheran Church, — the Augsburg Confession, the Apology, the Articles of Smalcald, etc. In the Lutheran churches, however, this whole side of the life of the church was only very feebly developed, and not always in the right direction. Where the Church is a State-establishment, and the highest episcopal authority is vested in the head of the State, church-discipline is apt to become a matter of civil legislation. Thus princes ordered their subjects, under heavy penalties, to go to church thrice every Sunday; if not, the poor were scourged, or put in the stocks, and the rich were fined. Very often no distinction can be made between church-discipline and police-regulations. The Rationalists, of course, abolished all such laws; but at the same time they also swept away every trace of church-discipline, and it was not until after 1848 that the question was again mooted within the Lutheran Church.

In the Reformed Church, with its strong sympathy for the Old Testament, with its view of the congregation as the chosen flock of the Lord, organized as it was under the form of a theocracy, but wholly repudiating the private confession, it was quite natural that its discipline should be established, not on the merely negative principle of preventing evil, but on the positive principle of producing good; as a kind of superintendence and regulation, not only of the life of the congregation in its totality, but also of that of each individual member. In Zurich, Zwingli transferred the whole church-discipline to the magistrate; and he considered it right that a member for whose improvement simple excommunication proved insufficient should be further prosecuted and punished. In Geneva, Calvin formed a special consistory for church-discipline, composed of elders, magistrates, and clergymen; but this consistory, too, added heavy civil penalties, even death, to the ban. In the Reformed Church discipline became a social institution, whose aim was to form a holy congregation by superintending the moral purity of the members; and, thus organized, it was exercised with much greater vigor, and developed much further, than in the Lutheran Church; though in the course of time it was much modified and mitigated, in France, the Netherlands, Scotland, and America.

LIT. — HÖFLING: *Grundsätze evangelisch-lutherischer Kirchenverfassung*, Erlangen, 1850, 3d ed., 1852. See HARNACK: *Praktische Theologie*, Erlangen, 1877, 1878, vol. II.; [J. J. VAN OOSTERZEE: *Practical Theology*, Lond. and N.Y., 1878, pp. 536

sqq.; GALLI: *Die Lutherischen und Calvinischen Kirchenstrafen*, Breslau, 1879]. BUCHRUCKER.

CHURCH-DISCIPLINE IN THE UNITED STATES. — In the Episcopal Church the discipline is laid down in the *canons*. It relates mainly to the clergy; but laymen can be kept from the sacrament of the Lord's Supper on conviction of serious offences.

In the Presbyterian Church discipline is in the hands of the *session*, or the governing board of each local church, consisting of the pastor and elders; but, if the party feels aggrieved, an appeal can be made to the next higher court, the presbytery, thence to the synod, and thence to the general assembly. The method of trial in all such cases is minutely laid down in book ii. of the *Form of Government*. In the Northern Presbyterian Church, reference to the highest court can only be made when the points involved are doctrinal or constitutional. Discipline is defined to be "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his church." The subjects of discipline are "all baptized persons." The offence must be public, or such as demands the cognizance of the church judicatory; but private exhortation must first be employed.

Similar in definition and practice of discipline are the Dutch Reformed and German Reformed Churches. See *The Constitution of the Reformed* [Dutch] *Church in America*, Arts. XI.–XIV., and *Constitution of the Reformed* [German] *Church of the United States*, Part iii.

In the Congregational Church, discipline is a purely congregational matter; and there can be no appeal. See H. M. DEXTER: *Congregationalism*, Boston, 4th ed., 1876, pp. 188–195.

In the Methodist Church, "an accused member shall be brought to trial before a committee of not less than five, who shall not be members of the quarterly conference (and, if the preacher judge it necessary, he may select the committee from any part of the district), in the presence of the preacher-in-charge, who shall preside in the trial, and cause exact minutes of the evidence and proceedings in the case to be taken. In the selection of the committee the parties may challenge for cause." The various causes of such action are stated. "The accused shall have the right to call to his assistance as counsel any member in good and regular standing in the Methodist-Episcopal Church." If the pastor-in-charge dissent from the finding of the committee, he can appeal to the ensuing quarterly conference. Expulsion is the penalty for unworthy conduct on the part of accused members. See *The Doctrines and Discipline of the Methodist-Episcopal Church, 1880* (N.Y., 1880), pp. 144–151.

For discipline in the case of the clergy, see DEGRADATION; DEPOSITION; POLITY, ECCLESIASTICAL.

DISCIPLINE, Book of, in the Methodist-Episcopal Church, is a volume published every four years, after the meeting of the General Conference. The volume for 1880 contains six Parts: I. Origin, Doctrine, and Rules; II. Government of the Church; III. Administration of Discipline; IV. Educational and Benevolent Institutions; V. Temporal Economy; VI. Ritual of the Church.

DISCIPLINE, First and Second Books of. The *first* was composed by Knox, Winram, Rosse, and Douglas (in 1560), and approved by the Assembly, but not ratified by the privy council. The *second* was approved by the Assembly of 1578, "inserted in the registers of assembly (1581), sworn to in the National Covenant, revived and ratified by the Assembly (1638), and by many other acts of Assembly, and according to which the church government is established by law (1592 and 1690)." It is the Presbyterian standard on order and government.

DISEASE. See MEDICINE.

DISMES (*decimæ*), the tenth part, or tithe, of the value of each spiritual benefice, which, together with the annats, or the entire income of the first year of possession, was paid yearly to the Pope by the Western Church. The tax was evidently based upon Num. xviii. 16. See TAXES, ECCLESIASTICAL.

DISPENSATION. As soon as the Church became fully organized as a religious community, he who broke the established order fell, of course, out with the Church, and could be reconciled to her only by repentance and by doing penance. Brotherly love, however, might forgive the offence, and remit the punishment; and by degrees, as the canon law developed its many and severe prescripts entirely in the spirit of the Old Testament, relaxation was felt to be indispensable. In difficult cases, especially of marriage, questions were addressed to Rome, and Rome answered; and in this way the bishops of Rome saw fit to arrogate to themselves a right of dispensation. Bishops and synods protested, not from any moral hesitancy, but simply from a desire to have for themselves a share of the power; but the Pope came out of the struggle victorious, and this right of dispensation became, in his hand, a very rich source of influence and revenue. The bishops held the right only in a few and unimportant cases, though it was understood that they could exercise it in cases of danger, when it was impossible to address the Pope himself. See THOMASSIN: *Vetus ac nova ecclesiæ disciplina*, Pars II. lib. III. cap. 24–29; FERRARIS: *Bibliotheca canonica s. v. dispensatio ur.*, 19, 20.

DISPERSED. See DIASPORA; CAPTIVITY.

DISSENTER. The epithet can be properly used only of those who *dissent* from the doctrine or order of an *established* church. In England it is synonymous with nonconformist: in Scotland the name was given to adherents of the secession church. Dissent in England once implied more or less persecution, but the disabilities are being gradually removed by successive legislation. See CONGREGATIONALISTS (ENGLAND); ENGLAND, CHURCH OF; NONCONFORMITY; PURITANS.

DISTAFF'S DAY, ST., the day after Twelfth Day, also called St. Rock's Day.

DISTINCTIO RATIONIS RATIOCINANTIS designates in the scholastic terminology a purely subjective logical distinction, not one objective in the matter itself; while *distinctio rationis ratiocinatæ* designates a distinction merely thought of, but yet resting upon good grounds.

DIVINATION. See MAGIC.

DIVORCE. The earliest notion of the relation between a child and a parent seems to have been

that of property; and hence the man who sought for a wife bought a daughter from her father for this purpose. But in time the money went, in many tribes, with the daughter to her husband; yet the feeling still was that she was her husband's property. If she was unfaithful to him, he had the right of putting her to death: if she did not suit him, he could send her back to her friends. But his infidelity to her gave her no corresponding rights against her husband. The earliest conception of adultery was, that a married woman must be one of the parties; but a married man could not be guilty of this crime with an unmarried woman. The penalty for the crime was commonly death, but might be, by act of the husband, mitigated into sending away or divorce. It would seem, that, when the crime was committed, the trial of the woman, according to the practice among the Jews, came, in time, to be put into the hands of "righteous men" (Ezek. xxiii. 45), in which passage a public trial is evidently thought of. Probably all that the husband ordinarily did was to put away a guilty wife; but, if she were caught in the act, he could kill her and her paramour.

There is in the Hebrew Scriptures no evidence that the woman could get herself divorced from her husband; and Josephus (*Antiq.* xv. 7, 10), when he speaks of Salome's sending a bill of divorce to Costabarus, adds that this was not in accordance with Jewish law; so that a woman separated by her own act from her husband could not marry another, but only if she were put away by her first husband. What meaning, then, are we to give to Mark x. 12? Was the wife's power to put away a husband creeping in among the Jews, who lived under Greek or Roman law? or did our Lord give a rule to his apostles, as future teachers of the heathen world?

Divorce on the husband's part was at first unrestricted. But in Deut. xxiv. 1 two restrictions were laid upon it: the one of them, that a "bill of divorce" should be given to the wife, which would show that she had committed no crime, and might marry again; and the other, that the first husband could never take back the wife so put away, in case the second husband should repudiate her. This would greatly pollute the land (Jer. iii. 1). The cause or causes of divorce in Deuteronomy, u.s., are expressed by the words *ervath dabar*, the meaning of which, since the times of Hillel and Shammai, in the century before Christ, has been matter of dispute. They occur also in Deut. xxiii. 14, and may be rendered "uncleanness or filthiness from a thing" in a moral sense, as Shammai's school understood them, or any thing disgusting or unpleasant in a physical sense, as was Hillel's opinion. The passage in Mal. ii. 16, "For the Lord the God of Israel saith that he hateth putting away," indicates a moral and humane dislike of what was once tolerated.

Our Lord and the apostle Paul go far beyond these restrictions on divorce. Christ (Matt. v. 31, 32, xix. 3–9; Mark x. 2, 12), without giving a code of rules, sets aside the practice allowed in Deut. xxiv. 1 to the husband, and forbids the putting-away of a wife, and marrying another, except for the cause of her fornication. To this he adds that the woman thus divorced commits adultery by her marrying another man, and that this new husband is involved in the same guilt: in other words, adultery is the only cause for which a man can put away his wife, and for which, as Mark adds, a woman can put away her husband, without violating this commandment. In Matt. xix. 3–9 and Mark u.s. our Lord places before his disciples his views concerning marriage, which accorded entirely with this prohibition. The union commenced by marriage was so close that they became one flesh, and could not cease to be such by one of the parties tearing away his body, except by a violent disruption, from the other. This was the original idea in the institution, which really opposed polygamy also; and it was a departure from the original law of our nature when Moses, on account of the Jews' inveterate attachment to an evil usage, "*suffered* them to put away their wives." Adultery only can separate this close union; and there can be no marriage of either consort to any one else, except on this account.

Of the addition in Mark to what is contained in Matthew we have spoken already. The passage in Luke xvi. 18 completes the teaching of our Lord found in the Gospels on this subject. It contains no exception or qualification, as if all remarriage after divorce were adultery. But the passage is found in company with others with which it has a very remote connection. It seems to have been a portion of the Sermon on the Mount, and must be interpreted by the fuller account in Matthew.

In no other place does our Lord act as a legislator and an amender of the law of Moses; and even here he gives no body of rules, but confines himself to a single command. The command itself is confined to that case which was touched in Deuteronomy. One may still ask whether the guilty party, divorced on account of adultery, may marry again: the answer must be affirmative, in so far as the adulterer or adulteress ceases to be one flesh with his or her former partner. But, as such adultery would be a capital crime by Jewish law, there was less need of saying any thing further about it, and it is a wonder that it can be tolerated in any Christian country.

The apostle Paul, in 1 Cor. vii. 10–16, gives directions to the Corinthian Church, which may be called a supplement to our Lord's commands, as contained in the synoptical Gospels. These directions consist of two parts, one of which is intended to meet a case which would have occurred when both husband and wife were professed Christian believers (vers. 10, 11). A wife is commanded not to separate herself (χωρίζεσθαι) from her husband; to which is added, that, if she be already in a state of separation from him, she is to remain unmarried, or be reconciled to him. The husband also is not to put away his wife. Here we remark, first that the word denoting "*be* or become *reconciled*" implies a previous dissension which led the wife to withdraw from her husband's society. But did the apostle have in mind a disagreement arising out of the husband's adultery? We are led to believe, from the terms used, that the Greek word χωρίζομαι denotes simple separation unattended with divorce, as if it were a transaction not formally taking place before a civil court. She had left her husband, and was living apart. As long as she lives apart, let her

contract no new marriage, or return to her husband when their strife shall have ceased. In accordance with this interpretation we understand the husband's putting away the wife not to include the crime of adultery on her part: otherwise the apostle would come into collision with our Lord's clear permission of divorce on account of adultery; and this permission he must have been acquainted with, as is shown by the words, "to the rest speak I, not the Lord," evidently showing, that in ver. 10 he refers to the words of Christ, with which he, and probably the Corinthian Church also, was familiar.

The apostle's other precept relates first to cases where either husband or wife was still an unbeliever, but might wish to live with his or her Christian partner. In this case the Christian was not to leave the unbeliever (vers. 12–14). Or again: the unbeliever might wish to separate himself or herself from the Christian. The apostle's direction here is, if the unbeliever depart (χωρίζεται), that is, live separate, let him depart (χωριζέσθω,) as in vers. 10, 11. In such cases the Christian wife or husband is not in bondage, that is, is under no such obligation, or in such a state of bondage, as to feel constrained to continue the marriage connection. This feeling might be cherished in the hope of saving the unbelieving husband or wife; but this was too uncertain an event to demand that the Christian should keep up the family life when the heathen was bent on separation, and when God had called believers in peace, i.e., to be in the ethical condition of peace. Thus the believer is to be passive, and not active, in the separation, and is not to feel that the possibility of saving a heathen wife or husband at any expense of strife is a duty. Here in ver. 15 and in ver. 10 the word χωρίζομαι must be understood, we must believe, as simple separation; although this has been much disputed.

From Christ's precepts it follows that a marriage is dissolved by adultery, so that the innocent party may marry again, and that other separations are not included in this permission.

On these foundations the practice of divorce in Christendom has been placed, after long struggles of Roman law for a looser practice, which we have no room to unfold. The Catholic doctrine of the sacraments modified the view of marriage, and so of divorce, by forbidding second marriages after divorce for cause of adultery; and divorce became simply separation *â mensa et toro*, in every case where the parties were both Christians. Where one of them was a heathen, the Roman Church simply *withheld a permission* conceded by Christ to remarry in that one case, but *enjoined nothing new*. And to this may be added, that cases of nullity, of which Christ says nothing, were multiplied by enlarged civil and by spiritual relationships. The dissolution of such marriage, however, is not an act of divorcing, but of pronouncing a marriage in form no marriage in substance, and therefore void *ab initio*. It cannot be denied that the Catholic Church, by its sacramental theory applied to marriage, takes the most sacred of all natural institutions out of the hands of the civil power in great measure. It can endure what is called civil marriage, although loath to make any concession: but divorce it must keep under its control; its principle being that re-marriage, while a husband or wife is living, places a person outside of the pale of the Church.

In Protestant countries, when the new State churches were founded, they were very considerably under the control of civil powers, which asserted their own rights of controlling marriage and divorce. Yet the State law concerning divorce was not framed, we believe, without the concurrence or the lead of the theologians. All the Protestant states, excepting England, legislated at an early date on divorce, starting from the assumption that divorce for adultery was sanctioned by Christ, and for desertion by the apostle Paul. England dissolved marriage by act of Parliament in cases where adultery was proved; and separations were under the control of ecclesiastical courts. This continued until 1857, when a new court was established, having jurisdiction in matters pertaining to marriage and divorce, and the old ecclesiastical courts lost this jurisdiction. The law of divorce was also altered. Divorce absolute may be granted for adultery of the wife, or for adultery, connected with certain other crimes, of the husband; and judicial separation may be granted to either party for adultery, cruelty, or causeless desertion for two years or more.

Other Protestant countries in modern times have greatly multiplied the causes for which divorce or separation may be obtained, by adding to the original two causes stated already such others as cruelty, imprisonment for crime, drunkenness, contagious or incurable disease, and even insanity. In some countries incompatibility of temper, in some, mutual agreement, with no allegation of crime, are allowed to be causes for divorce absolute. In one of the United States the judges are left free to grant divorce when they think that the happiness of the marriage relation requires it. Separation *a mensa et toro* is one of the reliefs generally provided for parties petitioning to have their marriages terminated by law; but a number of the States of the American Union grant divorce absolute alone.

In the Catholic countries of Europe either no absolute divorces are granted, or both divorce and separation are allowed for their respective causes, or the law is so made as to suit the religious confessions of the parties bringing suits before the courts. France is an example of the first plan, which, since the restoration of the Bourbons, has remained until now, notwithstanding a number of attempts in the chambers to alter the law. Belgium follows the French code civil, which prevailed there before the separation from France in 1815, in allowing both divorce and separation. Austria modifies the law according as Catholics, Greeks, Protestants, and Jews petition for divorce; and Switzerland acts on a somewhat similar principle.

Nowhere is the problem of divorce so poorly solved, or so charged with danger for the future, as in the United States. It is certainly an alarming fact that the ratio of divorce to marriage is as one to ten, or even greater, in some States; and that in another State it has sunk, within twenty years, from the ratio of one to fifty-one, down to the ratio of one to twenty-one. Happily, these and similar indications of a greater ratio than is elsewhere known are now exciting

the attention of many Christian people, as is shown by the recent formation of the New-England Divorce Reform League, in which all the Christian denominations are united with a hearty interest.

The evils of divorce in the United States are felt in no one quarter of the Union, but are more exactly known in the Eastern States. If the laws grant dissolutions of marriage for grounds which Christians cannot find to be justified in the Scriptures, it must injure the church, and society suffers still more. Loose laws aggravate the evils they are made to relieve. If any partners in marriage were told by the State that they can be separated on declaring, for instance, their mutual consent and desire before the court, they would, of course, be tempted mentally to put, "as long as we agree," into the place of "until death do us part." The ideal of marriage would then be lowered. It is no longer the close union denoted by "twain becoming one flesh," or by God's joining man and wife together, so that man may not put them asunder; but it is a contract made between two persons for their own convenience, and made with the less caution because either can put the other away. The real closeness of the union cannot be preserved unless the parties feel the truth of what Christ says of it. Then, again, law, in a country like ours, is liable to constant changes for the worse, if the feeling of the sanctity of the marriage is not sustained; but this feeling cannot be sustained without some religious sense of the nature and ends of marriage. Bad laws tend to make bad husbands and wives, and hence bad families. The laws of divorce and the opinion of society will act upon one another.

When the laws respecting divorce and the opinions concerning divorce in the New Testament are in conflict, there is no question, in most cases, what is the duty of Christians. The law can be permissive only; that is, it may leave it to individuals to choose whether they will make use of the license it affords them or not. It does not oblige them to bring suits for dissolution of marriage, even in the case when a husband or wife has been unfaithful in their marriage relations. The offence may be condoned, and they may live together still. And again: law could not, without being tyrannical, require a church, which has disciplined one of its members on account of divorce and re-marriage contrary to the rule of Scripture, to restore him to his standing. But, although this be true, a church may be brought into great perplexity when State law opens a gate which the law of the New Testament shuts. For the thoughtless are tempted by the law to do what is held to be unlawful by the Church; while the Church has no option in regard to exercising its discipline upon offenders within its folds. The State's permission is no more of a bar to discipline in such case than if the church-member had opened an authorized gambling or drinking house. But if the law had agreed in its provisions with the Church, there would have been no such trouble, and those who, in the case supposed, had been led by the State into unlawful marriages, would, in all probability, have been deterred from committing such an offence.

There is, however, one case which deserves notice on account of its difficulty. Two irreligious persons have connected themselves in marriage, one of whom had put away a wife or husband for an offence not recognized by the law of Christ as justifying divorce. They live for years together, and have a family. At length they become believers in Christ, and apply to the church for admission. In such an extreme case as this, shall the request be denied? Shall they be required to live apart afterward, until the former husband or wife of one of them shall die? We leave the settlement of this case to casuists, glad that it is rare, and only remarking that its peculiarity consists in the performance of important duties which cannot be performed when once the parties are separated.

LIT. — Some of the works touching divorce are: SELDEN: *Uxor Ebraica*, in his *Works*, London, 1726; MEYER u. SCHÖMANN: *Attischer Process*, Halle, 1824; REIN: *Röm. Privatrecht;* WINER: *Realwörterbuch*, 3d ed., 1847; SAALSCHÜTZ: *Mosaisches Recht*, 2d ed., Berlin, 1857; STRIPPELMANN: *Das Ehescheidungsrecht*, Cassel, 1854; WALTER (R. C.): *Kirchenrecht*, 13th ed., Bonn, 1861; RICHTER (Protestant): *Kirchenrecht*, 6th ed., Leipzig, 1861 (with a copious literature); MURRAY HOFFMANN: *Law of Divorce*, N.Y., 1873; J. GREVE: *Die Ehescheidung nach der Lehre des N. T.*, Leipzig, 1873; WOOLSEY: *Divorce and Divorce Legislation*, N.Y., 1869, new ed., 1882. See also art. *Ehe*, by GÖSCHEN, in Herzog, 1st ed. vol. iii. (1855), and by CARL BECK, in 2d ed. vol. iv. (1879). THEODORE D. WOOLSEY.

DIXON, James, b. in Leicestershire, 1788; d. at Bradford, Yorkshire, Dec. 28, 1871. He was president of the British Conference (1841), and delegate of the Wesleyan Conference to the General Methodist Conference of the United States. He wrote *Methodism in its Origin, Economy, and Present Position* (printed by the Methodist Book Concern, N.Y., 1843).

DOANE, George Washington, D.D., LL.D., Protestant-Episcopal Bishop of New Jersey; b. May 27, 1799, in Trenton, N.J.; d. at Burlington, N.J., April 27, 1859. He was graduated from Union College, N.Y., 1818; admitted to holy orders, 1821; was consecrated bishop, Oct. 31, 1832. He was energetic, indefatigable in labor, but had bitter enemies and numerous controversies. His writings in prose and verse were collected by his son, who prefaced them with a Memoir, *The Life and Writings of G. W. Doane, D.D.*, N.Y., 1860, 4 vols. An edition of his *Songs by the Way*, under the same editorship, appeared, N.Y., 1875. His best known hymns are, "Softly now the light of day," and "Thou art the way: to thee alone."

DOBRITZHOFFER, Martin, b. at Grätz, in Styria, 1717; d. in Vienna, July 17, 1791; entered the Society of Jesus in 1736, and went in 1749 to Paraguay as a missionary among the Abipones and Guaranas, but returned to Europe in 1767, when the Jesuit missionaries were expelled from Spanish America. In 1784 he published his *Historia de Abiponibus*, Vienna, 3 vols., which was translated into English by Sara Coleridge, *Account of the Abipones, an Equestrian People of Paraguay*, London, 1822, 3 vols.

DOCETISM. See DOKETISM.

DOCTOR (*teacher*). Originally there were only two degrees in graduation, — bachelor and

master; and doctor was given to certain masters, probably as a merely honorary designation. The evolution of the doctorate as a third university degree above that of master cannot be distinctly traced. The law faculty at Bologna is said to have conferred it as early as the twelfth century; but the story that Irnerius originated the ceremonial of investiture, and Bulgarus first took the degree, is probably a fiction. The University of Paris conferred their first degrees in divinity upon Peter Lombard and Gilbert de la Portree (1150). In England the degree was first given under John (1207). The degree in law and divinity is given now in England and America without examination.

The term *Doctor of the Church* is applied to four of the Greek fathers (Athanasius, Basil, Gregory Nazianzen, and Chrysostom), and to twelve of the Latin Church (Ambrose, Augustine, Jerome, Hilary, Gregory the Great, Chrysologus, Leo I., Isidore of Seville, Thomas Aquinas, Bernard, Bonaventura, and Alphonso Liguori).

The church officer who had charge of the instruction of the catechumens was called in the early church *Doctor audientium*. The title Doctor is used in the present Greek Church; thus the interpreters of the Gospels, Epistles of Paul, and the Psalms, are called *Doctors of the Gospels*, *the Apostle*, and *the Psalter* respectively.

Doctor is also part of the epithet describing the most prominent quality or trait of several of the great schoolmen of the twelfth and thirteenth centuries: thus, Thomas Aquinas, *D.* (i.e., *Doctor*) *Angelicus;* Johannes Bonaventura, *D. Seraphicus;* Johannes Duns Scotus, *D. Subtilis;* Raimundus Lullus, *D. Illuminatus;* Alanus de Insulis (de l'Isle), *D. Universalis;* Durandus d. S. Pourçain, *D. Resolutissimus;* Gregorius de Rimini, *D. Authenticus;* Johannes Taulerus, *D. Illuminatus;* Johannes Gersonus, *D. Christianissimus;* Alexander Hales, *D. Irrefragabilis;* Roger Bacon, *D. Admirabilis;* William Occam, *D. Singularis.* For the Jewish *Doctors of the Law*, see RABBINS.

DOCTRINAIRES is the common name of two religious associations which originated, independently of each other, in Italy and France. In Italy the association of the *Padri della Dottrina Christiana* was founded in Rome (1562) by Marcus de Sadis Cusani, a nobleman from Milan, for the purpose of instructing the people, more especially the children, in the catechism. Under Pius V. it spread rapidly. In France the association of the *Doctrinaires*, or *Pères de la Doctrine Chrétienne*, was founded by Cæsar de Bus, priest and canon of Cavaillon. He gathered a number of young priests; and after due preparation he sent them into the streets, and out upon the highways, to catechise every one they met; while he walked himself from house to house, offering to instruct any one, young or old, ignorant or educated, in the catechism of the Roman-Catholic Church. The association prospered, and in 1597 Clement VIII. confirmed the constitution. See HELYOT: *Histoire des Ordres Monastiques*, etc., Paris, 1714–19. HERZOG.

DOCTRINES, The History of Christian, did not become an independent branch of theological learning until the latter part of the eighteenth century. Before that time, it was treated simply as a chapter of dogmatics or church-history. But the richness of its materials, and the importance of its study, naturally led to a more elaborate treatment. The first impulse was given by the rationalists: CH. W. FRANZ WALCH: *Gedanken v. d. Geschichte d. Glaubenslehre*, Göttingen, 1756; ERNESTI, 1759; SEMLER: *Einleitung zu S. J. Baumgartens Glaubenslehre*, 1759; and RÖSSLER: *Lehrbegriff der chr. Kirche in den 3 ersten Jahrhunderten*, Frankfurt-a-M., 1777. In the earlier Protestant theology the subject forms only an appendix, either to church-history or to dogmatics. See the *Magdeburg Centuries*, Basel, 1559–74. CHEMNITZ: *Examen Concilii Tridentini*, Frankfurt, 1615; JOH. GERHARD: *Confessio Catholica*, Leipzig, 1679. Twice, however, it was treated independently, — by PETAVIUS, a Roman Catholic (*Opus de theologicis dogmatibus*, Paris, 1644–50, 5 vols. fol.), and by FORBESIUS A CORSE, a Scotchman of the Reformed Church (*Institutiones historico-theologicæ de doctrina Christiana*, Amsterdam, 1645); but in both cases the treatment was more argumentative than truly historical. The rationalists found the method by which a history of Christian doctrines can be written, but they failed to find the right stand-point from which it ought to be written. They did not understand that the whole sum of Christian truth has been given in the teachings of Christ and the apostles; that, however great may be the difference between the confession of the church of our day and that of the primitive church, in precision, elaborateness, etc., nothing new has been added; that the history of a dogma is simply an evolution of form, put in motion by a craving for a deeper conception of the idea, and, at every stage of its movement, authorized in its results by the consent of the whole church. They hold the history of Christian doctrines as a contest between merely subjective opinions about religious matters, without any foundation in a given revelation, and without any regulation from an inherent logic. The same stand-point was occupied by MÜNSCHER, the most erudite of the historians of Christian doctrines (*Handbuch d. chr. Dogmengeschichte*, Marburg, 1793–1809, 4 vols., and *Lehrbuch d. Dogmengeschichte*, 1812, 2d ed., 1819, 3d ed. by Coelln and Neudecker, Cassel, 1832–38). But a change took place under the influence of Neander and Schleiermacher, and the results have been very rich: BAUMGARTEN-CRUSIUS: *Lehrbuch d. Dogmengeschichte*, Jena, 1832, and *Compendium d. chr. Dogmengeschichte*, Leipzig, 1840–46, 2 parts, the 2d part edited by C. Hase; the *Lehrbücher* of HAGENBACH, Leipzig, 1840, 5th ed., 1867 [several times trans. into English, as by Dr. H. B. Smith, N.Y., 1861–62, 2 vols., last in *Clark's Foreign Theological Library*, 1880–81, 3 vols.]: BAUR, Tübingen, 1847, 2d ed., 1858; MARHEINECKE, Berlin, 1849; NEANDER, edited by Jacobi, Berlin, 1857, 2 parts; SCHMID, Nördlingen, 1859, 3d ed., 1877; [SHEDD: *A History of Christian Doctrine*, N.Y., 1863, 2 vols.]; NITZSCH: *Grundriss d. christlichen Dogmengeschichte*, I., *Patristische Periode*, Berlin, 1870; THOMASIUS: *Dogmengeschichte der alten Kirche*, Erlangen, 1874, and *Dogmengeschichte d. Mittelalters und d. Reformationszeit*, edited by Plitt, 1876; [LANDERER: *Neueste Dogmengeschichte*, Heilbronn, 1881]. Comp.

also TH. KLIEFOTH: *Einleitung in die Dogmengeschichte*, Parchim, 1839. H. SCHMID.

DOD, Albert Baldwin, a Presbyterian scholar and divine; b. at Mendham, N.J., March 24, 1805; d. at Princeton, Nov. 20, 1845. He was graduated at the College of New Jersey in 1822, and at the Princeton Seminary, and was professor of mathematics in the college from 1830 to his death, teaching in his latter years architecture and political economy in addition. He was widely read, and gifted with a philosophical mind of rare power. His contributions to *The Princeton Review* are remarkable, especially those on phrenology (April, 1838) and on capital punishment (April, 1842). Some of them are reprinted in *The Princeton Essays*, N.Y.; and one, on *Transcendentalism*, was issued separately.

DOD, John, Puritan, called the *Decalogist* from his work named below; b. at Shotledge, Cheshire, 1547; d. as rector of Fawesley, Northamptonshire, August, 1645. He was fellow of Jesus College, Cambridge, and then pastor for many years; eminent for Hebrew learning. His wit was also famous; and his *Sayings* were proverbial, and to be found in cottages. He wrote, in connection with Robert Cleaver, *Expositions of the Ten Commandments*, London, 1606, 18th ed., 1632; *Of Proverbs*, 1608; *Of the Lord's Prayer*, 1635.

DO'DANIM, a people descended from Javan, the son of Japheth, and therefore neighbor to the Greek (Gen. x. 4; 1 Chron. i. 7: in the last passage *Rodanim* in almost all Hebrew MSS.). The "sons" of Javan may be thus distributed, — *Elishah*, perhaps Sicily; *Tarshish*, Tartessus in Spain; *Kittim*, Cyprus and adjacent islands; and *Dodanim*, Rhodes. WOLF BAUDISSIN.

DODDRIDGE, Philip, D.D., a celebrated dissenting (Independent) divine, and writer of hymns; son of a merchant, and last of twenty children; was b. in London, June 26, 1702; d. at Lisbon, Oct. 26, 1751. From infancy he was of infirm constitution. He enjoyed the instructions of pious parents, and early turned his attention to the ministry. He was first settled at Kibworth in 1723. In 1729 he became assistant at Harborough, and head of an academy by the choice of a general meeting of dissenting ministers. The same year he was called to Northampton: he here continued his activity as teacher, and was very successful. He was forced, by the rapid development of consumptive tendencies, to seek for health in a milder climate. He went to Lisbon, where he died, and lies buried in the English graveyard.

Dr. Doddridge was a man of great piety, and practised strict habits of self-examination. He was as scrupulous in his habits of study; rising at five in the morning, and laying out plans of study, and subjects of sermons, months ahead. He made it a rule to avoid controversy, and showed sympathy with the Methodists, — a course which drew upon him the charge of "trimmer and double-dealer."

Among his works, the most important are *Life of Colonel Gardiner*, *The Family Expositor*, *A Commentary on the New Testament* (which became a household work in England), and *The Rise and Progress of Religion in the Soul* (1745), which he wrote at the suggestion of Dr. Watts. With the *Pilgrim's Progress*, *Henry's Commentary*, and *Alleine's Alarm*, it has been more extensively used as a stimulus to piety than any other work in the English language. As an author of hymns he was very prolific. Among the more favorite ones are, "Awake, my soul, stretch every nerve," and "Grace, 'tis a charming sound!"

LIT. — *Works of the Rev. P. Doddridge, D.D.*, with a *Life* by Rev. JOB ORTON, 10 vols., Leeds, 1802; *Correspondence and Diary of Dr. Doddridge*, 5 vols., London, 1829; ANDREW KIPPIS: *Life of Dr. Philip Doddridge*, in the *Biographia Britannica*, London, 1778–93, 5 vols. (A–F all published); CHARLES STANFORD: *Philip Doddridge*, London, 1881.

DODWELL, Henry, a learned though whimsical theologian; b. at Dublin, October, 1641; d. at Shottesbrooke, Berkshire, June 7, 1711. He was a fellow of Trinity College, Dublin, but resigned on taking orders (1666), and settled in London (1674); wrote in defence of the Anglican Church, and made such a reputation that he was appointed Camden Professor of History at Oxford in 1688, but lost the position in 1691, on the accession of William III., by refusing to take the oath of allegiance, for he had joined the party of James II. He defended the non-juring bishops, declaring those "schismatics" who submitted, and himself left the Anglican communion, but afterwards changed his mind, and as publicly recognized the authority of the "schismatics," and shortly before his death re-entered the Church of England. His works were numerous, particularly in the various departments of classical literature, and attest great industry and learning, but little judgment. He is remembered for his assertion, in his *Dissertationes in Irenæum* (Oxford, 1689), that the New-Testament demoniacs were epileptics, and for his *Epistolary Discourse, proving from the Scriptures and the First Fathers that the Soul is naturally Mortal, but immortalized actually by the Pleasure of God, to Punishment, or to Reward, by its Union with the Divine Baptismal Spirit*, London, 1706. He raised a violent opposition, but vigorously defended himself. He connected immortality with baptism, and also advocated priestly absolution. In private life he was exemplary, and strict to asceticism. Curiously enough one of his sons (Henry) became noted for scepticism, and another (William) for orthodoxy. — See *Works abridged, with an Account of his Life*, by FRANCIS BROKESBY, B.D., London, 1715.

DOEDERLEIN, Johann Christof, b. at Windsheim, in Franconia, Jan. 20, 1745; d. at Jena, Dec. 2, 1792; studied at Altorf; was made professor in theology there in 1772, and moved in 1782 to Jena. Of his exegetical works, his *Jesaias* (1775) and *Solomon's Wisdom* (1778) were much appreciated; but it was more especially in the field of dogmatics that he exercised influence, *Institutio theol. Christianæ* (1780) forming a transition from the old orthodoxy to the dawning rationalism. In the same spirit he also edited the *Theologische Bibliothek* from 1780.

DO'EG, an Edomite servant of Saul, who being at Nob, probably on account of conjectured leprosy, saw the interview between Ahimelech and David, and reported it to Saul, whose anger was so raised that he put the entire priesthood at Nob to death, with the solitary exception of Abiathar who escaped to David, and the settlement

destroyed, in which bloody proceeding Doeg gave the first blow (1 Sam. xxii.).

DOGMA (Greek δόγμα) means, first, a fixed and final resolution, especially when having a public and general character, — a decree. In this sense the Septuagint and the New Testament use it for all obligatory prescripts with respect to practical life, for the decrees of civil authorities (Esth. iii. 9; Dan. ii. 13, vi. 8; Luke ii. 1), for the decrees of the apostles (Acts xvi. 4), and for the Mosaic decrees (Col. ii. 14; Eph. ii. 15). Next, it denotes in the language of the philosophers, more especially in that of the Stoics, such definitions of principles and ideas as are considered settled forever, and raised above doubt. Thus Plato applies it (*De Rep.*, VII. 538 *Steph.*) to those axioms of the philosophy of the good and beautiful which he wanted children to learn in the school. Finally, it means such propositions or sentences, expressive of ethico-religious truths, as are believed to have originated from a divine revelation. Thus Josephus (*Contra Apion.*, I. 8) calls the contents of the sacred books of the Jews θεοῦ δόγματα; and for the application of the name to the Christian revelation, see IGNATIUS: *Ad Magnes.*, 13; ORIGINES: *De Princ. Fragm.*, IV. 156; CLEMENT ALEXANDRINUS: *Strom.*, VII. p. 763, etc.

DOGMATICS (from *dogma*, see above) means the systematic representation and scientific argumentation of the tenets of a religious community. Judaism and Mohammedanism might have their dogmatics, like Christianity, and partially have. Generally, however, the name is confined to the systematic treatment of the Christian verities as they have been divinely revealed and historically developed and comprehended.

A Christian science (that is, a philosophical exposition of the ideas of Christianity, and a scientific argumentation of the truth of these ideas) arose very early in the Church; but, as it arose almost exclusively as a defence against the attacks of Pagan or Jewish civilization, it naturally assumed the character of apologetics, and that character it retained down to the beginning of the fourth century. (See art. *Apologetics.*) When Christianity became the State religion of the Roman Empire, it needed the apology no more: but the scientific spirit, once awakened within its bosom, was not destined to go to sleep again; it only changed object. From the fourth to the ninth century it was engaged in a scientific definition of the Christian truths, in the formulation of the Christian dogmas; and this task was performed through a continuous series of literary controversies, rising now and then into furious contests. With the beginning of the ninth century this fermentation was about finished; and then followed, down to the beginning of the sixteenth century, a period in which all the doctrinal results of the preceding debates were most carefully gathered and sifted by the schoolmen, while at the same time the reasoning methods of the Greek philosophy were applied to their exposition. A new fermentation took place with the Reformation, shorter, because less comprehensive, but equally sharp and bitter. After the lapse of a century, or little more, it ended with the establishment of the Protestant Confessions.

While moving through these various stages of apologetics, polemics, scholasticism, and confessionalism, Christian science found no necessity of making any distinction between the theoretical and the practical aspect of its subject. The whole Christian truth, so far as it existed in the Church under the form of well-defined doctrine, was embraced in its contents. Theology treated not only of the nature of God and his relation to the world, but also of the duties which this relation involves for man; not only of the person of Christ and the end and aim of his activity, but also of the hopes which this aim involves for man; not only that which a Christian believes, but also that which he acts upon. There are instances in early Christian literature, in which practical questions and practical principles are treated independently in separate works; as, for instance, by Clement of Alexandria, Tertullian, and others: but it happened incidentally. The *sacra doctrina* (Anselm), the *loci theologici* (Melanchthon), the *Institutio religionis Christianæ* (Calvin), etc., made no distinction between theoretical and practical. The schoolmen considered a chapter on the virtues, often strongly marked with an influence from Cicero, as an indispensable part of the science which they taught. The distinction was not made until the latter part of the seventeenth century, when the *sacra doctrina*, the *loci theologici*, etc., begin to branch off into two independent parts, — one practical (ethics), and one theoretical (dogmatics), each from that time following a course of its own, though, of course, under steady interaction with its partner. The name *dogmatics theologia dogmatica* was first used by Hildebrand (1692), then by Niemeyer (1702), Jäger (1715), and so on. In English and American theology it has not superseded the older name of "Systematic Theology."

After this separation, by which dogmatics was established as an independent branch of Christian science, as its theoretical division, the questions which have exercised the greatest influence on its further development are, From what sources can dogmatics draw its materials? and, According to what norms has it to treat them? To the Roman-Catholic Church it proved comparatively easy to answer these questions. She presents in Scripture and tradition a double field from which her dogmatists can gather their materials; and in the decisions of the living Church, of the infallible Pope, she has established an absolute norm for the truth of a dogma and for its correct interpretation. It must not be inferred, however, from the utter arbitrariness of this norm, that, within the Roman-Catholic Church, dogmatics has sunk down to a mere registration of the papal whims: on the contrary, Roman-Catholic dogmatics has now and then admitted fertile impulses from other powers, and now and then utilized them with considerable freedom. (See art. *Hermes*, and K. WERNER: *Geschichte der katholischen Theologie seit dem Trienter Konzil*, München, 1867.) Much greater difficulties the Protestant churches experienced in answering the above-mentioned questions: for they rejected the Roman-Catholic norm altogether; and of the two Roman-Catholic sources they recognized only the one, Scripture, to the exclusion of the other, tradition. Indeed, in the Protestant churches, Scripture became at once the only dogmatic source and the true dog-

matic norm. But again: from these almost revolutionary proceedings it must by no means be inferred that the old Protestant dogmatics drew its whole contents, new and fresh, from Scripture: on the contrary, besides its *articuli puri*, which were derived directly from Scripture, it had its *articuli mixti*, which were derived from the general religious consciousness; and though these *articuli mixti* were not to be adopted as part and parcel of Christian truth until they were proved by Scripture, they became the channel through which a great mass of merely traditional materials were carried from the Roman-Catholic dogmatics into the Protestant. (See GASS: *Geschichte der protestantischen Dogmatik*, Berlin, 1854–67, 4 vols.)

In course of time this incongruity between the contents of the old Protestant dogmatics and the dogmatic contents of Scripture became too palpable to pass by unnoticed. Criticism began its work. It did not confine itself, however, to censuring the above incongruity, but attacked, under the form of rationalism, the very position Scripture held as the norm of Christian truth. It rejected the doctrine of the inspiration of Scripture; it denied that Scripture is itself a divine revelation; it accepted Scripture only as the first, the most authentic, and consequently the most authoritative, testimony to the divine revelation in Christ. By degrees its own position became perfectly clear: it assumed human reason as the highest norm for revealed truths (D. F. Strauss), — a self-contradiction which must lead to the denial of all revelation, that is, out of Christianity. The lasting result, however, of the rationalistic criticism, was the distinction between a purely scriptural dogmatics developed into an independent branch of the theological system, under the name of Biblical Theology, and the whole sum of Christian truth such as it has grown up from Scripture in Christendom during a period of nearly two thousand years. The question then arose, where to seek that supplementary constituent, which, together with Scripture, could form the absolute norm for this truth; and it is on this question that modern dogmatics is divided; Schleiermacher presuming to have found what he sought in the "pious self-consciousness;" J. T. Beck and Schenkel, in the "conscience;" H. Plitt, in the "inner religious experience;" H. Martensen, in a "perfect mediation between the ideas of Scripture and the ideas of modern civilization," and so on. J. KÖSTLIN.

LIT. — Only the chief works can be mentioned. I. *ROMAN CATHOLIC.* — (The two great standard works — BELLARMIN, *Disputationes de controversiis christianæ fidei*, Rome, 1581–93, 3 vols. fol., reprinted at Rome, 1832–40, 4 vols. 8vo, and BOSSUET, *Exposition de la doctrine de l'église catholique sur les matières de controverse*, Paris, 1671 — belong to polemics rather than to dogmatics.) GIOVANNI PERRONE: *Prælectiones theologicæ*, Rome, 1835 sqq., 9 vols. (more than twenty-five editions have been published at Turin, Brussels, Regensburg, Innsbruck, and Paris); the same: *Prælectiones theologicæ in Compendium redactæ*, Rome, 1845, 4 vols., ed. XXXVI. Ratisbonensis III., Regensburg, 1881, 2 vols. (also in many editions and different languages); H. KLEE: *Katholische Dogmatik*, Mainz, 1835, 4th ed., 1861; F. R. DIERINGER: *Lehrbuch der kath. Dogmatik*, Mainz, 1847, 5th ed., 1865; TH. M. J. GOUSSET: *Théologie dogmatique, ou expositions des preuves et des dogmes de la religion catholique*, 3d ed., Paris, 1850, 4 vols.; H. SCHMID: *Katholische Dogmatik*, Schaffhausen, 1852–55, 2 vols.; FRANZ FRIEDHOFF: *Katholische Dogmatik*, Münster, 1855, 2d ed., 1871, 2 vols.; M. J. SCHEEBEN: *Handbuch der katholischen Dogmatik*, Freiburg, 1873 sqq., 3 vols.; JOSEPH SPRINZL: *Handbuch der fundamental Theologie*, Wien, 1876; J. KATSCHTHALER: *Theologia dogmatica catholica specialis*, Regensburg, 1876–80, 3 vols.; BONOMELLI: *Summa totius theologiæ dogmaticæ*, Milano, 1878; H. HURTER: *Theol. dogmat. compendium*, Innsbruck, 1876; the same: *Medulla theologiæ dogmaticæ*, Innsbruck, 1879, 2d ed., 1885; H. TH. SIMAR: *Lehrbuch der Dogmatik*, Freiburg, 1879–80, 2 vols.; MICHELIS: *Katholische Dogmatik*, Freiburg-i-B., 1880; A. GILLY: *De locis theologicis*, Lyon, 1881.

II. *PROTESTANT.* *A.* CONTINENTAL. 1. *Lutheran.* — PHILIPP MELANCHTHON: *Loci communes rerum theologicarum, seu Hypotyposes theologicæ*, Wittenberg, December, 1521 (many editions in the author's lifetime, each one more enlarged; translations in German, French, and Italian; modern ed. by E. Preuss, Berlin and Leipzig, 1864–75, 9 vols.; reprint of original edition by Professor G. L. Plitt, Erlangen, 1864); MARTIN CHEMNITZ: *Loci theologici*, Frankfurt-a-M., 1592 (posthumous lectures upon Melanchthon's book); MATTHIAS HAFENREFFER: *Loci theologici*, Tübingen, 1600, revised ed., 1603 (several subsequent editions, reprinted Stockholm, 1612 and 1686); L. HUTTER: *Compendium locorum theologicorum*, Wittenberg, 1610 (Eng. trans., Phila. 1875); JOHANN GERHARD: *Loci theologici*, Jena, 1610–22, 9 vols., new ed., Leipzig, 1863–76, 10 vols.; ABRAHAM CARLOV: *Systema locorum theologicorum*, Wittenberg, 1655–77, 12 parts; J. F. KÖNIG: *Theologica positiva*, Rostock, 1664, 13th ed., Leipzig, 1711; J. A. QUENSTEDT: *Theologia didactico-polemica seu systema theologica*, Wittenberg, 1685–96, 2 vols.; J. W. BAIER: *Compend. theol. positivæ*, Jena, 1686, new ed. by Preuss, Berlin, 1864; D. HOLLAZ: *Examen theol. acroam.*, Starg., 1707; J. F. BUDDEUS: *Institutiones theol. dogmat.*, Leipzig, 1723; J. D. MICHAELIS: *Compendium theol. dogmat.*, Göttingen, 1760 (German trans., 2d ed., 1784); J. C. DÖDERLEIN: *Institutio theologi christ.*, Nürnberg, 1780 (German trans., 1785 sqq., 12 vols.); S. F. MORUS: *Epitome theologiæ christianæ*, Leipzig, 1789, 5th ed., 1820; G. C. STORR: *Doctrinæ christianæ pars theor. e libris sacris repetita*, Stuttgart, 1793 (German trans., 1803, 2d ed., 1813); F. V. REINHARD: *Vorlesungen über die Dogmatik*, Sulzbach, 1801, 5th ed., 1824; W. M. L. DE WETTE: *Lehrbuch der christlichen Dogmatik in ihr. histor. Entw.*, Berlin, 1813–21, 2 vols., 3d ed., 1831–40; K. HASE: *Lehrbuch der ev. Dogmatik*, Stuttgart, 1826, 6th ed., 1870; the same: *Hutterus redivivus*, Leipzig, 1829, 12th ed., 1883 (an excellent compendium for students, although now superseded by Luthardt's); A. D. CH. TWESTEN: *Vorlesungen über die Dogmatik der ev. luth. Kirche*, Hamburg, 1826–29, 4th ed., 1837, 2 vols. (very valuable, but unfinished); G. CH. KNAPP: *Vorlesungen über die christlichen Glaubenslehre nach dem Lehrbegriff der evangelischen Kirche*, Halle, 1827, 2 vols., 2d ed., 1835, 1836 (Eng. trans. by

L. Woods, jun., D.D., *Lectures on Christian Theology*, Andover, 1831, 1839, 2 vols., N.Y., 1868, 1 vol., — once much used in American seminaries); K. I. Nitzsch: *System der christlichen Lehre*, Bonn, 1829, 6th ed., 1851 (Eng. trans., *System of Christian Doctrine*, Edinburgh, 1849); H. Schmid: *Die Dogmatik der ev. luth. Kirche*, Erlangen, 1843, 6th ed., Frankfurt-a-M., 1876 (Eng. trans., *The Doctrinal Theology of the Lutheran Church*, Phila., 1876); H. Martensen: *Den christelige Dogmatik*, Copenhagen, 1849 (German trans., Kiel, 1850, 4th ed., 1858; author's own revised German trans., Berlin, 1856; Eng. trans., *Christian Dogmatics*, Edinburgh, 1866); G. Thomasius: *Christi Person u. Werk. Darstellungen der ev. luth. Dogmatik vom Mittelpunkt der Christologie aus*, Erlangen, 1853–61, 3 parts, 2d ed., 1856–63; F. A. Philippi: *Die kirchliche Glaubenslehre*, Stuttgart, 1854–71, 5 vols., 3d ed., 1883 sqq. (strong Lutheran); C. E. Luthardt: *Kompendium der Dogmatik*, Leipzig, 1865, 6th ed., 1882 (a most useful work); K. F. A. Kahnis: *Die lutherische Dogmatik*, Leipzig, 1861–68, 3 vols., 2d ed., 1874, 1875, 2 vols.; F. N. R. Frank: *System der christlichen Gewissheit*, Erlangen, 1870–73, 2 vols., 2d ed., 1881; Samuel Sprecher: *The Groundwork of a System of Evangelical Lutheran Theology*, Phila., 1879 (American Lutheran).

2. *Reformed.* — Ulrich Zwingli: *Christianæ fidei brevis clara expositio*, Zürich, 1536, in *Opera*, ed. Schuler and Schulthess, vol. iv. 42–79; John Calvin: *Institutio christianæ religionis*, Basel, 1536, final form, Geneva, 1559 (often reprinted and translated; e.g., by Thomas Norton, London, 1578; see Calvin); Wolfgang Musculus: *Loci communes sacræ theologiæ*, Basel, 1573 (Eng. trans., *Commonplaces of Christian Religion*, London, 1578); Peter Martyr: *Loci communes*, Basel, 1580 (Eng. trans., *Commonplaces*, London, 1583); Peter Mastricht: *Theoretica-practica theologia*, Amsterdam, 1682–87 (*ed. nova*, Utrecht, 1699, 2 vols., again, Amsterdam, 1724, 1 vol.); H. Witsius: *De œconomia fœderum dei cum hominibus*, Leuward, 1687 (Eng. trans., *The Economy of the Covenants*, new ed., London, 1837, 2 vols.); Fr. Turretin: *Institutio theologiæ elenticæ*, Geneva, 1682–88, 3 parts, *ed. nova*, Utrecht, 1701, 4 vols. (reprinted in his *Opera*, Edinburgh, 1847, 4 vols.); Benedict Pictet: *Theologia Christiana*, Geneva, 1696, 11 vols.; the same: *Theologie chrétienne*, Amsterdam, 1702, new ed., Geneva, 1721, 3 vols. (Eng. trans., from the Latin); *Christian Theology*, Phila., Pres. Board, 1845; J. F. Stapfer: *Institutiones theologiæ polemicæ universæ*, Tigurum (Zürich), 1743, 5 vols., 2d ed., 1752; the same: *Grundlegung zur wahren christlichen Religion*, Zürich, 1746–53, 12 vols.; Herman Venema (1697–1787): *Institutiones theologicæ* (Eng. trans., from the inedited and unprinted manuscript by Rev. A. W. Brown, *Institutes of Theology*, Edinburgh, 1850, reprinted, Andover, 1853); Alex. Schweizer: *Die Glaubenslehre der ev. reformirten Kirche, aus den Quellen belegt*, Zürich, 1844–47, 2 vols.; the same: *Die protestantischen Centraldogmen in ihrer Entwicklung innerhalb der reformirten Kirche*, Zürich, 1854, 1856; J. H. A. Ebrard: *Christliche Dogmatik*, Königsberg, 1851, 2 vols., 2d ed., 1862, 1863; H. Heppe: *Die Dogmatik der ev. reformirten Kirche*, Elberfeld, 1861; Van Oosterzee: *Christelijke Dogmatiek*, Utrecht, 1870–72, 2 parts, 2d ed., 1876 (Eng. trans., *Christian Dogmatics*, London and N.Y., 1874, 2 vols.); Julius Müller: *Dogmatische Abhandlungen*, Bremen, 1870.

3. *Speculative.* — K. Daub: *Theologumena*, Heidelberg, 1806; F. Schleiermacher: *Der christliche Glaube nach den Grundsätzen der ev. Kirche*, Berlin, 1835, 2 vols.; J. P. Lange: *Christliche Dogmatik*, Heidelberg, 1849–52, 3 vols.; Daniel Schenkel: *Die christliche Dogmatik vom Standpunkte des Gewissens aus dargestellt*, Wiesbaden, 1858–59, 2 vols.; A. Schweizer: *Die christliche Glaubenslehre nach protestantischen Grundsätzen dargestellt*, Leipzig, 1863–72, 2 vols., 2d ed., 1877; Albrecht Ritschl: *Die christliche Lehre von der Rechtfertigung und Versöhnung dargestellt*, Bonn, 1870–74; Richard Rothe: *Dogmatik*, ed. by Schenkel, Heidelberg, 1870, 2 vols., 2d ed., 1878; Isaac August Dorner: *System der christlichen Glaubenslehre*, Berlin, 1879–81, 2 vols. (Eng. trans., Edinburgh, 1880–82, 4 vols.).

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5. *Moravian.* — H. Plitt: *Zinzendorfs Theologie*, Gotha, 1869 sqq. (1 Bd., *Die ursprüngliche gesunde Lehre Zinzendorfs*, 1723–42).

B. English and American. 1. *Church of England.* — Thomas Rogers: *The Catholic Doctrine of the Church of England, an Exposition of the Thirty-nine Articles*, London, 1579, new ed., Cambridge, 1854; Richard Hooker: *Eight Books of the Laws of Ecclesiastical Polity*, London, 1594 sqq. (not completed), best edition by John Keble, in *Works*, Oxford, 1836, 4 vols., 6th ed., 1874, 3 vols.; John Pearson: *An Exposition of the Apostles' Creed*, London, 1659 (often reprinted and edited, e.g. by Rev. Temple Chevallier, D.D., for the Syndics of the University Press, Cambridge, 1849, 2d ed., 1877); George Bull: *Defensio Fidei Nicenæ*, London, 1685; William Beveridge: *Thesaurus Theologicus; or, a Complete System of Divinity*, London, 1710–11, 4 vols., new ed., 1828, 2 vols.; the same: *Exposition of the Thirty-nine Articles* (first complete edition, Oxford, 1845, 3d ed., 1847); Gilbert Burnet: *Exposition of the Thirty-nine Articles*, London, 1699 (numerous editions, e.g., by J. R. Page, London, 1843); Thomas Stackhouse: *A Complete Body of Divinity*, London, 1729, 3d ed., 1755; Thomas Ridgeley: *A Body of Divinity*, London, 1731–32, 2 vols., new ed. revised and corrected, London, 1844, and N.Y., 1855, 2 vols.; George Tomline: *Elements of*

Christian Theology, London, 1815, 2 vols., 14th ed., by Henry Stebbins, D.D., 1843, 2 vols.; THOMAS R. JONES: *An Exposition of the Thirty-nine Articles by the Reformers*, London, 1849; EDWARD HAROLD BROWNE: *An Exposition of the Thirty-nine Articles, Historical and Doctrinal*, London, 1850–53, 2 vols., 9th ed., 1871, 1 vol., Am. ed. by Bp. Williams of Connnecticut, N.Y., 1865; O. ADOLPHUS: *Compendium Theologicum; or, Manual for Students in Theology*, 4th ed., Cambridge, 1873; A. P. FORBES: *An Explanation of the Thirty-nine Articles*, Oxford and London, 1867 (High Church); JOHN RANDOLPH: *A Course of Lectures delivered to Candidates for Holy Orders, Comprising a Summary of the Whole System of Theology*, London, 1869–70, 3 vols.; R. W. JELF: *The Thirty-nine Articles of the Church of England explained in a Series of Lectures*, London, 1873; J. MILLER: *The Thirty-nine Articles of the Church of England*, London, vol. 1, 1878.

2. *Calvinistic. Congregational.* — JONATHAN EDWARDS (1703–58): *Works* (several editions, e.g., N.Y., 1869, 4 vols.); SAMUEL HOPKINS (1721–1803): *Works, with Memoir*, Boston, 1854, 3 vols.; NATHANIEL EMMONS (1745–1840): *Works, with Memoir*, Boston, 1861–63, 6 vols.; TIMOTHY DWIGHT (1752–1817): *Theology Explained and Defended in a Series of Sermons*, Middletown, Conn., 1818, 5 vols., new ed., N.Y., 1846, 4 vols.; LEONARD WOODS (1774–1854): *Writings*, Boston, 1860, 5 vols.; RALPH WARDLAW: *Systematic Theology*, Edinburgh, 1856, 3 vols.; NATHANIEL WILLIAM TAYLOR (1786–1858): *Essays, Lectures, etc., upon Select Topics in Revealed Theology*, N.Y., 1859; CHARLES G. FINNEY: *Lectures on Systematic Theology*, Oberlin, 1846, new ed., 1878; ENOCH POND: *Lectures on Christian Theology*, Boston, 1867.

Presbyterian. — GEORGE HILL: *Lectures in Divinity*, Edinburgh, 1821, 3 vols., N.Y., 1867; JOHN DICK: *Lectures on Theology*, 2d ed., Edinburgh, 1836, 4 vols., N.Y., 1871; JAMES RICHARDS: *Lectures on Natural Philosophy and Theology*, N.Y., 1846; THOMAS CHALMERS: *Institutes of Theology*, Edinburgh, 1849; A. A. HODGE: *Outlines of Theology*, N.Y., 1860, re-written and enlarged ed., 1879; RICHARD BEARD (Cumberland Presbyterian): *Lectures on Theology*, Nashville, Tenn., 1871, 3 vols.; CHARLES HODGE: *Systematic Theology*, N.Y., 1872–73, 3 vols.; H. B. SMITH: *System of Christian Theology*, 1884.

Baptist. — JOHN GILL: *A Complete Body of Doctrinal and Practical Divinity*, new ed., London, 1839, 2 vols.; ALVAH HOVEY: *Manual of Systematic Theology and Christian Ethics*, Boston, 1877; J. M. PENDLETON: *Christian Doctrines*, Phila., 1878.

3. *Arminian and Methodist. Sources and Dutch Works.* — JAMES ARMINIUS: *Opera Theologica*, Franc., 1631 (Eng. trans. by James and William Nichols, London, 1825–75, 3 vols.); SIMON EPISCOPIUS: *Opera Theologica*, Amsterdam, 1650–65, 2d ed., London, 1678, 2 vols.; PHILIP LIMBORCH: *Theologia Christiania*, Amst., 1686 (Eng. trans., *A Complete System of Divinity*, London, 1702, 2 vols.). *Modern English Works.* — RICHARD WATSON: *Theological Institutes*, London, 1822–28, 3 vols., 8th ed., 1850, 4 vols., reprinted in N.Y. (ed. by Dr. J. McClintock, 1850), Nashville, etc., many editions; W. B. POPE: *A Compendium of Christian Theology*, London, 1875–77, 3 vols., revised ed., London and N.Y., 1879–81, 3 vols.; MINER RAYMOND: *Systematic Theology*, Cincinnati, 1877–79, 3 vols.

4. *Friends.* — ROBERT BARCLAY: *Theologiæ Veræ Christianæ Apologia*, Amsterdam, 1676, English translation (by the author), *An Apology for the True Christian Divinity*, [Aberdeen?] 1678, 8th ed., Birmingham, Eng., 1765, reprinted Phila., 1855. SAMUEL M. JACKSON.

DOGS among the Hebrews were not so highly esteemed as they are among us. They were not man's companions and friends. While useful as the guardian of herds (Job xxx. 1; Isa. lvi. 10), they are often spoken of as disturbers of the night (Ps. lix. 6, 14; Isa. lvi. 11), and devourers of dead bodies: hence to be unburied was a revolting thought and a curse (1 Kings xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38; 2 Kings ix. 10, 36; Ps. lxviii. 23; Jer. xv. 3). They appear in Bible proverbs, thus: "Against any of the children of Israel shall not a dog move his tongue" (the exodus would be safe, Exod. xi. 7); "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (the folly of meddling, Prov. xxvi. 17); "As a dog returneth to his vomit, so a fool returneth to his folly" (the hopelessness of sin, Prov. xxvi. 11, quoted in 2 Pet. ii. 22). The Hebrews were forbidden to sacrifice dogs (Isa. lxvi. 3) as several nations of antiquity did; and the word was an epithet of that which was unclean, profane, and altogether vile (cf. 1 Sam. xvii. 43; xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13; Phil. iii. 2; Rev. xxii. 15). So foreigners were called "dogs" by the Jews (Matt. xv. 26), even as Christians are now by the Mohammedans. In the Orient to-day the dog is a filthy, ignoble cur, howling in the streets, and making night hideous by his barks and yelps, whose only redeeming feature is his capacity to fill the position of scavenger. RÜETSCHI.

DOKETISM (*docetism*) is a theory according to which Christ had no real body: his appearance in the actual world was only a magical apparition, his body a phantom, his birth and death visions. The origin of this theory seems to date very far back. Ideas of the kind are refuted in 1 John iv. 2 and 2 John vii.; and in one form or the other the theory entered into nearly all Gnostic systems, as, for instance, in those of Saturninus, Basilides, Valentinus, Marcion, etc. Towards the close of the second century there existed a sect called Doketæ, δοκιταί (THEODORET, *Ep.* 82; CLEM. ALEX., *Strom.* 7, 17; EUSEB., *Hist. Eccl.* 6, 12). The root from which the theory sprung was the idea of matter as being the cause of evil. Ascribing all evil to matter, it seemed necessary to represent Christ as entirely disconnected with the material world; and gnostical subtlety hoped to do this without making his work totally unreal. Undoubtedly, however, the theory was often connected with a peculiar superficiality of feeling which transformed the deepest religious instincts of human nature into a merely æsthetical playing with intellectual ideas; as, for instance, when Basilides taught that it was Simon of Cyrene who was crucified under the disguise of Jesus, while Jesus stood by, in the disguise of Simon of Cyrene, and laughed at his persecutors.

DOLCINO was b. in the diocese of Novara; a son of a priest, and joined in 1291 the sect of the Apostolic Brothers; which see. After the death of Segarelli (1300) he became the leader of the sect, and made an armed resistance to the troops sent to arrest him; but in 1307 he was defeated and burnt. Of the three works he wrote, the third and last has perished altogether; but of the two others, extracts and fragments are still extant. The first was written in 1300, the second in 1303 ·, and both are addressed to the scattered members of the sect. He distinguishes four stages in the historical development of providence. The first begins with the patriarchs, the second with Christ and his apostles, the third with Sylvester and Constantine the Great, and the fourth and last with Segarelli and himself. Each stage is good by itself; but degeneration makes reform, and the development of a new stage, necessary. Thus, when the great masses of Pagans adopted Christianity in the fourth century, the Christians were compelled to assume the responsibility of riches in order to show how the goods of the earth shall be used to the glory of God and for the sake of the poor. But the attempt proved a failure; and neither the rules of St. Benedict, nor the still severer rules of St. Francis and St. Dominic, were able to mend matters. The true reform, the return to the example of Christ, the transformation of all earthly relations, marriage, property, etc., into spiritual relations, comes with the fourth stage, ushered in by Segarelli and Dolcino. In his first book (1300) Dolcino announced that in 1303 all his enemies should be vanquished, and the whole Christian world gathered into the sect. In his second book (1303) he was compelled to announce a postponement of one year, which he did without losing the confidence of his followers. There are, indeed, in his works both true religious enthusiasm and a sharp sense of the corruption of the Church; but both are blurred by the whims of a sensuous and ill-regulated imagination.

Lit. — *Historia Dulcini* and *Additamentum*, in Muratori: *Scriptores Rerum Italicorum*, IX. 425 sqq.; Mosheim: *Ketzergeschichte*, p. 193 sqq.; Schlosser: *Abälard und Dulcin*, Gotha, 1807; Baggiolini: *Dolcino e i Patareni*, Novara, 1838; Krone: *Fra Dolcino und die Patarener*, Leipzig, 1844. C. SCHMIDT.

DOMICELLA. See Chapter.

DOMINIC, St., and the DOMINICANS. Domingo de Guzman, the founder of the Dominican order, was b. 1170, at Calaruega, in the diocese of Osma, Old Castile, and d. in the Monastery of St. Nicholas, at Bologna, Aug. 6, 1221. From his sixth year he was educated by his uncle, who was archpresbyter at Gumyel de Yçan; and when he was fourteen years old he entered the University of Palencia. In 1194 he was made a canon, and afterwards sub-prior of the chapter of Osma, where he aided the Bishop Diego de Azevedo in introducing the rules of St. Augustine. He also labored, and with great success, as a missionary among the Mohammedans and heretics of the neighborhood. In 1204 he accompanied Diego on a diplomatical errand into Southern France, and there he came into contact with the Albigenses. The task of converting these revolters against the faith and authority of Rome had been intrusted to the Cistercians; but they had utterly failed, and were about to give up the work, when, in an assembly at Montpellier, Diego and Dominic persuaded them to go on. But the success was slight: only a few were converted. Diego soon left for his diocese; also the Cistercians withdrew; and Dominic with a few followers was left alone in the field. From Bishop Fulco of Toulouse he received some support; but the foundation of an asylum for girls at Prouille, in the diocese of Toulouse, was nearly the only result of his activity.

This nunnery of Prouille became the place of rendezvous for Dominic and his followers until the Cellanis joined the brotherhood, and presented them with a house in Toulouse. The Roman curia also showed that it felt obliged to Dominic: it offered him the bishopric of Beziers. Innocent III. had no confidence in prayers and preaching as weapons against heretics. The sword and the battering-ram he considered more effective; and after the assassination of his legate, Cardinal Castelnau, he preached a crusade against the Albigenses. Dominic and the brotherhood followed in the wake of the terrible army as a kind of court of inquiry. All suspicious or suspected persons were placed before this court; and, having been convicted of heresy, they were passed on to the stake. After the end of the war Dominic determined to transform the brotherhood he had founded into a permanent weapon of attack against heresy, into an order of predicant monks. Bishop Fulco, who liked to see his diocese becoming the seat of a new monastic order, was charmed at the idea, and accompanied Dominic to Rome, where the fourth council of the Lateran was just assembled (1215); but the council determined that no new order should be founded, and the petition of Dominic was left unheeded. He did not give up his idea, however; and finally Innocent III. gave his consent on the condition that the brotherhood should adopt the rules of some older, already recognized order, and organize itself in the simple form of colleges of canons. The brotherhood chose the rules of St. Augustine, to which were added some others from the statutes of the Præmonstratensians, — silence, poverty, fasts, complete abstinence from flesh, linen clothes, etc.; but the prospects of success were very small. Then Innocent III. died (July 17, 1216); and his successor, Honorius III., held a much more favorable opinion of the efficacy of a predicant order. Dominic hastened to Rome; and in December (same year) Honorius confirmed the statutes, and gave the order, as its symbol, a dog with a lighted torch in his mouth; the order being destined to watch the Church like a dog, and to illuminate it like a torch. The brotherhood now began to develop a great activity for the purpose of spreading the order. Some went to Spain, others to Paris, where a monastery was founded in the house of St. Jacob, whence the Dominicans in France were afterwards called Jacobins. Dominic himself founded monasteries in Metz and Venice. During a visit to Rome he began to preach to the lower servants of the papal household, who were allowed, it seems, to live on without any spiritual care at all; and he was then appointed *Magister Sacri Palatii*, or court-preacher to the Pope, an office

which still exists, and still is held by a Dominican. Still the order would not grow. Something was missing in order to insure success, and it took time before Dominic discovered what it was.

In 1219 he seems to have been present at the chapter-general held by the Franciscans at Assisi. There he saw how an ostentatious display of poverty and destitution, an almost crack-brained passion for dirt and rags and all the disgusts of misery, made the monks accepted by the mass of the people as brethren: consequently, he immediately threw himself upon the track pointed out by the Franciscans. At the chapter-general which the Dominicans held in 1220, in the Monastery of St. Nicholas, at Bologna, the order renounced the possession of property in any form or shape, and declared for complete poverty, and the daily begging of the means indispensable to the sustenance of life. When the next chapter-general was held in Bologna (1221), sixty monasteries were represented, and members were sent to far-off places to make new foundations. Thus Dominic lived to see his order successful; and twelve years after his death (1233) he was himself canonized by his friend Gregory IX.

Many external circumstances were favorable to the prosperity and rapid growth of the order after it first got started. Mendicant and predicant monks cannot live in a desert. The large city is their natural "environment;" and city-life entered just at this time upon a period of brilliant development. Other orders, for instance the Cistercians, saw their opportunity, and moved into the city; but none found it so easy to strike root there as the Dominicans. The most miserable hut was good enough for them: the next day they began begging and preaching. Their poverty, however, soon became a mere simulation. In 1425 Martin V. recalled the prohibition to possess real estate or other property. Donations and bequests poured in upon the order. It built monasteries and churches; and art is indebted to it for some of the finest specimens of Gothic architecture. Still greater was the influence which it exercised on science. In 1228 the teachers of the University of Paris left the city on account of some squabbles with Queen Blanca, and retired with their pupils, partly to Rheims, partly to Angers. A chair was then established for a Dominican monk, and in 1230 another was added. Thus the mendicant orders got a foothold in the universities (for the Franciscans soon followed); and not only did they vindicate their place in the teeth of a most vehement opposition, but they finally usurped the whole space, and became the means by which the Church succeeded in crushing all free science. Scholasticism is not simply a scientific form which the Dominicans found ready-made, and were compelled to adopt: in its latest, most elaborate, but also narrowest and most unnatural phase, it is a production of the Dominicans themselves; and during its reign the history of theology, philosophy, science, was hardly more than a rivalry between the Dominicans and the Franciscans. The controversy between Thomists and Scotists — the controversy concerning the exemption of Mary from hereditary sin — began and ended in this rivalry. The Dominicans were victorious; and many great and good men they produced, — Albertus Magnus, Thomas Aquinas, Meister Eckart, Johann Tauler, Heinrich Suso, Savonarola, Las Casas, Vincent Ferrier, and Vincent of Beauvais. They have given the Church more than eight hundred bishops, a hundred and fifty archbishops, sixty cardinals, and four popes. But they gradually degenerated. At the beginning of the Reformation they held supreme sway over theological science; but they were shockingly ignorant, and by their activity as dealers in indulgences they actually prostituted the Church. Still worse: they lacked the power of regeneration, such as the Franciscans proved themselves possessed of, by the formation of reformed congregations; and the end of their long labors through six centuries was a severe rebuke by the head of the Church, when, on Dec. 8, 1854, Pius IX. promulgated the dogma of the immaculate conception of the Virgin, — a dogma they had always opposed.

LIT. — Biography of St. Dominic by Jordanus, his successor as general of the order, in *Acta Sanctorum, Aug. 1;* HELYOT: *Histoire des Ordres Monastiques*, Paris, 1714–19, 8 vols.; *Annales Ordinis Prædicatorum*, Rome, 1746; HURTER: *Geschichte Innocenz des Dritten*, IV., 282–312; LACORDAIRE: *Vie de St. Dominique*, Paris, 1840; CARO: *St. Dominique et les Dominicains*, Paris, 1853; [KLEINERMANNS: *Der dritte Orden von der Busse des heiligen Dominicus. Quellenmässige Darstellung.* Dülmen, 1885.] ALBRECHT VOGEL.

DOMINICAL LETTER, a letter (one of the first seven in the alphabet) which is used in ecclesiastical almanacs to represent Sunday. For general tables, and directions how to find the Dominical Letter, see the Book of Common Prayer.

DOMINICA, or **DIES DOMINICUS,** the Lord's Day, or Sunday. See LORD'S DAY.

DOMINICA IN ALBIS, the first Sunday after Easter.

DOMINCALE, a fair linen cloth used by women when receiving the Lord's Supper; either a napkin, upon which the bread was laid instead of upon their bare hand, or a veil.

DOMINICUS LORICATUS. See DAMIANI, PETER.

DOMINIS, DE, MARC ANTHONY. See ANTHONY DE DOMINIS.

DOMITIAN, Roman emperor 81–96; is commonly spoken of as having originated the second great persecution of the Christians. The whole affair amounts to this: first, under Vespasian and Titus a tax was levied upon the Jews for *Jupiter Capitolinus;* and Suetonius tells us (*Domit.*, 12), that, under Domitian, this tax was extended also to such as lived after the manner of the Jews without acknowledging themselves to be Jews, or such as concealed their race and religion. Second, during the reign of Domitian the accusation of atheism is first heard of; and instances of condemnation on account of this crime are mentioned without any special statement, however, that the victims were Christians; only Dio Cassius says (67, 14) that all who were converted to Judaism were accused of atheism. Finally, we are told by Eusebius, that, during the reign of Domitian, many Christians suffered martyrdom. It is in the light of these facts that Tertullian's

report (*Apologet.*, 5) must be read, of Domitian's attempt to persecute the Christians, and of his later abandonment of the plan. The investigations which the emperor made concerning the descendants of David (Euseb., III. 12 and 20) had a merely political object. As he was told that those people were politically dangerous, he summoned two of them to his presence, and questioned them about Christ and his kingdom. But when they answered that the kingdom of Christ was not of this world, and should not begin until the world had perished, he sent them away with contempt. See Fr. Overbeck: *Studien zur Geschichte d. alten Kirche*, Schloss-Chemnitz, 1875, 1, 93; Aubé: *Histoire des persecutions de l'Église jusqu'à la fin des Antonins*, Paris, 1875; [Keim: *Rom. u. d. Christenthum*, Berlin, 1881]. HERZOG.

DOMITILLA, according to Suetonius (*Domitian*, 18) and Dio Cassius (67, 14) a niece of the Emperor Domitian, married to her cousin, the Consul Flavius Clemens, and banished to the Island of Pandateria where her husband was decapitated on the charge of atheism or Judaizing; according to the Acts of Martyrdom of Nereus and Achilleus (May 12) and Eusebius, quoting from a contemporary Pagan chronicler, Brutius, she was a niece of the consul Flavius Clemens, and banished to the Island of Pontius. Whether there were two Domitillas, or only one, and how, in the latter case, the two reports are to be reconciled, is still an open question. The Acts of Martyrdom of Nereus and Achilleus are undoubtedly a spurious fabrication; but the monuments of the catacombs, from the so-called *Cœmiterium Domitillæ*, prove that they have a historical kernel. See Mommsen: *Corpus Inscr.*, VI. 1, 1876, p. 172; Aubé: *Hist. des persecutions*, Paris, 1875; de Rossi: *Bulletino*, Rome, 1875; Northcote: *Roma Sotterranea*, London, 1877; Lightfoot: *Clement of Rome* (Appendix), London, 1877.

DOMNUS. See Donus.

DONALDSON, John William, b. 1812; d. in London, Feb. 10, 1861. He was graduated at Cambridge, won eminence as a classical scholar; wrote *The New Cratylus* (1839), and *Varronianus* (1844). His *Jashar, or Fragments of Original Hebrew Songs inserted in the Masoretic Text of the Old Testament* (1854), which was written in Latin, and attempts to "reconstitute the lost book of Jashar from the remains of old songs and historical records, which, according to the author, are incorporated in the existing text of the Old Testament," raised a great storm. He showed very plainly his latitudinarian principles, characteristic recklessness of statement, and lack of judgment. At the same time the book is very learned, and contains much valuable information. Of all the criticisms of it, that by Perowne is the best. See the article on Jasher, in *Smith's Dictionary of the Bible*.

DONATI. See Monasticism.

DONATION OF CONSTANTINE, an alleged imperial edict by which Constantine the Great is said to have bestowed Rome and Italy as a gift on the papal see in 324. The document, which exists both in a Greek and Latin text, was not produced, however, until the middle of the eighth century, in a letter from Pope Adrian I. to Charlemange; but from that time it was firmly believed in until Laurentius Valla exposed the fraud. Danté (*Inferno, XIX.* 112–118) alludes to the fiction, believing the fact, but deploring the effect, in the famous lines: —

> "Ah, Constantine! of how much ill the cause,
> Not thy conversion, but those rich domains
> That the first wealthy Pope received of thee!"

See Münch: *Ueber die erdichtete Schenkung Constantin des Grossen*, Freiburg, 1824; Mack: *De Donatione a C. M. sedi Apost. oblata*, Munich, 1861.

DONATISTS. As a direct result of the persecution of Diocletian, there arose among the Christians a great enthusiasm for sufferings, and even for death, for the sake of the faith. They were demanded to surrender their sacred books; but not only did many refuse to comply with this demand, but some even stepped forward purposely, and boasted that they had the books, and could by no means be forced to give them up. The name of a *traditor*, that is, one who has surrendered his Bible, became extremely odious. Mensurius, Bishop of Carthage, openly opposed the fanaticism of the voluntary martyrs and the extravagant reverence shown to confessors. He sent his archdeacon, Cæcilianus, into the prisons where the confessors sat, and had the crowds which gathered there in enthusiastic devotion dispersed by force. But thereby the fanatics became only so much the more excited, and it was to be expected that they would seize upon the first opportunity to avenge themselves. In 305 a synod was convened at Cirta; but, before the synod was opened, the primate of Numidia, Bishop Secundus of Tigisis, proposed that an investigation should be made, whether there were any *traditores* among the assembled. The result of the investigation was, that nearly every one of the bishops present was proved guilty of the crime, in some form or other. Suspicion fell even upon Secundus himself. He was consequently compelled to drop the investigation; but he, nevertheless, saw fit to assume the attitude of a guardian of the discipline of the Church, and, when he heard of the troubles which had occurred in Carthage, he sent a warning to Mensurius and Cæcilianus. Mensurius died 311, and, according to the common course of affairs, the archdeacon succeeded the bishop; and, as Cæcilianus was known to hold the same views as Mensurius, the moderates hastened to elect him, without awaiting the arrival of the Numidian bishops, and without inviting the primate, Secundus of Tigisis, to perform the consecration. The Numidian bishops felt much offended at the slight shown to them, and allied themselves with the rigorists. Secundus convened a synod, and summoned Cæcilianus to defend himself. As Cæcilianus did not appear before the synod, he was deposed and excommunicated, and Majorinus was elected in his stead. When Majorinus died (in 313), Donatus, called the Great, became his successor.

Thus the schism originated in the Church of Carthage. There were two bishops and two congregations. From the capital it spread through the whole province. A majority of the country people, and a considerable number of bishops, declared in favor of Donatus. Outside of Africa, however, Cæcilianus was generally recognized as the legitimate bishop; and the

opposite party (the *pars Majorini*, afterwards the *pars Donati*, the *Donatiani*, or *Donatistæ*) were considered as schismatics who had separated from the true Catholic Church. In an edict of 313 Constantine the Great promised the Church of Africa his protection; but the Donatists were expressly excluded from the imperial favor. They immediately addressed themselves to the emperor, and begged him to examine their complaints against Cæcilianus. He consented, and appointed a committee of five bishops from Gaul, with Melchiades, Bishop of Rome, at its head. The committee summoned Cæcilianus, and ten African bishops of each party, to its presence. Donatus of Casæ Nigræ was the spokesman of the Donatists; but, in spite of all his exertions, Cæcilianus was acquitted, and Donatus was deposed. The other Donatist bishops were allowed to retain their office and dignity, on the condition that they returned to the Catholic Church. But the condemned would not submit. They complained to the emperor of the partiality of the verdict, and begged that some juridically educated persons might be sent to Africa, to hear witnesses, and gather evidence, and the case be laid before a synod of bishops. Their request was granted, and imperial commissioners appeared in Carthage. But the commissioners decided in favor of Cæcilianus. The Donatists became extremely excited on account of this verdict, and in an unfortunate moment they appealed directly to the emperor. Constantine was astonished and disgusted, that he, a Pagan, was asked to decide upon the internal affairs of the Christian Church; but he accepted, nevertheless, the appeal, summoned Cæcilianus and his accusers to Milan (316), and condemned the latter as guilty of calumny. All further resistance now became a crime against the imperial majesty; but the Donatists, nevertheless, refused to submit. Constantine preferred, however, to ignore the whole affair; and, although no less than two hundred and seventy Donatist bishops were present at a synod held in 330, the policy adopted by the emperor would probably have proved the best way of healing the schism.

Constans, however, did not continue his father's policy, and the severity with which he treated the Donatists immediately produced very strange effects. Africa suffered at that time much from a vicious kind of ascetics, — the so-called *Circumcelliones*. An affiliation took place between these *Circumcelliones* and the lower elements of the Donatist party; and the result was a complete uproar, which, however, was speedily suppressed by Taurinus (345). At this time Cæcilianus died, and an opportunity presented itself of healing the schism by recognizing the Donatist bishop. But the Donatists had made themselves so despised and hated, that a compromise was impossible. Gratus succeeded Cæcilianus as Catholic bishop, and the schism continued. Soon a new uproar broke out. As most of the Donatists belonged to the poor class, and many were completely destitute, Constans sent (in 348) Paul and Macarius to Africa to try to reconcile them by means of a liberal support. But Donatus the Great declared with vehemence against this attempt of seduction; and Donatus of Bagai met the negotiators at the head of a swarm of armed *Circumcelliones*. The commotion, however, was speedily suppressed. Donatus of Bagai was decapitated, Donatus the Great was banished, and the Donatist churches were closed. A complete change took place in the condition of the party when Julian ascended the throne. It was his policy to fight the Catholic Church by means of heretics and schismatics. The Donatists were immediately allowed to use their churches, and their banished bishops returned. Donatus the Great had died; but Julian appointed Parmenianus his successor, and established him in Carthage by means of force. The Donatists had for a short time the power, and they did not use it sparingly. But Valentinian I. and Gratian issued again very severe laws against them (373 and 375).

Meanwhile the inner decay of the sect had begun. One of its most prominent members, Tychonius, distinguished for his great learning, and appreciated as the author of the *Regulas septem ad investigandum intelligentiam Sacrarum Scripturarum*, rejected the Novatian views held by most Donatists, and objected to the ostentatious exclusiveness of the party. Such milder and more moderate views found many adherents; and Primianus, the successor of Parmenianus, belonged to the moderate side of the sect, and came soon in conflict with the extremists, at whose head stood the deacon Maximianus. The conflict was very bitter; and, when he ventured to excommunicate Maximianus, the extremists convened a synod (393), deposed him, and elected Maximianus bishop in his stead. Thus there were three bishops in Carthage; and, just as the sect in this way was gliding down into a state of dissolution, it encountered its most decided and most powerful adversary, Augustine. After writing several books against the sect, as it would seem, without any great effect, Augustine himself consented to an appeal to force, referring to Luke xiv. 23. A synod of Carthage (405) petitioned the Emperor Honorius to issue penal laws against the Donatists. The petition was granted: laymen should be fined, clergymen banished, and the churches closed. But Honorius could not afford to make any more enemies than those he already had, and in 409 he issued an edict of toleration; but this edict raised such a storm in the Catholic Church, that it had to be immediately repealed. A disputation was then arranged in Carthage (411), *Collatio cum Donatistis*. Two hundred and eighty-six Catholic and two hundred and seventy-nine Donatist bishops were present: Augustine and Aurelius were the speakers of the former; Primianus and Patilianus, those of the latter. For three days the debate lasted, but no result was arrived at. Finally the imperial commissioner declared the Donatists vanquished, and very severe measures were decided upon against them. In 414 they lost all civil rights; in 415 they were forbidden to assemble for worshipping, under penalty of death. Nevertheless, they had not become extinct, when, in the seventh century, the Saracens occupied the country, and destroyed the African Church.

LIT. — OPTATUS MILEVITANUS: *De Schismate Donatistarum*, edit. by Du Pin, Paris, 1700; AUGUSTIN.: *Contra epistolam Parmeniani, De baptismo Contra literas Petiliani, Contra Cresconium;* NORISIUS: *Historia Donatistarum*, edit. by Ballerini

Verona, 1729; RIBBEK: *Donatus u. Augustinus*, Elberfeld, 1858; [DEUTSCH: *Drei Actenstücke z. Gesch. d. Donatismus*, Berlin, 1875]; VÖLTER: *D. Ursprung d. D.*, Freib.-im-Br., 1883. ALBRECHT VOGEL.

DONATIVE is a benefice conferred on a person by the founder or patron, without either presentation, institution, or induction by the ordinary: resignation therefore is to the patron.

DONATUS VESONTIENSIS, the only son of Duke Waldelenus; was educated in the Monastery of Luxenil (*Luxovium*) by St. Columban, and was in 624 elected bishop of his native city, Besançon (*Vesontio*). There he founded a nunnery, *Jussanum*, and wrote for it a statute-book in seventy-seven chapters, which on account of its minute prescripts forms an interesting historical document. When the abbess said grace at the table, and a nun forgot to answer "Amen," she was served with six strokes of a whip: when a nun forgot to have herself blessed before walking outside the cloister wall, she was punished with twelve strokes, etc. See HOLSTENIUS: *Codex Regularum monast. et canonic.*, I. p. 375.

DONATUS OF CASÆ NIGRÆ. See DONATISTS.

DONATUS THE GREAT. See DONATISTS.

DONNE, John, D.D., divine and poet, son of a merchant; b. in London, 1573; d. March 31, 1631. He was educated at Oxford and Cambridge, but did not take a degree. In 1592 he renounced the Roman-Catholic faith, and subsequently wrote two polemical treatises against it, — *Pseudo-Martyr* (1610), and *Ignatius his Conclave* (1611). He followed civil pursuits, until, induced thereto by James I., who had read the *Pseudo-Martyr*, he took orders (in 1614), a step to which he had been urged seven years before by Dr. Morton, afterwards Bishop of Durham. He was immediately appointed royal chaplain, in 1620 Dean of St. Paul's, and in 1630 preached his last sermon, which was afterwards published under the title, *Death's Duel*. He is buried in St. Paul's Cathedral. Donne's poetical works were excessively admired by his own generation, praised by Dryden, and paraphrased by Pope. His published sermons are marked by metaphysical insight and poetical imagery.

LIT. — *LXXX. Sermons*, with a Life by IZAAK WALTON, London, 1640; *Essays in Divinity*, London, 1651; *The Works of John Donne, D.D.*, ed. by DEAN ALFORD, London, 1839, 6 vols.; COLERIDGE; *Notes on Donne*, Works, vol. v. pp. 73 sqq. (Am. ed.).

DONNELL, Robert, one of the early leaders in the Cumberland Presbyterian Church; b. in Guilford County, North Carolina, April, 1784; d. at Athens, Ala., May 24, 1854. His parents early moved to Tennessee. Under a deep conviction of the urgent need of more ministers, he offered himself in 1806 to the so-called "Council" of the Cumberland Presbytery, who encouraged him to exercise his gifts as a catechist and exhorter. He preached independently of ecclesiastical connection, and for the most part in Alabama, until 1811, when he placed himself under the care of the newly organized Cumberland Presbytery. From that time on he labored incessantly, in Tennessee, Alabama, and Western Pennsylvania, organizing many churches, and winning the position of a leader in his denomination. He preached the opening sermon at the First General Assembly of the Cumberland Presbyterian Church. He is the author of *Thoughts on Various Subjects*, last ed., Nashville, 1880.

LIT. — LOWRY: *Life of Rev. Robert Donnell*, Nashville, 1867; BEARD: *Biogr. Sketches of Some of the Early Ministers of the Cumberl. Presb. Church*, 2 vols., Nashville, 1867.

DONNELLAN LECTURE, The, was founded by the provost and senior fellows of Trinity College, Dublin, with a legacy of twelve hundred and forty-three pounds, left by Miss Anne Donnellan, dated Feb. 22, 1794, "for the encouragement of religion, learning, and good manners." The lecturer is elected on the 20th of each November, and delivers six sermons upon such topic as the board may designate. Perhaps the best known volumes thus produced are GRAVES, *Lectures on the Pentateuch*, London, 1807, 2 vols., and DAUNT, *The Person and Offices of the Holy Spirit*, London, 1879.

DONOSO-CORTES, Juan (*Marquis de Valdegamas*), b. May 9, 1809, at Valle de la Serena, in Estremadura; d. in Paris, May 3, 1853; studied law in Seville; settled in Madrid in 1830, and engaged in literature and politics. In 1837 he entered the Cortes as a representative of the city of Cadiz, and took his seat as a member of the moderate-liberal section of the house. But the study of Bonald and De Maistre, and his acquaintance with the queen-mother, Marie-Christine, gradually changed his views; and in 1849 he suddenly startled his party and his country with a bitter denunciation of all liberal principles, and the demand for a dictature. In 1850 he was sent as ambassador to Berlin, and afterwards to Paris, where he died. In 1851 he published his *Essay on Catholicism, Liberalism, and Socialism*, which was immediately translated into French and German, and in 1862 also into English, by Madeleine Goddard, Philadelphia. It is an eloquent and brilliant plea for the ideas of Gregory VII. and Innocent III., against modern philosophy; and it ushered in the European re-action of the latter part of the nineteenth century. A collected edition of his works was published in Madrid by Tejado, 5 vols., 1854–55, and also at Paris, in French, by Louis Veuillot, 3 vols., 3d ed., Lyon, 1876.

DONUS I., or **DOMNUS,** pope 676–678, is noticeable only on account of his passion for adorning the churches of Rome. — **Donus II.** is sometimes put down as having reigned a short time in 974, between Benedict VI. and Boniface VII.; but his whole existence depends upon an error of the copyist. See *Giesebrecht*, in *Jahrbücher d. deutschen Reichs*, 1840, vol. II., part I., p. 141.

DOOLITTLE, Justus, b. at Rutland, N.Y., June 23, 1824; d. at Clinton, N.Y., June 15, 1880. He was graduated from Hamilton College in 1846, and Auburn Seminary, 1849; from 1849 to 1869 and from 1872 to 1873 missionary in China, at Foochow, Tientsin, and Shanghai. He was the author of *The Social Life of the Chinese*, N.Y., 1865, 2 vols. (an exhaustive treatment for a limited district of China), and *Vocabulary and Handbook of the Chinese Language, Romanized in the Mandarin Dialect*, New York, 1872, 1873, 2 vols.

DOOLITTLE, Thomas, Nonconformist; b. at Kidderminster, 1630; educated at Cambridge; settled in London; ejected for nonconformity in 1662; kept a private school, and preached till his death, May 24, 1707. Among his works, which were very popular, were *A Treatise concerning the Lord's Supper*, 9th ed., 1675; *A Call to Delaying Sinners*, 1683; *A Complete Body of Divinity*, 1723, folio; *Love to Christ Necessary to Escape the Curse at His Coming*, reprinted 1830.

DOORKEEPERS. See OSTIARII.

DORA, Sister (Dorothy Wyndlow Pattison), b. at Hauxwell, Yorkshire, Jan. 16, 1832; d. at Walsall, South Staffordshire, Tuesday, Dec. 24, 1878. Her father was rector of Hauxwell, and a man of means; yet she voluntarily left her position in society, and in 1864, after three years of village school-teaching, joined the Church of England "Sisterhood of the Good Samaritans." In 1865 she was sent to the Cottage Hospital at Walsall, then under the charge of the sisterhood. She quickly developed that marvellous capacity both for nursing and general management which made her so famous. In Walsall she labored until 1876, and only left off to die. Her life there was a practical embodiment of the spirit of Christ. Her biography is more thrilling than a novel, and yet the changes of her life were few. By unwavering courage and unfailing devotion she won the respect of all, and was recognized as the friend of every patient in the wards, and of every poor body in the town. She was one of the noblest of women. Like her Master, she went about doing good. The anecdote told of one of the railroad employees reveals the regard in which she was held. He was asked why he thought her monument ought take the form of a statue; and he said, "Why, nobody knows better than I do that *we* sha'n't forget her, no danger of that; but I want her to be there, so that when strangers come to the place, and see her standing up, they shall ask us, 'Who's that?' and then we shall say, '*Who's that?*' — 'Why, that's *our* Sister Dora.'"

In the exercise of her profession she had the unquestionable advantages of good birth, liberal education, excellent health, fine personal appearance, abundant animal spirits, great natural shrewdness and tact. Walsall is a manufacturing town, and accidents are constantly occurring. Sister Dora became a skilful surgeon as well as nurse. But the secret of her influence was, after all, her religion. She was not content to heal the body simply: she aimed to touch the heart, to convert the soul; and to many she was thus, in a spiritual as well as a physical sense, a savior. See MARGARET LONSDALE: *Sister Dora*, London, 1880 (22d ed., 1881), reprinted, Boston, 1880.

DORCAS SOCIETY. The name comes from the good friend of the poor mentioned in Acts ix. 36, and fitly describes its work, which is to provide the poor with clothing, or else with materials to make up. Such societies are common in connection with churches, and afford Christian women useful employment. Dorcas is the Greek equivalent of Tabitha, an Aramaic form of the Hebrew word which means "gazelle," and was a favorite name for women among Hebrews and Greeks, because the gazelle was considered to be the standard of beauty. Dorcas must have been comparatively rich, and was probably of some rank. Peter restored her to life after she had been some time dead.

DOROTHEA, a virgin martyred at Cæsarea, Cappadocia, probably during the persecution of Diocletian, and celebrated by the Roman Church on Feb. 6. See *Act. Sanct. Febr.* I., p. 771. Different from this Dorothea is the Prussian *Dorothea*, who, after reaching the forty-fourth year of her age, and having borne nine children, determined to devote herself to an ascetic life (1394), and took up her abode in a cell near the cathedral of Marienwerder, where she lived according to a rule which she pretended to have received from the Lord himself. After her death (1404) many miracles took place at her grave; and the grand-master of the Teutonic knights applied to Boniface IX. for her canonization. But, when the investigation began, it was learned that in a vision Dorothea had seen one of the former grand-masters in hell, and had predicted the downfall of the order; after which the proceedings were stopped. The people, however, continued to reverence Dorothea as the patron-saint of Prussia. See S. TH. CHR. LILIENTHAL: *Historia Beatæ Dorotheæ*, Danzig, 1744.

DOROTHEUS, Bishop of Martianopolis in Mœsia, and a zealous Nestorian, joined, at the Council of Ephesus (431), the party opposite to Cyril, and pronounced Cyril's excommunication. Shortly after he was excommunicated himself; and when his congregation refused to accept his successor, he was banished to Cæsarea in Cappadocia. He left some letters which are found in the *Synodicon*, Nos. 78, 115, and 137, and in BALUZE: *Concil. N. Coll.*

DORT, Synod of, the largest and [next to the Westminster Assembly] the most imposing synod ever held within the bounds of the Reformed churches, was convened by the States-General at Dort (Dordrecht), Nov. 13, 1618, and adjourned May 9, 1619. The Arminians, or Remonstrants, after the death of Arminius (1609), had at their head Simon Episcopius, professor at Leyden, and included among their number John of Barneveld (Advocate-General of Holland) and the learned scholar and statesman Hugo Grotius. At the head of the Calvinists, or Counter-Remonstrants, stood the stadtholder Prince Maurice of Orange. In 1609 Barneveld and Grotius, against the wishes of Maurice, concluded a twelve-years' truce with Spain. This brought upon them, and, by consequence, upon the Remonstrants, the charge of disloyalty by the adherents of Maurice. The conviction soon spread that the party which had endangered the nation should be condemned by a common act of all the states. This led to the thought of an orthodox national synod; and the interest excited by the general subject was so great, that everywhere large meetings were held to discuss it.

In November, 1617, the States-General passed an act convoking a synod at Dort to settle religious issues. The synod was designed to be a national assembly. The Reformed churches of other lands (with the single exception of Anhalt) were requested to send delegates; but it was particularly stated in the invitation that their presence and counsels were desired in order that a more cautious conclusion concerning the controversies prevalent in the Church of the Nether-

lands might be arrived at. Twenty-eight delegates in all came from Germany, the Palatinate, Switzerland, and England. [The four delegates selected by the National Synod of France were forbidden being present by the king. The English commissioners (chosen by James I.) were Carleton, Bishop of Llandaff; Davenant, afterwards Bishop of Salisbury; Samuel Ward, professor at Cambridge; Joseph Hall, afterwards Bishop of Exeter and Norwich; and Walter Balcanquall, a Scotchman, and chaplain to the king. Among the Dutch delegates were thirty-one ministers, five professors, and twenty elders. There were also eighteen commissioners appointed by the States-General.] All of the delegates from the Netherlands belonged to the Calvinistic party, the three Remonstrants regularly elected from Utrecht being denied seats.

The synod convened Nov. 13, 1618, and, after listening to a sermon in the Great Church of Dort, chose at its second sitting John Bogermann, a pastor at Leeuwarden, its president. The Remonstrants were treated from the first as an accused party; and at the fourth sitting Episcopius and twelve other Remonstrants were summoned to appear at the expiration of fourteen days before the synod, and defend their doctrines. In the interval a committee was appointed to prepare a new translation of the Bible, whose labors subsequently gave birth to one of the most accurate versions in any language. The question of the administration of baptism to the children of heathen parents in India was also discussed.

At the twenty-second session, the thirteen Remonstrants appeared before the synod. Episcopius, who managed the defence, spoke with much eloquence, but gave offence by his confidence and boldness of statement. He declared the synod to be a schismatical assembly. His judges reprimanded him for his temerity; and after he had given the Remonstrant construction of the five articles, or "knotty points," of Calvinism, a protracted discussion took place, which was brought to a close at the fifty-seventh session (Jan. 14, 1619), the Remonstrants being excluded from the floor. This done, the synod occupied itself with the preparation of articles refuting Remonstrant tenets and the definition of the five articles, until, at the hundred and thirty-sixth session (April 23, 1619), the "Canons of Dort," teaching strict views of predestination, were passed. The delegates, however, from England, Hesse, Nassau, and Bremen, had argued persistently in favor of recognizing a conditional universalism; that is, the divine intention and sincere offer of salvation to all men. The synod then unanimously, with the exception of the delegates from Hesse and England, voted the sentence upon the Remonstrants of ecclesiastical rebels and offenders, and that as such they were to be excluded by the synods and classes from their ecclesiastical places. Before adjournment, the Heidelberg Catechism and the Belgic Confession were indorsed. In the hundred and forty-fourth session the synod repaired to the Great Church, where the canons and the sentence were read in Latin to an overflowing audience. The next session, the hundred and forty-fifth (May 9, 1619), was its last.

The canons of the Synod of Dort are infralapsarian, and do not express the deepest and ultimate conclusion of the Calvinistic system, which is proved by the opposition of Gomarus, professor at Leyden, a supralapsarian Calvinist. The synod ignored the spirit of union embodied in the Second Helvetic Confession, just as in Germany the Formula of Concord had done in effacing the impress of Melanchthon, and incorporated the old predestinarianism into its canons. H. HEPPE.

Lit. — The Acts of the Synod were officially published in 1620 at Dort: *Acta Syn. nation. Dortrechti habitæ;* and from the Remonstrant side, *Acta et Scripta synodalia*, etc., Herderwyci, 1620; John Hales (who was present at the sessions): *Letters from the Synod of Dort*, in his *Golden Remains*, Lond., 1659 trans.; *Hist. Conc. Dordraceni*, ed. by J. L. Mosheim, Hamburg, 1724; Thomas Scott: *The Articles of the Synod of Dort, with a History of the Events*, etc., Lond., 1818; Alex. Schweizer: *Centraldogmen*, Zürich, vol. ii. (1856), pp. 141 sqq.; P. Schaff: *Creeds of Christendom*, vol. I. pp. 508 sqq., New York, 3d ed., 1881; F. Bührmann: *De Dordtsche Synode en de godsdienstwisten in het begin der 17e eeuw*, Amsterdam, 1881 sq. The best discussions of the Five Points are by Whitby (Lond., 1710) on the Arminian side, and by Jonathan Dickinson (Phila., 1741) on the Calvinistic side. See Arminianism, Five Articles of.

DOSITHEUS, a false Messiah among the Samaritans, and founder of a religious sect, on a line with Simon Magus and Menander. Very little is known of him; and the uncertainty of the reports is increased by his being confounded with an older Dositheus, the teacher of Zadok, who founded the sect of the Saduceeans. His appearance was probably contemporary with that of Christ, or perhaps a little later. In those days of great religious excitement among the Samaritans, he presented himself as the prophet promised in Deut. xviii. 18; which passage, according to Samaritan doctrine, is the only true Messianic prophecy ever given (Origen: *Contra Celsum*, I. p. 44; VI. p. 282, ed. Spencer; Epiph.; *Hæres*, I. 13). The most prominent feature of his doctrines was the severe stress he laid upon the prescripts of the law, especially concerning the sabbath. The number of his followers was probably never great; but the sect lived on, nevertheless, down into the sixth century. Theophilus, a Persian, wrote against them in the fourth century (Assem.: *Bibl. Orient.*, I. 42); and in 588 the Samaritans and Dositheans disputed in Egypt about Deut. xviii. 18 (Photius: *Bibloth. Cod.*, 230). [Cf. Smith and Wace: *Dict. Chr. Biog.*, s.v.] G. UHLHORN.

DOUAI, or **DOUAY,** a town of France, in the department of Le Nord, on the Scarpe; grew gradually during the middle ages into a place of some commercial and industrial importance under the sway of the counts of Flanders; passed afterwards into the possession of the dukes of Burgundy; fell then as an inheritance to the crown of Spain, and was in 1667 conquered by France. In 1568 William Allan founded there a college, or "seminaire," for the education of Roman-Catholic priests destined for the English mission. Though supported only by private subscription, it flourished. In a short time it had a hundred and fifty

scholars and ten professors. But it made the town the headquarters of the Roman-Catholic Englishmen living on the Continent, and the hotbed of all their intrigues. Campian and his colleagues, Sherwin and Briant, came from Douay. This gave rise to great disturbances; and, after a Huguenot riot, the college was compelled to move (1578), but found an asylum at Rheims, under the protection of the Duke of Guise. In 1593, however, the college returned to Douay; and in 1602 the Old Testament of the so-called *Douay Bible* was issued there. See T. F. KNOX: *The First and Second Diaries of the English College, Douai, and an Appendix of Unpublished Documents. With an Historical Introduction*, London, 1878. On the Douay version, see ENGLISH BIBLE VERSIONS.

DOVE. More than fifty times this bird is mentioned in the Bible; and it is the only one that could be offered in sacrifice, and was usually selected for that purpose by the less wealthy (Lev. v. 7, xii. 6; Luke ii. 24); and, to supply the demand for it, dealers in this kind of birds sat about the precincts of the temple (Matt. xxi. 12, etc.). The raising of doves was from an early day a pursuit peculiar to the Jews (Isa. lx. 8); although there were also many wild doves in Palestine (Ezek. vii. 16), which built their nests in clefts of the rocks (Jer. xlviii. 28; Cant. ii. 14), or at least sought a refuge there when chased (Ps. xi. 1). The flight of the dove was employed by the poet as a figure of swiftness (Ps. lv. 6; Hos. xi. 11; Isa. lx. 8). In songs of love, the eyes of the beloved, as expressive of attachment and of innocence, are compared with those of the dove (Cant. i. 15, iv. 1). The voice of the dove is represented by the poets as a *sigh*, as an expression of sorrow (Isa. xxxviii. 14, lix. 11; Nah. ii. 7). To the white and glimmering plumage reference is made in Ps. lxviii. 13. The dove was the harbinger of reconciliation with God (Gen. viii. 8, 10 sqq.), and is frequently mentioned as the emblem of purity and innocence (Matt. x. 16). In Christian art the dove is employed as the emblem of the Holy Ghost (cf. John i. 32). B. PICK.

DOW, Lorenzo, an eccentric Methodist preacher; b. at Coventry, Conn., Oct. 16, 1777; d. at Georgetown, D.C., Feb. 2, 1834. He began itinerating in 1798, but was dropped by his conference shortly after, and never joined any other, although in doctrine and practice he was a Methodist. He travelled and preached through England and Ireland, as well as through the United States, and introduced camp-meetings into England. His eccentricity showed itself in dress and manners; but, although he was in consequence called "crazy Dow," his fearless earnestness and native eloquence won him listeners and converts. He was a voluminous writer. See *Dealings of God, Man, and the Devil, as Exemplified in the Life of L. Dow, with his Writings*, N.Y., 1854, new ed., 1875; PECK: *Early Methodism*, N.Y., 1860.

DOWLING, John, b. in Sussex, Eng., May 12, 1807; d. in New York, July 4, 1878. He is best known by his *History of Romanism*, N.Y., 1845, of which a revised edition appeared in 1871. He was pastor of the Berean Baptist Church in New York city for many years.

DOXOLOGY (*δοξολογία, glorificatio, gloria*). There are a greater and a minor doxology. The former—*Doxologia major, Gloria in excelsis, Hymnus Angelicus* — consisted originally only of the few words communicated in Luke ii. 14, *Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis*. Early, however, an addition was made, first in the Greek Church, and then in the Latin, probably due to Hilary, Bishop of Poitiers, who died 366; and in the fifth century the *Doxologia major* read thus: "Glory to God on high, and on earth peace to men of [his] good will. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord God, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy upon us; For Thou alone art holy, Thou only, Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen." [*Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam. Domine Deus, rex cœlestis, Deus Pater omnipotens; Domine, Fili unigenite, Jesu Christe; Domine Deus, agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; Qui tollis peccata mundi, suscipe deprecationem nostram; Qui sedes ad dexteram Patris, miserere nobis; Quoniam tu solus sanctus, tu solus Dominus, tu solus latissimus, Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.*] Considerable opposition was made to this addition, but suppressed by the fourth Council of Toledo, 633. Down to the twelfth century the *Doxologia major* was used only by the bishops, and by the priests only at Easter. In olden times it seems to have been used principally at Christmas. In the Lutheran Church the *Gloria in excelsis* was retained in its Latin form for a long time as an essential element of the divine service, and has been often thus used, even in the nineteenth century. [It is a regular part of the service in the Episcopal Church, but only in the English version.]

The *Doxologia minor* consisted originally of the simple formula, *Gloria Patri et Filio et Spiritui Sancto in sæcula sæculorum*, and the translation was left free, whether "Glory to the Father and the Son and the Holy Spirit," or "Glory to the Father in the Son and the Holy Spirit," or "Glory to the Father through the Son in the Holy Spirit." When the Arians, however, intentionally confined themselves to the two last formulas, the Church forbade them as heretic, and an addition was made; "as it was in the beginning, is now and ever shall be, world without end" [*sicut erat in principio et nunc et semper et in sæcula sæculorum*]. At divine service the *Doxologia minor* was used at the end of each hymn: the priest intonated, and the choir responded.

The term "doxology," or "doxological formula," is also applied to those passages of glorification with which a prayer may end, as, for instance, in Romans xvi. 27; Eph. iii. 21; and the Lord's Prayer such as it is found in Matt. vi. 13, in the *textus receptus* [also to the verse or verses commonly sung either at the beginning or end of the service]. M. HEROLD.

D'OYLY, George, the commentator; b. in London, Oct. 31, 1778; d. Jan. 8, 1846. He was

fellow of Corpus Christi College, Cambridge, and rector in various places. In connection with Richard Mant, afterwards Bishop of Down, he edited *Notes, Explanatory and Practical, on the Authorized Version of the Bible, taken principally from the Most Eminent Writers of the United Church of England and Ireland*, London, 1814, 3 vols. 4to, ed. (and improved) by Bishop Hobart, N.Y., 1818, 2 vols. 4to. The work has had a large sale, chiefly among Episcopalians.

DRABICIUS, Nicol, b. at Stradteiss, Moravia, 1585; grew up in a community of Bohemian Brethren, and from 1616 worked as an evangelical preacher, but fell out with the Protestant clergy of the neighborhood, and moved in 1629 to Lednitz in Hungary, where he lived in great poverty, engrossed by theosophical studies. From February, 1638, he pretended to receive divine revelations, and prophesied that the house of Austria should be overthrown in 1657, that Lewis XIV. should be made Roman emperor in 1666, that the Papacy should be abolished, and the Church reformed, etc. As his prophecies became too disagreeable to the Austrian Government, he was arrested and executed for *crimen læsæ majestatis*, July 17, 1671. His prophecies made some impression, however, and were published by J. A. Comenius in 1657, under the title *Lux in Tenebris*. In 1659 they were republished, in connection with other prophecies of the same kind, under the title *Historia Revelationum*, etc. There is a third edition from 1665, and with the original title. See KÖLER: *Disp. de N. Drabitio*, Altenburg, 1791. HAGENBACH.

DRACHM, DRACH'MA. See MONEY.

DRACONITES, Johannes (properly *Drach*, or *Trach*, sometimes, also, named after his native city), b. at Karlstadt, 1494; was appointed teacher in the philosophical faculty at Erfurt, and canon of the Church of St. Severin, but declared for Luther, and went in 1523 to Wittenberg. In the same year he was chosen minister at Miltenberg, but was soon driven away by the Romanist clergy of the neighborhood, and returned in 1524 to Wittenberg. After being minister at Waltershausen for a few years, he was professor of theology at Marburg from 1534 to 1547, and at Rostock from 1551 to 1560. But there was something restless in the man's character; and in 1560 he retired to Wittenberg, where he died, April 18, 1566. He was a good Hebrew scholar, and wrote commentaries on Genesis, the Psalms, Obadiah, Daniel, etc. But his principal work is his *Biblia Pentapla*, which occupied him for many years, but of which only fragments have been published.

DRACONTIUS, Blossius Æmilius, a Latin poet who flourished during the reign of the younger Theodosius, in the beginning of the fifth century. He was probably a native of Spain. His great poem in heroic verse on the creation, *Hexaëmeron*, was first published at Paris, 1560, together with the *Genesis* of Claudius Marius Victor, then at Paris, 1619, by Sirmond, together with the *Opuscula* of Eugenius of Toledo, and in a version corrected and enlarged by Eugenius, and finally at Rome, 1791, by Arevali, together with the poem *De Deo*, of which the *Hexaëmeron* evidently is a fragment. This last edition is reprinted in MIGNE: *Patrologia*, LX. Some minor poems by Dracontius were published at Leipzig, 1873, by Fried. de Duhn.

DRÆSEKE, Johann Heinrich Bernhardt, b. at Brunswick, Jan. 18, 1774; d. at Potsdam, Dec. 8, 1849. He was in Bremen 1814, and since 1832 Bishop (general superintendent) of Prussian Saxony, from which position he retired in 1843. Possessed of an extraordinary power of eloquence and a very impressive personal appearance, he became one of the most celebrated pulpit orators of modern Germany, and was much admired. But he lacked that sharp decision of character and that wide range of intellect which alone are able to sustain a fame under trying circumstances. He was educated among rationalists, but he soon burst the narrow bands of their doctrines. The rich sympathy of his nature connected him with all that was great and growing in his time. In 1814 he published *Predigten über Deutschland's Wiedergeburt*, 3 vols., and in 1817 *Das Heilige auf der Bühne*. He had an interest both in politics and the theatre. Even his theology went through a considerable development. His *Predigten für denkende Verehrer Jesu*, 1804–12, 5 vols., represents a Pelagian and merely humanitarian stand-point; but his *Vom Reich Gottes*, 1830, 3 vols., shows a much deeper conception of the truths of Christianity. He was a brilliant meteor of his time, — brilliant, more light than heat, — a meteor passing away. THOLUCK.

DRAGON. In the apocryphal book Bel and the Dragon, mention is made of the worship of a dragon (i.e., a large serpent) at Babylon. But, as we do not read elsewhere of such a thing among the Assyrians and Babylonians, it has been rashly conjectured that this apocryphal book was written in Egypt, where we know the species of idolatry was common, and that this worship was very unhistorically introduced. But upon Babylonian inscriptions there is frequent representation of gigantic serpents, which plainly had a religious meaning; and often upon Assyrian representations of sacrifices, near the altar are two serpents bound upon staffs. Moreover, Diodorus Siculus (II. 9) says that there was a serpent in the right hand of Hera in the Temple of Bel, and that Rhea stood near two large silver serpents. In the Assyrian inscriptions one reads of the "great serpent with seven heads" (Fried. Delitzsch: *Assyrische Studien*, Heft I. p. 87).

The reverence of serpents was common in other Shemitic peoples, although among the Phœnicians there is no certain trace of it. Indeed, almost all peoples have called serpents "wise;" and far outside of Shemitism one finds serpent-worship. See BAUDISSIN: *Die Symbolik der Schlange im Semitismus*, in his *Studien zur semitischen Religionsgeschichte*, Leipzig, Heft I., 1876 (pp. 255–292), and art. *Apokryphen des A. T.*, in Herzog, 2d ed., vol. i. p. 499. WOLF BAUDISSIN.

DRAM. See MONEY.

DREAMS, among the Hebrews, as universally in antiquity, were thought to be of importance, as lifters of the veil. At the same time the word is used as a symbol of total destruction, because dreams are usually totally forgotten when one awakes (Job xx. 8; Ps. lxxiii. 20; Isa. xxix. 7 sq.). We find in the Bible descriptions of dreams from the two frequent causes, — conscience and fear. Thus from the latter came the dreams of

Pharaoh and his chief baker and butler (Gen. xl.); of the Midianitish soldiers (Judg. vii. 13 sqq.). But these are not referred to divine agency, although the power of their interpretation is (Gen. xl. 8, xli. 16; Dan. i. 17). Of dreams from an awakened conscience we mention that of Abimelech (Gen. xx. 3) and of Laban (Gen. xxxi. 28). In general the dream corresponded to the character. Sometimes the imagination was the vehicle of revelation, in which case imagery indicated the divine will. So Joseph saw the sheaves bowing to his sheaf (Gen. xxxvii. 7), and Nebuchadrezzar the image (Dan. ii. 36 sq.).

The prophets also had dreams, which are spoken of as, like Urim, a legitimate way of finding out the future (1 Sam. xxviii. 6). The false prophets particularly depended upon them, and hence the test was given that only those prophets who encouraged the people in the worship of God were to be listened to (Deut. xiii. 1–5; Jer. xxiii. 25; Zech. x. 2). The prophetic gift was also called forth in the interpretation of dreams: so Joseph, and particularly Daniel. Josephus relates the prophetic dreams of Archelaus and his wife Glaphyra, and how the first was interpreted by Simon the Essene (*Antiq.*, XVII. 13, 3, 4). He likewise claims to have himself received prophetic dreams (*War*, III. 8, 3). — [Dreams have been vehicles of divine revelation, but as such always inferior to visions. The greater number of such dreams recorded in the Bible "were granted to those who were aliens to the Jewish covenant; and, where dreams are recorded as means of God's revelation to his chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of him." See FRANZ DELITZSCH: *A System of Bib. Psychol.*, Edin., 1867, 2d ed., Ger. orig., Leip., 1861.] Also art. VISIONS. L. DIESTEL (Herzog, ed. I.).

DRELINCOURT, Charles, b. at Sedan, July 10, 1595; d. in Paris, Nov. 3, 1669; was educated at Sedan and Saumur, and was pastor of the Reformed Church of Charenton, near Paris, from 1620 to his death. He was a very prolific writer; and two of his works achieved quite an extraordinary success: *Consolations de l'âme fidele contre les frayeurs de la mort*, which was reprinted in more than forty editions (the last of 1819), and translated into several foreign tongues. In English it appeared under the title, *The Christian's Defence against the Fears of Death*, and to which De Foe wrote (1705) his famous Introduction, *A True Relation of the Apparition of Mrs. Veal after her Death to Mrs. Bargrave*, in which the dead lady recommended Drelincourt's book. This ingenious advertisement of the book is said to have greatly helped its sale (13th ed. 1732); for, if the righteous dead approved of it, surely the living might read it with profit. Drelincourt wrote also *Visites charitables*, which was reprinted several times, variously in 5 or 3 or 2 vols., and translated into several languages.

DRESDEN COUNCIL. See PHILIPPISTS.

DRESS OF THE HEBREWS. Se CLOTHING AND ORNAMENTS AMONG THE HEBREWS.

DRESS OF THE EARLY CHRISTIANS. There never has been a particular Christian costume, The early Christians, both clergy and laity. dressed like their Pagan neighbors, and according to their station. The Epistle of James testifies to great inequality in this respect, even in the assemblies conducted by the apostles themselves. James does not blame the rich man for wearing the "fine" clothing any more than he commends the poor man for his "vile" clothing; but he does blame those who paid respect to a man in proportion to the value of his clothes. The virtues of humility and modesty conflict with extravagance in dress, and therefore the latter has always been recognized as unbecoming a Christian. Some of the exhortations savor, however, too much of asceticism. Thus CLEMENT OF ALEXANDRIA (close of second century) would have his hearers not only eschew ornaments, silks, all embroidered and dyed goods, particularly purple, but have the men and women dress precisely alike (*Stromata*, ii. 10, C. in *Ante-Nicene Library*, vol. i. pp. 255–263). More stringent are the demands of TERTULLIAN (d. about 245), who inveighs against either sex wearing gold, jewels, or dyed garments, or having the hair elaborately dressed, or in any way making a show. The Christian, he claims, should be modest and humble, and not only *be* so, but *seem* so. Then follows this striking passage: "Such delicacies as tend by their softness and effeminacy to unman the manliness of the faith are to be discarded. Otherwise I know not whether the wrist that has been wont to be surrounded with the palm-like bracelet will endure till it grow into the numb hardness of its own chain. I know not whether the leg that has rejoiced in the anklet will suffer itself to be squeezed into the gyve. I fear the neck beset with pearl and emerald nooses will give no room to the broadsword. . . . Go forth [to meet the angels] already arrayed in the cosmetics and ornaments of prophets and apostles, drawing your whiteness from simplicity, your ruddy hue from modesty; painting your eyes with bashfulness, and your mouth with silence; implanting in your ears the words of God; fitting on your necks the yoke of Christ" (*De Cultu Feminarum*, ii. 13, T. in *Ante-Nicene Library*, vol. i. pp. 331, 332). To the same intent, CYPRIAN, in his interesting and forcible treatise *On the Dress of Virgins*, earnestly counsels Christian women to lay aside all luxury in dress, all dyed fabrics, and all ornaments: "For God neither made the sheep scarlet or purple, nor taught the juices of herbs and shell-fish to dye and color wool, nor arranged necklaces with stones set in gold, and with pearls distributed in a woven series or numerous cluster, wherewith you would hide the neck which he made, that what God formed in man may be covered, and that may be seen upon it which the devil has invented" (c. 14). He is especially severe upon the use of cosmetics and paints: "The work of God, and his fashioning and formation, ought in no manner to be adulterated, either with the application of yellow color, or with black dust or rouge, or with any kind of medicament which can corrupt the native lineaments" (c. 15, Cyprian in *Ante-Nicene Library*, vol. i. pp. 343, 344).

Two strange freaks of the ascetic spirit were for women to cut off their hair, and to wear men's (i.e., monks') clothes (in order to show that for the saints there was no longer male or female), as was done among the Eustathians. These were condemned by the synod of Gangra (A.D. 370),

in canon 13, "If any woman, under pretence of asceticism, changes her apparel, and, instead of the usual women's clothes, wears those of men, let her be accursed;" and in canon 17, "If any woman, under pretence of asceticism, cut off her hair, which God has given her as reminder of her subjection, let her be accursed" (Hefele, *Conciliengeschichte*, i. § 94). The frequency of the denunciations of luxury proves how common the failing was. Indeed, the Church has never been able to curb this passion.

DRESS OF THE CLERGY. See VESTMENTS.

DREW THEOLOGICAL SEMINARY. Drew Theological Seminary is one of the fruits of the centenary of American Methodism, which was duly commemorated in 1866. In this year Mr. Daniel Drew proposed to give two hundred and fifty thousand dollars for ministerial education. The Gibbons property, near Madison, N.J., was purchased. The spacious mansion was found eminently suitable for the work of instruction: two other buildings for the use of students, and four homes for professors, were also provided. The grounds of the seminary comprise a hundred acres of land, much of it well wooded. It was the intention of Mr. Drew to add to his original gift the sum of two hundred and fifty thousand dollars for endowment, but his financial reverses defeated his plans. Through the efforts of the then president, the Rev. Dr. J. F. Hurst, a new endowment of three hundred thousand dollars was subscribed, which is now in process of collection. The number of students is at present upwards of eighty. There are five departments of study; viz., New-Testament exegesis, Old-Testament exegesis, practical theology, systematic theology, and historical theology. The first president of the seminary was the Rev. Dr. John McClintock, who died in 1870. His immediate successors, Drs. Foster and Hurst, have been elected to the episcopal office. The present president is Rev. Dr. Henry A. Buttz, who is also professor of New-Testament exegesis. His associates in the faculty are James Strong, S.T.D., professor of Hebrew exegesis; John Miley, D.D., professor of systematic theology; George R. Crooks, D.D., professor of historical theology; Samuel F. Upham, D.D., professor of practical theology. The library contains fifteen thousand volumes. Since the year 1869 the seminary has sent out into the ministry of the Methodist-Episcopal Church two hundred and fifty-nine graduates. GEORGE R. CROOKS.

DREY, Johann Sebastian, b. at Killingen, Oct. 16, 1777; d. at Tübingen, Feb. 19, 1853; was ordained priest in 1801, and appointed professor of catholic theology at Ellwagen in 1812, and in 1817 at Tübingen, from which position he retired in 1846. His principal work is his *Christliche Apologetik*, Mayence, 1838–47, 3 vols. In connection with Gratz and Hirscher he founded in 1819 the *Theologische Quartalschrift*, one of the ablest periodicals of the Roman-Catholic Church.

DRONTHEIM (Norwegian *Trondhjem*; Latin *Nidarosia*), the seat of the first Christian bishopric in Norway, founded in 1020. Norway belonged originally to the archiepiscopal diocese of Hamburg-Bremen, after 1104 to that of Lund, but obtained in 1152 its own metropolitan, who resided in Drontheim. The cathedral of the city, containing the shrine of the patron saint of the country, St. Olaf, was one of the largest and most magnificent church-buildings in Scandinavia; but it was never finished. In the time of the Reformation it was literally plundered. Shortly after, it was struck by lightning, and partially burnt down. Only the choir is still standing, and in repair.

DROSTE ZU VISCHERING, Clemens August, Baron von, b. at Münster, Jan. 22, 1773; d. there Oct. 19, 1845; was consecrated priest in 1798, and in 1807 elected vicar-general by the chapter of his native city. In 1813 he resigned because he was opposed to Napoleon; but after the latter's fall he again assumed his office, and administered the diocese of Münster until 1820, when he formally abdicated on account of disagreement with the Prussian Government. He retired into private life until 1835, when he was appointed Archbishop of Cologne.

Before being installed, he subscribed to the convention concluded between the government and the Roman-Catholic bishops, but did not keep it; and when his proceedings, governed by the maxim that the State is absolutely subordinate to the Church, became too arbitrary, the Prussian Government had him arrested (Nov. 20, 1837). The affair caused great excitement, mostly, though, of a literary character. About two hundred pamphlets were issued *pro et contra;* but a result was not arrived at. Droste was not re-installed. He was compelled to choose a co-adjutor; but the Roman priests were allowed to carry on a fanatic agitation among the people.

The writings of Droste are few, and not remarkable. The most characteristic of his standpoint are *Ueber die Religionsfreiheit der Katholiken*, 1817, and *Ueber den Frieden unter der Kirche und den Staaten*, 1843. The principal sources for the study of the whole movement are, RHEINWALD: *Acta Historico-ecclesiastica*, II. and III.; IRENÆUS (Gieseler): *Ueber die cölnische Angelegenheit*, Leipzig, 1838; *Commonitorium ad archiepiscopum Coloniensem*, Lyons, 1837; GÖRRES: *Athanasius*, 1838; K. HASE: *Die beiden Erzbischöfe*, Leipzig, 1839.

DROZ, François Xavier Joseph, b. at Besançon, Oct. 31, 1773; d. in Paris, Nov. 5, 1850; studied law in Paris; served three years in the army of the Rhine; was appointed teacher in the *École Centrale* of his native city, and settled in 1803 in Paris, where he devoted himself exclusively to literature. His *Essai sur l'art d'être heureux*, Paris, 1806, is the production of an outspoken sceptic of the epicurean description. His *Pensées sur le Christianisme*, Paris, 1842, contains many deep and sincere conceptions of Christian truths, though strongly tainted with Romanism. His principal works, however, are *De la philosophie morale*, Paris, 1823, and *Histoire de Louis XVI.*, Paris, 1838–42, 3 vols.

DRUIDISM is the general designation of the religion of the old Celtic race. The derivation of the name is uncertain, — from the Greek δρῦς "an oak;" or from the Celtic *deru*, "an oak," and *udd*, "lord;" or from the Celtic *de*, "god," and *rouyd*, "speaker," etc. Nor is our knowledge of the doctrinal system and hierarchical organization of Druidism any more certain, gathered as it is from stray notices by Latin and Greek writers, beginning with Cæsar, and from some few remi-

niscences in old Irish songs. The Druids performed various functions in Celtic society. They were the teachers and poets, the prophets and sorcerers, the judges and priests, of the people. According to function they were divided into classes, — bards, vates, and druids proper, of which the last class ranked first. The dark oak-groves were their temples; and there reigned not only mystical wisdom, but also abominable savagery. Human sacrifices were offered up with peculiar cruelty. Of an equally mixed character was their doctrinal system: it was based upon faith in one supreme being. But this monotheism of an Oriental description was singularly blended with wild polytheism and stupid superstition, belief in Hesus, Tentates, the misteltoe, the snake-egg, etc. The conflict between Druidism and Christianity seems to have been long and very severe, but very little is known with certainty about the matter.

Lit. — Toland: *Critical History of the Celtic Religion*, in a collection of his essays, London, 1726, 2 vols.; Pelloutier: *Histoire des Celtes*, Paris, 1740–50, 2 vols.; Stukeley: *Stonehenge*, London, 1740, and *Abury*, London, 1743; Frick: *Commentatio de Druidis*, Ulm, 1744; Davies: *Mythology and Rites of the British Druids*, London, 1809; Thierry: *Histoire des Gaulois*, Paris, 1828; Barth: *Ueber die Druiden der Kelten*, Erlangen, 1828; Higgins: *Celtic Druids*, London, 1829; Reynaud: *L'Esprit de la Gaule*, Paris, 1866; F. Ferk: *Ueber Druidismus in Noricum mit Rücksicht auf die Stellung der Geschichtsforschung zur Keltenfrage*, Graz, 1877 (50 pp.); John Eliot Howard: *The Druids and their Religion*, London, n. d. (S. Bagster & Sons).

DRUSES. Occupying the western slope of the Lebanon and the whole Antilebanon, from Beyrout in the north to Sur or Tyre in the south, and from the Mediterranean in the west to Damascus in the east, there lives under Turkish supremacy, but enjoying a considerable measure of political freedom, a peculiar people, the Druses, whose religion is as mysterious and perplexing as is their ethnography. The name *Druse*, or more properly *Durus*, is probably derived from Darasi, the founder, or one of the founders, of their religion; but they themselves derive it from an Arab verb (*darisa*), to which they ascribe various fanciful meanings. Referring to their religion, they call themselves *Muwahhidun* ("Unitarians"), and their creed *Tauhid* ("Unitarianism"). They have also some settlements east of Palestine, in the Hauran (the *Auranitis* of Greek writers), and at Safed in Palestine Proper; and they number about seventy thousand men, not reckoning women and children. A number of Crypto-Druses (that is, Druses according to religion, but not according to descent) are said to live in the neighborhood of Cairo, where their religion first originated. The Druses proper, the mountaineers of the Lebanon and Antilebanon, are probably, like the Maronites with whom they live in close contact, descendants of the old Syrians. The report that they descend from a French colony settled in the Lebanon during the crusade by a certain Count Dreux, is a mere fiction.

The creed of the Druses is a child of Mohammedanism; but in some of its fundamental and most characteristic tenets it completely repudiates the very spirit and essence of the mother-creed, and approaches Christianity. Its origin must be sought for among the Shiites, the great antagonists of the Sunnites, and more especially among the Batiniya, or Batenians, one of the most radical sects of the Shiites. The Batiniya interpret the Koran on the principle that every exterior must have a corresponding interior; that, consequently, every passage of the Koran must have behind its plain grammatical sense a deeper, occult, allegorical meaning. This principle was by one group of the Batiniya (the Karamita, or Karamatians) actually used as a means to destroy all faith in a divine revelation, and led finally to absolute materialism and atheism. The further step taken by the Druses, and which brought them not only out of Mohammedanism, but in conflict with it, was their doctrine of incarnation. There is no god but God, they say with the Mohammedans, and he is unknowable to man: senses cannot grasp him, words not define him. But he has revealed himself to man, they add, by taking upon himself the form of man, by incarnation (an idea which to a Mohammedan is utter abomination); and the last of these incarnations which has taken place, and ever will take place, is that of Hakim Biamrillahi (caliph from 1019 to 1044), the sixth of the Fatimides. In 1040 he first claimed publicly, in the mosque of Cairo, to be the incarnated God; and with that year begins the era of the Druses.

Hakim, who on his accession to the throne assumed the surname of Biamrillahi (that is, he who judges by the command of God), was a cruel and half-crazy tyrant, yielding without restraint to the freaks of a diseased mind, an object of terror and scorn to his own people. During the twenty-five years of his reign he succeeded in killing about eighteen thousand men. He hated the Christians and the Jews, and ordered them to be marked off, so as not to be mistaken for Mohammedans: the Christians with blue clothes, the Jews with black; the Christians with a cross three feet long, and weighing five pounds; the Jews with a heavy wooden club, etc. About thirty thousand Christian churches and monasteries were destroyed in Egypt and Syria by his commands. One little trait is very characteristic of this man, who became the god of the Druses. The ladies of Cairo gave him offence by their extravagance and luxury. Suddenly he ordered, that, under penalty of death, no woman should show herself in the streets, or even look out of the doors and windows. The effect of this order was that many women who had none to take care of them died of starvation. Hakim belonged to the Batiniya, and was very anxious for the propagation of their doctrines. But he had a further purpose of his own. In 1040 his favorite, Ismael Darasi, a Persian by birth, suddenly appeared in the mosque of Cairo, and began to expound to the astonished audience that Hakim was Allah incarnated. People were very indignant. A riot ensued, and lasted for several days. Hakim dared not defend Darasi, who fled to Damascus, where he soon after began to preach his new doctrines among the mountaineers of the Lebanon. Another attempt, by Haidara Fergani, to get the divinity of Hakim recognized, failed as signally. Finally, however, Hamsa suc-

ceeded in managing the affair. He was also a Persian by birth, and lived at a mosque just outside of Cairo. But he was shrewd and cautious. He gathered disciples in a quiet way, and sent them out as missionaries. Preparations were made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, prevented people from pilgrimizing to Mecca, etc. In spite, however, of the caution of the leaders, a new revolt broke out. Hamsa's house was plundered and torn down, and he himself was saved only with great difficulty. The uproar was finally suppressed; but the fanaticism of the orthodox had been roused to such a pitch, that shortly after (1044) Hakim was mysteriously killed.

Meanwhile Darasi had labored with great success among the Druses. His easy morals (chastity was not enjoined, drunkenness was not prohibited), and also his liberality with money, drew much people to him; but he was finally rejected by his own party. A disagreement arose between him and Hamsa, and he was assassinated. Hamsa became the real founder of the new religion, at least so far as regards its theoretical or doctrinal foundation. After his banishment from Egypt he developed a great activity as a writer. Later on, Behaeddin, or Moctana, also acquired great celebrity as an author. His books circulated from Calcutta to Constantinople. One of them was addressed to Constantine VIII.; another, to Michael the Paphlagonian. But the later history of the sect is very obscure. Professing Mohammedanism externally, the Druses kept for a long time their sacred books and their religious rites a deep secret; and it was not until the latter part of the eighteenth century that any thing certain became known about them outside of their own people. — For their wars with the Maronites, see MARONITES.

LIT. — ADLER: *Druse Catechism*, in *Museum Cuficum Borjianum*, 1782; and the same work, edited and translated by Eichhorn, in *Repertorium f. bibl. und morgenld. Litteratur;* VENTURE: *Historical Memoir on the Druses*, as an appendix to the *Memoirs of Baron de Totte*, London, 1786; SILVESTRE DE SACY: *Exposé de la Religion des Druses*, Paris, 1828 (the principal work on the subject, containing large extracts from the works of Hamsa, Behaeddin, etc.); PH. WOLFF: *Die Drusen und ihre Vorläufer*, 1842; CHURCHILL: *Ten Years' Residence in Mount Lebanon*, London, 1853, 3 vols., and *The Druses and Maronites under the Turkish Rule from 1840 to 1860*, London, 1862; EARL OF CARNARVON: *Recollections of the Druses of the Lebanon*, London, 1860; H. GUYS: *La théogonie des Druses*, Paris, 1863, and *La nation Druse*, Paris, 1864. A. G. HOFFMANN.

DRUSILLA, a daughter of Herod Agrippa I., and sister to Herod Agrippa II.; was first married to Azizus, King of Emesa, from whom she was divorced, and afterwards to Felix, procurator of Judæa. She was present at Cæsarea, where Paul was brought before Felix, and preached to him (Acts xxiv. 24). According to Josephus (*Ant.*, XX. 7, 2), she perished in the eruption of Vesuvius (79 A.D.), together with her son Agrippa.

DRUSIUS, Johannes (Jan van der Driesche), b. at Oudenaarde, June 28, 1550; d. at Franecker, Feb. 12, 1616; was educated at Ghent, Louvain, and Cambridge, whither his father went when he was banished, for religious reasons, from the Netherlands, 1567. In Cambridge he studied Hebrew under Cevallier, and in 1572 he was himself made professor in Hebrew at Oxford. After the peace of Ghent (1576) he returned to his native country, and was made professor of Hebrew at Leyden in 1577, and at Franecker in 1585. It was his principle never to allow the dogmatical controversies of his time to have any influence on the result of his scientific researches; but this principle was often misunderstood. He was considered an undecided and vacillating character, and attacked from different sides. Nevertheless, by his vast learning and great ability, he drew many students from England, Germany, and Denmark to his lecture-room, and contributed much to bring the Dutch universities into a flourishing condition. His principal work is his annotations to the Old Testament, incorporated with the *Critica Sacra*. Detailed information of his life and writings is found in his *Vita*, by his son-in-law Abel Curiander, Franecker, 1616. See DIESTEL: *Geschichte d. Alten Testaments in d. christlichen Kirche*, Jena, 1869, pp. 317–555. E. BERTHEAU.

DRUTHMAR, Christian, a learned monk in the first half of the ninth century; was b. in Aquitania, and taught, first in Corbie, and afterwards in Stablo, in the diocese of Liège. In Stablo he wrote a commentary on the Gospel of St. Matthew, distinguished for its clearness, and remarkable on account of the emphasis it lays upon the historical sense as that which must be studied first, and never be lost sight of. This commentary was published by Secer, Hagenau, 1530; and Secer's text was incorporated with the *Bibl. Patr.*, Cologne (Tom. IX.), and the *M. Bibl. Patr.*, Lyons (Tom. XV.). It was to be expected, however, the exegetical principle of the author would lead him to reject the doctrine of Paschasius Radbertus concerning the transmutation of the elements of the Lord's Supper; and, indeed, the commentary contains passages which flatly contradict the Roman-Catholic doctrine of transubstantiation. Roman-Catholic theologians, therefore, prefer another text, by a Franciscan monk, Sixtus of Siena, in which the passages in question occur in a wording just different enough to make the contradiction disappear. HERZOG.

DRYANDER. See ENZINAS, FRANCISCO DE.

DUALISM forms the opposite to monism. While monism dissolves all differences and contrasts into a final unity, — the absolute idea of the Hegelian school, the indestructible matter of the present English school, — according to dualism existence itself is based on a contrariety which appears in philosophy as spirit and matter, in theology as God and the world, in psychology as soul and body, and in morals as good and evil. The crudest forms of dualism occur in certain Christian heresies, establishing the contrarieties as eternal principles; of monism, in certain phases of modern materialism, reducing even the moral differences into illusions.

DU BARTAS, Guillaume Salluste, b. at Montfort, in the department of Gers, 1544; served in the Huguenot army; undertook several missions to foreign Protestant courts, and received in the battle of Ivry, March 14, 1590, a severe wound, of which he died in the following July. His poem on

the creation, *La première semaine*, made a deep impression, and represents the Puritan movement of religion, just as Ronsard represents the sceptical. In 1584 he published *La seconde semaine*, an epic destined to comprise the whole period from the creation to the revelation in Christ, but unfinished. There is a collected edition of his works from 1629. His *Weeks* were translated into English by J. Sylvester, London, 1641.

DUBOSC, Pierre, b. at Bayeux, Feb. 21, 1623; studied theology at Montauban and Saumur; became minister of the Reformed Congregation of Caen in 1645; was banished from France in 1685, and settled at Rotterdam, where he died Jan. 2, 1692. He was one of the most prominent pulpitorators of his time, and among the first to abandon the old dry doctrinal exposition, and employ illustrations and rhetorical language to make the Christian truths impress the heart and the imagination. Two collections of his sermons appeared at Rotterdam, 1692, in 2 vols., and 1701 in 4 vols. His son-in-law, Legendre, wrote his life, Rotterdam, 1694; enlarged edition, 1716.

DUBOURG, Anne, b. at Riom, in the department of Puy de Dôme, 1531; burnt at the stake in Paris, Dec. 23, 1559; was professor of civil law in the University of Orléans, when, in 1557, he was appointed *conseiller-clerc* to the Parliament of Paris. In his father's house he became acquainted with the doctrines of the Reformation; and, as he was conscientious, he made a deep study of the Scriptures, the fathers, and the early church-history, before he undertook to decide upon the question. He had not embraced the Reformation, however, when he was called to Paris. But he heard mass for the last time, Easter, 1558; and shortly after he began to frequent the meetings of the Reformed Congregation in Paris. In the Parliament most of the younger members inclined towards the Reformation; and of the older members some of the most prominent, as, for instance, the president Harlay, Seguier, etc., were in favor of very mild proceedings against the so-called heretics. There was, however, another party in the Parliament,—a party of fanatical Romanists,—led by Minard, Le Maistre, and St. André; and a conflict was not slow in arising. In the *Grande Chambre*,—that division of the Parliament in which the civil affairs of the king, the crown, the university, etc., were treated,—the Romanists had the majority; while the friends of the Reformation had the majority in the *Chambre de la Tournelle*,—that division to which all criminal matters belonged. In the spring of 1559 the *Chambre de la Tournelle* condemned four citizens of Toulouse, who were accused of rejecting the doctrine of transubstantiation, to banishment; while at the same time, the *Grande Chambre* condemned a poor vine-dresser, Pierre Chenet, to the stake for the same crime. In order to reconcile this discrepancy, the procurator-general, Bourdin, convoked a *Mercuriale;* that is, a plenary assembly of all the divisions of the Parliament, thus called because it always convened on Wednesday,—*Dies Mercurii*. From the protracted and bitter debate, it was evident that the friends of the Reformation were in the majority; and the Romanists then addressed themselves directly to the king, Henry II. The king appeared personally in the Parliament, at the head of an imposing escort, and reproached it for the lukewarmness it showed with respect to the Church. Dubourg spoke immediately after the king, and spoke with great openness and eloquence; but the king became so provoked that he immediately ordered Dubourg arrested. Legally, a member of Parliament could be judged only by the Parliament itself. Nevertheless, the king appointed a committee to investigate the case of Dubourg, and the committee consisted of the most enraged Romanists. Dubourg appealed successively to the archbishops of Paris, Sens, and Lyons; but the appeals were not accepted. An appeal to the Pope was still possible; but Dubourg refused to have any thing to do with "Antichrist." The death of Henry II., July 10, 1559, only made the situation still more desperate; as, by the accession of Francis II., the Guises came into power. It was evident that the life of Dubourg was wanted. All exertions of his friends, Coligny, the elector Friedrich III., of the palatinate, etc., were in vain. For a moment Dubourg wavered. The first confession he presented was ambiguous, and was considered as a surrender by the Romanists; but he soon recovered, and the confession which he finally gave in, and which has often been printed, is a masterpiece of clearness, precision, and completeness. Dec. 21 the verdict was given, and two days afterwards the execution followed. See *La vraye histoire contenant l'inique jugement et fausse procédure contre Anne Dubourg*, Anvers, 1561, reprinted in the *Mémoires de Condé*, London, 1743. TH. SCHOTT.

DU CANGE, Charles Dufresne, Sieur, b. at Amiens, Dec. 18, 1610; d. in Paris, Aug. 16, 1688; studied law at Orléans, but soon abandoned the juridical career, and devoted himself exclusively to the study of the history of the middle ages, living first at Amiens, afterwards (from 1668) in Paris. He was a scholar of the very first rank, his industry equalling his accuracy; and at the same time he was a man of extraordinary loveliness of character, modest and disinterested. By his labor he rescued the history of the middle ages from that dense obscurity into which the Renascence and the Reformation had thrown it. His principal works are *Glossarium mediæ et infimæ Latinitatis*, and *Glossarium mediæ et infimæ Græcitatis*. The former, which is not simply a dictionary of the Latin language during a certain period, but an encyclopædia of the history, geography, archæology, etc., of that period, appeared first in Paris, 1678, 3 vols. fol., then at Frankfurt, 1681 and 1710, Venice, 1733–36, 6 vols. fol., *Opera et studia Monachorum O. S. Bened.*; which edition was reprinted at Basel, 1762, with a supplement by the Benedictine monk Carpentier, in 4 vols., 1766, of which an extract was published at Halle, 1772–84, 6 vols.; the last complete edition, by Henschel, embodying the labors of previous editors, Paris, 1840–50, 7 vols. [new ed. by Leopold Favre, Niort, 1883 sqq. Dayman and Hessels's *Med. Lat. Eng. Dict.* has been given up]. The Greek glossarium appeared in Paris, 1688, 2 vols. fol. The first work which Du Cange published was his *Histoire de l'empire de Constantinople sous les empereurs françois*, Paris, 1657: the last, not appearing until after his death, was his edition of *Chronicon Paschale*, Paris, 1688. Several of his works still

remain in manuscript. See LÉON FAUGÈRE: *Essai sur la vie et les ouvrages de Du Cange*, Paris, 1852. HERZOG.

DUCHOBORTZI, a sect which originated in the Russian Church about 1740. Their doctrinal system is variously described. By some they are said to adhere faithfully to the conceptions of the Christian doctrines which the Russian Church has adopted; while others tell us that they have developed these conceptions into a fanciful mysticism, dissolving the idea of trinity into merely different forms of action, placing the fall before the creation, etc. In their practical tenets they resemble the Quakers. They refuse to take oaths, to serve in the army, to partake of the sacraments, etc.; and they reject a liturgically arranged service, a sacerdotal class, etc. The sect arose among the Molokans, and was very severely persecuted by Catherine II. Under Alexander I. they were tolerated, and a settlement was granted them near the Sea of Azov, whence they were removed in 1837 to the Caucasus. See LENZ: *De Duchoworzis Commentatio*, Dorpat, 1829; W. GASS: *Symbolik d. griechischen Kirche*, Berlin, 1872, pp. 430 sqq.

DUCHOWNY CHRISTIANY. See MOLOKANI.

DUDITH, Andreas, b. at Buda, 1533; d. at Breslau, 1589; studied at Breslau and Verona. In the latter place he made the acquaintance of Reginald Pole, and accompanied him to England in 1553, when, after the accession of Mary, the cardinal returned home as the legate of Julian III. Over Paris, Dudith went the following year back to Hungary, and was made provost of Felheviz. Once more he visited Italy, where he translated Pole's biography from the Italian into English (Venice, 1563, London, 1690); and after his return he was made apostolical prothonotary, count-palatine, and bishop of Tina. In 1562 he was sent to the Council of Trent as representative of the Hungarian clergy; and the five speeches he made there contain many attacks on the Reformation, though he advocated the use of the cup in the Lord's Supper also for laymen. In 1565 the Emperor Maximilian sent him on a diplomatical errand to King Sigismund of Poland, and there he fell passionately in love with one of the queen's maids-of-honor. He resigned all his offices, married her, and settled at Smigla in Bohemia: afterwards he also left the Roman Church, and embraced Socinianism. But, though Paul V. put him under the ban, both Maximilian, and after him Rudolf II., continued to protect him and to use him. The last ten years of his life he spent in Breslau. His works were edited by Reuter, Offenbach, 1610; his Five Speeches appeared at Halle, 1743; his Biography was written by Stief, Breslau, 1756. HERZOG.

DUFF, Alexander, D.D., a very eminent missionary in India; was born at the farmhouse of Auchnahyle, in Moulin, Perthshire, Scotland, April 25, 1806; d. in Edinburgh, Feb. 12, 1878. He studied at the University of St. Andrews, under Dr. Chalmers and others, and was licensed to preach the gospel in 1829. At the age of twenty-three he was appointed first missionary to India of the Church of Scotland. On his way to Calcutta he was shipwrecked, and lost all his books, — a circumstance that threw him the more earnestly on the divine arm for support and guidance. Having been left to adopt the mode of aggressive operations which he deemed most expedient in the circumstances, he resolved to make an educational institution a leading feature in his plan, partly in order to train up native evangelists, and partly to scatter the darkness associated with the Hindoo religion. There was a powerful party in Calcutta, the old Orientalists, who thought that any progress, intellectual or social, to be made in India, must be on the old lines, recognizing the traditions, prejudices, and other absurdities which the past had consecrated. Duff looked on all that as nonsense, and felt assured that the Hindoo mind was quite ready to be carried onward on the lines of Western civilization and progress. Practical effect was given to this conviction in his Calcutta school, which was conducted on two great principles, — first, that Christian Scriptures were to be read in every class able to read them, and to be used as the foundation and pervading salt of the school; and, second, that through the English language the science of the West was to be taught, notwithstanding the revolution it must inevitably cause in many Hindoo notions, including some of the most sacred and venerable beliefs. On these lines Duff worked from the very beginning, and worked with such effect that his school was extremely popular among the natives; and the Orientalist party were placed *hors de combat*. Quite a revolution, indeed, was effected. At the same time the mission did not want for striking spiritual fruit. Among its early converts were a number of young men of great power and promise; and the esteem in which they were held was evinced by the fact that the Church Missionary and other societies got some of them as their agents, and they turned out to be very useful in their work in India.

Returning home in ill health in 1834, Duff, on recovering, made a tour through Scotland, and most wonderfully increased the interest in his mission. His speeches in the General Assembly were wonderful specimens of gushing eloquence, and made a profound impression. The degree of D.D. was conferred on him by the University of Aberdeen.

After his furlough he returned to India, and prosecuted his work. The disruption of the Scottish Church in 1843 was in one way a great trial; although he and all the other missionaries of the Church to both Jew and Gentile had no hesitation in throwing in their lot with the Free Church. As the property of the mission belonged legally to the Establishment, Duff was stripped of every thing. His trust in God remained; and he was enabled to build up a new institution from the foundation, and equip it as well as the old had been. The influence of his work continued to increase. Interesting conversions took place. Public storms raged whenever a conspicuous youth was baptized; but they passed away, and it became apparent to all that the tree which Duff had planted was spreading forth its roots as Lebanon.

In 1850 he again returned home, and sought to rouse the Free Church to new and more energetic efforts in the cause of missions. He was called in 1851 to the chair of the General Assembly. He also visited America, under the auspices of Mr. George H. Stuart of Philadelphia, and by his overwhelming appeals and eloquence made a deep impression both in Canada and the United States.

He returned to India, and continued his labors for some years; but, his health utterly failing, he returned permanently to Scotland in 1864. Appointed Convener of the Foreign Missions Committee, he had the chief management of the foreign work of the Free Church, and showed his catholicity by the deep interest he took in South-African missions, and especially by the share he had in organizing the Livingstonia mission on Lake Nyassa. In 1867 he was appointed first professor of evangelistic theology in the Free Church.

Dr. Duff took an active interest in many important movements of the home church. He was an active promoter of the proposed union of the Free, United Presbyterian, Reformed Presbyterian, and English Presbyterian churches, which, however, came to no satisfactory result. He was deeply interested in the Colportage Society of Scotland, of which, for a time, he was president. He took an active part in the preparations for the General Presbyterian Council at Edinburgh, but was unable to be present, through illness. His strength continued to decline thereafter, and on Feb. 12, 1878, he fell asleep. His *Life* was written by George Smith, LL.D., Edinburgh and N.Y., 1880. W. G. BLAIKIE.

DUFRESNE. See DU CANGE.

DUQUET, Jacques Joseph, b. at Montbrison, on the Upper Loire, Dec. 9, 1649; d. in Paris, Oct. 25, 1733; entered the Congregation of the Oratory in 1667, but left it in 1686, when its members were compelled to subscribe a condemnation of Jansen. Afterwards he lived for some time in Brussels with A. Arnauld, and at various places in France, always in retirement, and always pursued by the ruling power in the Church. He was a prolific writer, and one of the best writers among the Jansenists. His *Traité de la prière publique*, etc., Paris, 1707, was often reprinted, and so were his *Lettres sur divers sujets de morale*, etc., 1718, originally in 3 vols., but afterward enlarged to 10 vols., and his *Explication du mystère de la passion*, 1722, originally in 2 vols., but afterward enlarged to 14 vols. He also wrote *Explications* of Genesis (6 vols.), Job (4 vols.), and other parts of the Bible. A biography of him is found in that edition which Goujet has given of his *Institution d'un prince*, etc, 1739. See also ANDRÉ: *L'esprit de M. Duquet*, etc., Paris, 1764.

DU HALDE, b. in Paris, Feb. 1, 1674; d. there Aug. 18, 1743; entered the Society of Jesus in 1708; succeeded Father Legobien as editor of *Lettres édifiantes et curieuses écrites des missions étrangères*, of which he published vols. IX.–XXVI., and wrote *The General History of China*, Paris, 1735, 4 vols., translated into English by Brookes, London, 1736, 4 vols.

DULCINISTS. See DOLCINO.

DULIA (*service*). The Roman Church teaches that saints and angels should receive *dulia* (reverence), the Virgin *hyper-dulia* (the highest kind of reverence), and the Persons of the Trinity *latreia* (adoration, or worship proper). The distinction between these three kinds of worship is generally obscured by the laity, who not only pray as much and as fervently to one class of divine helpers as to the other, but who, it is probable, pray quite as much to the images as to the persons imaged. It is, however, by this fine distinction that the Church rids herself of the charge of idolatry.

DU MOULIN, Charles, b. in Paris, 1500; d. there Dec. 27, 1566; studied law in Orléans and Poitiers. A fault of pronunciation debarred him from success as a pleader; but in Paris, where he settled in 1539, and where, in 1542, he joined the Reformed Congregation, he soon acquired great celebrity as a consulting lawyer. Of his many writings (fifty-two in number), two are of great interest to church-history. In 1551 he published his famous *Commentaire sur l'Edit des petites dates*, in which he shows that Henry II. was right, when, as a move in his contest with the Pope, he forbade the exportation of gold or silver from France to Rome. And so victorious was the argumentation, that the Pope immediately dropped the question so far as the king was concerned; but brought the author to trial for heresy, and when he was acquitted the priests caused a riot, and had his house pillaged. Du Moulin fled; and from this moment till his death he moved from one place to another (Strassburg, Tübingen, Geneva, Lyons, etc.), everywhere attracting people by his learning and acuteness, but always pursued by the Roman Church He returned to Paris in 1564, and published his *Consultation sur le fait du Concile de Trent;* but the Parliament of Paris, though approving of his views, condemned his book. He was imprisoned, and released only by the exertions of Jeanne d'Albret. After his death the priests said that he had secretly returned to the bosom of the Roman Church; but they have told the same story about many others without proving it.

DU MOULIN, Pierre (*Molinæus*), b. at Buhy, on the boundary of Normandy, Oct. 16, 1568; d. at Sedan, March 10, 1658; was educated in Paris and Sedan, and studied at Cambridge (1588–92) and Leyden, where he was made professor, first of ancient languages, and afterwards of philosophy. In 1599 he was ordained and appointed pastor of Charenton, near Paris, and chaplain to Catherine of Bourbon, a sister of Henry IV. With this last appointment began his career as the most vigorous and brilliant controversialist of the French Reformed Church. According to the fashion of the day, a disputation was arranged (1602) between Du Moulin and a Roman-Catholic scholar, Palma Cayet, in the presence of Catherine, her husband (who was a Roman-Catholic), and others. Du Moulin's victory was unquestionable; and the books he published in consequence of the disputation — *Eaux de Siloe pour esteindre le purgatoire* 1602, and *Accroissement des eaux de Siloe*, La Rochelle, 1604 — attracted much attention. Of still greater importance, while producing a much wider and deeper impression, were his controversies with the Jesuit Cotton about the dogmatics and morals of the order, *Trente-deux demandes proposées par le P. Cotton*, etc., La Rochelle, 1607, and Geneva, 1635; with the Jesuit Gontier about transubstantiation, *Véritable narré de la conférence entre les sieurs Du Moulin et Gontier*, 1609, and *Apologie pour la sainte cène du Seigneur*, Geneva, 1610; and with the Dominican Coeffeteau, *Anatomie du livre du sieur C.*, Geneva, 1625. But his masterpiece as a controversialist is his *Bouclier de la foy*, the most complete work of the kind produced by the French Reformed Church,

and, though now antiquated in form and tone, still valuable on account of its learning and keenness. The Jesuit Arnoux, confessor to the king, preached against the Reformed Confession; and Du Moulin took up the challenge, and wrote *Défense de la confession de l'Église reformée de France* (Charenton, 1617), *Bouclier de la foy* (Charenton, 1617, 3d ed., 1619, last ed., 1845, Eng. trans., London, 1631), and *Fuites et évasions du sieur Arnoux* (Charenton, 1619.) It was, however, not only the Roman-Catholics who had to smart under his polemical ire, but also the various sects of his own denomination, especially the Remonstrants. A bitter controversy arose shortly after the death of Henry IV., consequently in a very critical moment, between him and Tilenus, professor of theology at Sedan; and they were not reconciled until 1617. In that year Du Moulin was engaged by the commission of the National Synod of Vitré, to prepare a *formula consensus*, in which all sects or parties of the Reformed faith would agree; but the *formula consensus* turned out the *Anatomie de l'Arminianisme*, Leyden, 1619, — a harsh and scathing criticism of Arminianism. Meanwhile his position at Charenton, always difficult, became actually dangerous. For many years he had stood in intimate connection with James I. of England. Already in 1604 he wrote *Défense de la foy pour Jacques I.*; and in 1615 James I. proposed to him to make an attempt at uniting the whole Reformed Church. In 1619 he wrote a letter to James I. to induce him to aid his son-in-law, the Elector of the Palatinate. The letter was intercepted, and the Jesuits hoped to construe it as treason. Du Moulin was compelled to flee, and sought refuge in Sedan, which belonged to the dominion of the Duke of Bouillon. He was made professor of theology, and spent the rest of his life there, somewhat more quietly, though never giving up what seemed to be his nature, — criticism and polemics. To this period belong his *Nouveauté du papisme*, etc. (Sedan, 1627), and *Anatomie de la Messe* (Sedan, 1636, 2d ed., 1638, last ed., 1851, translated into German and English, and still studied with profit on account of the mastership with which the unnatural and the unreasonable in the scholastic argumentation of transubstantiation is exhibited). See *Bullétin de la Société de l'Histoire du Protestantisme*, VII., pp. 170, 345, 532, where his autobiography is given; AYMON: *Synodes nationaux de France*, II. p. 273, containing a list of his works; ARMAND: *Essai sur la vie de Du Moulin*, Strassburg, 1846. C. SCHMIDT.

DUNCAN, John, LL.D., a Scotch Orientalist; b. at Gilcomston, near Aberdeen, 1796; d. in Edinburgh, Saturday, Feb. 26, 1870. He was graduated from the University of Aberdeen, 1814; studied divinity in Edinburgh, and was licensed June 24, 1825. In 1826, under the influence of Cesar Malan, he was converted; in 1831 he was settled in Glasgow; went in 1841 to Pesth as missionary of the Church of Scotland to the Jews; in 1843 he became professor of Hebrew and Oriental languages in New College, Edinburgh, and served in that capacity until his death. He was an extraordinary man: learned in several departments, gifted as a talker, and profound as a thinker, he impressed all he met. His students did not get much Hebrew instruction, for he was a very poor teacher; but they were inspired by his spirit so eminently godly. He lived above the world, and drew them up with him. His religious experience comprehended all grades, from scepticism to faith. His most brilliant period intellectually was when farthest from God; but his most fruitful was during his latter years, when he showed a simple piety which was based upon personal knowledge of the deep things of God. Many stories are told of his eccentricity; but the charm of his biography lies in its revelation of a rare personality. See DAVID BROWN: *Life of the Late John Duncan, LL.D.*, Edinburgh, 1872, 2d revised ed. same year; the same: *John Duncan in the Pulpit and at the Communion-Table*, Edinburgh, 1874; also his striking sayings in WILLIAM KNIGHT: *Colloquia Peripatetica, by the late John Duncan, LL.D.*, 2d ed., Edinburgh, 1870.

DUNGAL, the author of the *Responsa contra perversas Claudii sententias*, written in 828, against Claudius of Turin, and edited by Masson, Paris, 1608, and in *Bibl. Patr. Max.*, XIV. He was a Scotchman. But very little is known about his life. By some (*Hist. Litt. de la France*, IV., p. 493) he is identified with a certain Dungal of St. Denis, who wrote some Latin poems (MARTÈNE ET DURAND: *Ampl. Coll.*, VI. p. 811) and an *Epistola ad Carolum Magnum de duplici eclipsi solari* (D'ACHERY: *Spicilegium*, III. p. 324). More probably he is identical with that Dungal whom Lothar mentions in one of his decrees as teacher in Pavia.

DUNIN, Martin von, b. at Wal, a village of Western Poland, Nov. 11, 1774; d. at Posen, Dec. 26, 1842; was educated in the *Collegium Germanicum* in Rome, and was appointed Archbishop of Gnesen-Posen, 1831.

In Poland the validity of the canon law remained unquestioned up to 1768: it was even specially confirmed and extended by a bull of Benedict XIV., Aug. 8, 1748. But by the treaty of Feb. 13, 1768, between Poland, Russia, England, Prussia, Denmark, and Sweden, the canon law was suspended in various fields of social life. Thus mixed marriages were declared legitimate; and it was determined, that, of the children, the boys should be educated in the religion of the father, and the girls in that of the mother. This rule was continued in those parts of Poland which were incorporated with Prussia, and no trouble arose from its application until 1836. Inspired, no doubt, by the behavior of Droste zu Vischering, Archbishop Dunin suddenly demanded permission of the Prussian Government, either to go back to the regulations of 1748, or to ask the Pope for new instructions. As neither was granted, the archbishop issued a pastoral letter (Jan. 30, 1838) to his clergy, in which he simply forbade the priests to consecrate a mixed marriage, or to admit any Roman-Catholic who lived in unconsecrated wedlock to the sacraments. But this injunction was annulled by a royal decree of June 25, 1838; and legal proceedings, were begun against the archbishop. Feb. 23, 1839, the supreme court of Posen gave the verdict that the archbishop had transgressed his power, and that the transgression should be punished with deposition, and incarceration in one of the fortresses for half a year. The king transmuted the incarceration in a fortress to simple residence in

Berlin; but, when the archbishop wilfully left the capital to go to his diocese, he was arrested, and confined at Colberg. On the accession, however, of Friedrich Wilhelm IV., in 1840, a compromise was effected: the archbishop was re-instated on the condition of modifying his pastoral letter in harmony with former practice.

LIT.—K. HASE: *Die beiden Erzbischöfe*, Leipzig, 1839; RINTEL: *Vertheidigung d. E. von Gnesen-Posen*, Würzburg, 1839; POHL: *Martin v. Dunin*, Marienburg, 1843. H. F. JACOBSON.

DUNKERS. See TUNKERS.

DUNS SCOTUS, Johannes, was b. in 1260 or 1274, according to Matthæus Veglensis and Dempster, at Duns, in the southern part of Scotland; according to Leland and others, at Dunstane, in Northumberland; according to Wadding, in Ireland; d. at Cologne, 1308. He early became a Franciscan, and studied theology at Oxford, under William de Vuarra (Varro). When the latter went to Paris, Duns succeeded to his chair, and taught in Oxford with great success. He is said to have had three thousand pupils. It was especially his keenness and subtlety which impressed people; for which reason he received the title of *doctor subtilis*. While in Oxford he wrote a commentary upon the Sentences of the Lombard,—*Opus Oxoniense*. About 1301 he went to Paris, and there he also lectured on the Sentences; which lectures afterwards were published under the title *Reportata Parisiensia*. In 1305 he obtained the degree of doctor. After the order of Clement V. he held a grand disputation with the Dominicans concerning the immaculate conception of Mary. He came out victorious. Even the marble statue of the Virgin, standing in the disputation hall, bowed to him when he descended from the cathedra; and it became a rule in the university, that he who obtained a degree there should take an oath to defend the doctrine of the immaculate conception. In 1308 Duns was sent to Cologne, by the general of his order, to contend with the Beghards, who were numerous in those regions, and with the Dominicans, who refused to accept the new dogma. He was received with great honors, but died in the same year from apoplexy.

The best edition of his works is that by Wadding, Lyons, 1639, in 12 vols. fol. The first four volumes contain his miscellaneous writings on grammar, logic, etc.; vols. V.–X., the *Opus Oxoniense;* vol. XI., the *Reportata Parisiensia;* and vol. XII., the *Quodlibeta*. These works give striking evidence of the comprehensive scholarship of their author. Duns was not only familiar with the writers of his own time and the early middle ages, but he was also deeply conversant with the works of the fathers, and he had studied both the Greek and the Arab philosophers. From Averroes and Avicenna he borrowed many Platonic and Neoplatonic ideas. Porphyry and Aristotle he specially treated of: *Questiones in quinque universalia Porphyrii*, his commentary on Aristotle's metaphysics and *De anima*, etc.

The difference between Duns Scotus and Thomas Aquinas is very striking. It lodged deep in the natures of the two men, and it became a stirring element in the after-history of scholasticism. In their ideas of God, Thomas is always inclined to emphasize necessity, Duns, freedom; for Thomas had a natural bent towards generalization, Duns a vivid sense of individuality. While to Thomas the relation between God and the world is a relation of substance, Duns vindicates the free causality of God; and while the Thomistic conception of the Trinity retains a shade of modalism, Duns fully carries through the distinction between the persons of the Trinity, the attributes of God, etc. The genius of Thomas was speculative: that of Duns was critical; and his method is, consequently, negative destruction of error rather than positive construction of truth. But, just as his natural bent towards individualism never made him a nominalist, so his natural talent for criticism never made him a sceptic. His scepticism refers only to the argumentation, and arguments he may destroy until he has no other basis for truth than the absolute will of God and the voluntary submission of man; but this basis, the truth of the divine revelation, and the authority of the Established Church, he never touches.

The relation between God and the world was to scholasticism the great problem, and in the system of Duns Scotus this problem received an original and bold treatment. Representing God as the absolutely self-sufficient and self-controlling subject, he tries to give to the world a higher degree of independence and substantiality than it ever could attain in a system of emanation or Pantheism. But the solution is incomplete. In his innermost being, in his very essence, God remains unknown and unknowable to man, and consequently his will can never become the direct and natural contents of the will of man. The will of God is an enigma, manifested only in the form of arbitrary commands: the will of man is an empty form, receiving its contents through voluntary submission to external authorities,—the Church.

The life of Duns Scotus has been written by MATTHÆUS VEGLENSIS, in *Thesaurus Bibliographicus;* by WADDING, in his edition of Duns' works, vol. I.; by FERCHI, Cologne, 1622; GUZMAN; JANSSEN, Cologne, 1622; COLGAN, Antwerp, 1655. His system has been treated by ALBERGONI: *Resolutio doctrinæ Scoticæ*, Lyons, 1643; HIERONYMUS DE FORTINO: *Summa theologica ex Scotis operibus;* JOANNES DE RADA: *Controversiæ theologicæ inter Thomam et Scotum*, Venice, 1599; BONAVENTURA BARO: *J. Duns Scotus*, Cologne, 1664, 3 vols.; BAUMGARTEN-CRUSIUS: *De theologia Scoti*, Jena, 1826; KARL WERNER: *Sprachlogik des J. D. S.*, Wien, 1877; [M. SCHNEID: *Die Körperlehre des Johannes Duns Scotus und ihr Verhältniss zum Thomismus und Atomismus*, Mainz, 1879; KARL WERNER: *Johannes Duns Scotus*, Wien, 1881]; besides ERDMANN, STÖCKL, RITTER, UEBERWEG, etc., in their works on the history of philosophy. A. DORNER.

DUNSTAN, St., b. at Glastonbury, 924; d. May 19, 988; was educated by Irish monks, settled in his native city, and was twice introduced into the king's household, but was both times driven away by the envy of the rough soldier-courtiers. After taking the monastic vow, he lived for some time in retirement, studying and teaching; but King Edmund made him Abbot of Glastonbury, and appointed him treasurer of the whole kingdom. Under the reign of Edred (946–955), Dunstan seems to have been the real ruler of the country. Under Edwy he was com-

pelled to flee the country (955), and seek refuge in Ghent, but only for a short time. When Edgar succeeded in establishing himself on the throne of Mercia and Northumbria, Dunstan returned to power, and was made Bishop of Worcester and London, and finally Archbishop of Canterbury. In spite of intrigues and conspiracies, he remained in power under Edward and Ethelred; and it is a significant fact that the really successful invasions of the Danes began immediately after his death. As a character he is variously described. Some represent him as a reformer of the Saxon clergy of his time, and as a worker of miracles; and the fact of his canonization shows the indebtedness of the Church to him. Others represent him as a statesman; and, indeed, for many years he ruled England with great energy and wisdom. Several works have been ascribed to him, — a commentary on the Benedictine rule, a *Regularis Concordia*, etc.; but the authorship is doubtful. For his life, see *Act. Sanct.*, May 19; E. W. Robertson: *Dunstan and his Policy*, in *Historical Essays;* Dean Hook: *Lives of the Archbishops of Canterbury.*

DUNSTER, Henry, first president of Harvard University; b. in England; d. at Scituate, Mass., Feb. 27, 1659. He was educated at Magdalen College, Oxford; emigrated to America, and was chosen president of the recently established college at Cambridge, Aug. 27, 1640, but compelled to resign Oct. 24, 1654, on account of his Baptist views, and spent the rest of his days in retirement. He assisted in revising the version of the psalms made by Eliot, Wilde, and Mather. He was a learned, modest, and pious man. See Jeremiah Chaplin: *Life of Henry Dunster*, Boston, 1872.

DUPANLOUP, Felix Antoine Philippe, b. at St. Felix, Savoy, Jan. 3, 1802; d. at Laincey in Loiret, Oct. 11, 1878; studied in Paris; was ordained priest in 1825; became confessor to the Count de Chambord in 1827, catechist to the Orléans princes in 1828, and almoner to Madame la Dauphine in 1830, but retired from all these positions after the Revolution, and was appointed superior of the diocesan seminary of Paris in 1837, and Bishop of Orléans in 1849. He belonged to the group of Liberal or Gallican Catholics, but submitted to the decisions of the Vatican Council in 1870. While young, he kept aloof from the circles of De Maistre and De Lamennais; when old, he opposed the definition of the dogma of papal infallibility. On the other hand he labored zealously to awaken the French people from its religious apathy, and fought bravely against the *Life of Jesus*, by Renan, his former pupil. A similar position of mediation he occupied in the field of education, between Veuillot, who wanted the Latin classics driven out of the schools, and the University of Paris, which wanted to forbid the religious orders in the schools. One of his best works is his *L'Education*, Paris, 1855–57, 3 vols. His *Œuvres Choisies* appeared in 1861 in 4 vols. See F. Lagrange: *Life of Dupanloup*, translated by Lady Herbert, London, 1885, 2 vols.

DUPERRON, Jacques Davy, b. at Bern, 1559; d. in Paris, Sept. 5, 1618; descended from Protestant parents, from St. Lô, in Normandy, who, during the persecutions against the Huguenots, had sought refuge in Switzerland. Having received an office in the household of Henry III., and finding his religion an embarrassment in a court career, he embraced Romanism, was ordained priest, and devoted himself to religious polemics and proselytizing. He was instrumental in the conversion of Henry IV., and was by him made Bishop of Evreux. He also aided the king in procuring a divorce from Margaret of Valois, and in 1606 he was made Grand-almoner of France, and Archbishop of Sens. In 1604 Clement VIII. invited him to take part in the debates of the *Congregatio de Auxiliis* concerning the Molinistic controversy, followed his advice in deciding the question, and made him a cardinal. His works appeared in Paris, 1620–22, 3 vols. fol. First volume contains his *Traité sur l'Eucharistie* against Du Plessis-Mornay. See Féret: *Le Cardinal Duperron*, Paris, 1877. HERZOG.

DU PIN, Louis Ellies, b. in Paris, June 17, 1657; d. there June 6, 1719; was made a doctor of the Sorbonne in 1684, and professor at the *Collége de France;* but on account of his opposition to the bull *Unigenitus*, and having as a Jansenist signed the *cas de conscience*, he was banished to Chatelleroult, and, though he afterwards was allowed to return to Paris, he was never restored to his professorship. He partook with much zeal in the negotiations for a union between the Greek and Roman churches, which were started on occasion of the visit of Peter the Great in Paris, 1717, and he corresponded with Archbishop Wake of Canterbury concerning a union of the churches of England and France; which correspondence is given in the third appendix to Maclaine's translation of Mosheim's *Church History*. His principal work is his celebrated *Bibliothèque universelle des auteurs ecclésiastiques*, which provoked Bossuet and the clergy in general by its liberality, and at one time was stopped by an act of Parliament, but again allowed to appear under the title of *Nouvelle bib.*, etc. The work appeared in Paris, 1686–1704, in 58 vols. 8vo, and at Amsterdam, in 19 vols. 4to: there is an English translation of it in 17 vols. fol., London, 1693–1707. A complete list of Du Pin's numerous writings is found in Niceron: *Mémoires*, II. pp. 25–48. Notices of his life are given by himself in the last volume of his great work.

DU PLESSIS-MORNAY, properly **PHILIPPE DE MORNAY, Seigneur du Plessis-Marly,** b. at Buhy, Normandy, Nov. 5, 1549; d. at La Forêt-sur-Sèvre, Nov. 11, 1623; one of the most prominent leaders of the French Protestants during one of the most critical periods of their history. Carefully educated, he was about to join the Protestant army under Condé, in 1567, when a fall with his horse threw him on the sick-bed. In 1568 he started on a great tour through Europe, visited Italy, Austria, Bohemia, Germany, the Netherlands, and returned to Paris in June, 1572. A pamphlet he wrote concerning the Spanish dominion in the Netherlands attracted the attention of the Prince of Orange; another, concerning the expediency for France to support the Netherlands introduced him to Coligny. Only with great difficulty he escaped the massacre of Aug. 24, 1572. He fled to England, and entered upon an unsteady career of many years, spent partly on the battle-field, partly at the writing-desk, partly in diplomatical negotiations. In

1575 he married; and it is characteristic of the earnest piety of his wife, that she desired her husband to give her as a wedding-present a religious treatise; and accordingly he wrote for her his *Discours de la vie et de la mort*, Lausanne, 1576, Paris, 1580; translated into English, London, 1576; Latin, Francfort, 1585. Among his writings from this time are *Traité de l'église* (London, 1578; translated into English, 1579; German, 1589; Italian, 1591; Latin, 1594), and *Traité de la verité de la religion chrétienne* (Paris, 1582; Leyden, 1583; Lyons, 1597, etc). Meanwhile he had made the acquaintance of Henry of Navarre, and the acquaintance soon grew into friendship. He became Henry's most intimate and most trusted adviser; and he fought for him and the cause he represented in the battles, in the cabinets of the Protestant princes, and in the literature: *Rémonstrance à la France; Declaration du roy de Navarre; Declaration et protestation du roy de Navarre*, etc. After the assassination of the Duke of Guise, and the revolt of the League, he succeeded in bringing about a reconciliation between Henry III. and Henry of Navarre, and his reward was the governorship of Saumur, where at last (1589) he was able to prepare a home for himself and his family. He made Saumur a strong fortress, and he made it also the seat of a flourishing Protestant academy. When Henry IV. changed his faith in order to secure the crown of France, the friendship between him and Du Plessis-Mornay of course cooled off; but the latter continued to labor with unabated energy for the Protestant cause, and contributed much both to the internal organization of the party and to the just enforcement of the edicts concerning their social position. In 1598 he published *De l'institution, usage et doctrine du saint sacrament de l'Eucharistie;* and the book made a great sensation. It became, nevertheless, instrumental to a deep humiliation for its author. Du Plessis-Mornay had always had a weakness for religious disputation, and was more than willing to accept the proposition for a great debate with Duperron at Fontainebleau, in the presence of the king and the court, 1600. It became evident, however, that the disputation was simply a trap into which Du Plessis-Mornay had been allured, and also that the king was privy to the affair, for the selection of the judges by the king was unfair; and Du Plessis-Mornay was handed the list of the supposed errors which he was to correct not sooner than late in the night preceding the debate, so that he was compelled to work all night, and was therefore jaded when the debate began; yet he acquitted himself very creditably. A number of works of edification and the famous *Le mystère d'iniquité*, an attack on the Papacy, belong to the last part of his life. In 1621, when the religious war broke out afresh, he retired to his castle, La Forêt-sur-Sèvre.

Lit. — The chief source for a description of his life is *Mémoires et correspondance de Du Plessis-Mornay*, Paris, 1824 sqq., whose first volume contains the *Mémoires de Madame de Mornay;* David Licques: *Histoire de la vie de Th. d. M.*, Leyden, 1647. [The following English translations of Mornay's works have appeared: *A Notable Treatise of the Church*, London, 1579, 3d ed., 1606; *A Worke concerning the Trunesse of the Christian Religion* (translation began by Sir Philip Sidney), 4th ed., 1617; *A Christian and Godly View of Life and Death*, 1593 (another translation by the Countess of Pembroke, 1600); *Fowre Books of the Institution, Use, and Doctrine of the Holy Sacrament of the Eucharist*, 1600.] POLENZ.

DUPRÉAU, Gabriel, French theologian and philologist; b. at Marcoussis (Ile de France), 1511; d. at Péronne, April 19, 1588. His Latin name was Prateolus. He was for many years a professor in the College of France in Paris. His principal work was *De Vitiis, sectis, dogmatibus omnium hæreticorum*, Paris, 1569.

DURAND OF ST. POURÇAIN (Durandus de Sancto Porciano), the most prominent representative of scholasticism in the fourteenth century; was b. towards the close of the thirteenth century in the village of St. Pourçain, in the present department of Puy de Dôme, and entered very early the Dominican order at Clermont. After studying in the Monastery of St. Jacques, in Paris, where (June 26, 1303) he signed the appeal of Philip the Fair to a general council, he taught in the University of Paris as *licentiatus et doctor*, and was by Clement V. called to Avignon as *Lector Curiæ et Magister S. Palatii.* John XXII. made him Bishop of Puy-en-Velay, 1318, and in 1326 Bishop of Meaux, where he died Sept. 10, 1334.

Of his works a number still remain in manuscript in the National Library in Paris: the most important, however, have been printed. I. *Commentarius in Libros Sententiarum Lombardi*, which Gerson recommended to his pupils as the best work on the subject; printed in Paris, 1508; Lyons, 1533; Venice, 1571, etc. II. *Statuta Synodi Aniciensis*, over which synod he himself presided (1320), edited by Gissey, Lyons, 1620. III. *De Origine Jurisdictionum*, etc., an argument in the controversy between the French prelates and Philip the Fair concerning the amenability of the clergy to the civil courts, printed, together with other tracts to the same purpose, Paris, 1506. IV. *Tractatus de statu animarum*, etc., a polemical tract against the view of Pope John XXII., that the departed souls are not able to see God *per essentiam*, nor to feel perfectly happy until they have re-assumed their bodies.

His surname *Doctor resolutissimus* he received from the resoluteness with which he adopted and followed the principle that there is no human authority above the human reason; that a man who bends his reason before any human authority degrades himself into a beast, etc. The first consequence of this principle was an open split between faith and knowledge, between theology and philosophy. The Anselmian proposition, *credo ut intelligam* ("I believe, that I may know"), and its complement, *quæro intelligere ut credam* ("I seek to know, that I may believe"), he rejected, though they form the very foundation of scholasticism. Theology and philosophy have, he said, nothing to do with each other. The question then arose, When it has only faith for its contents, is theology then a science? And he boldly answered, No, thereby openly breaking off from the Thomistic school, which defined theology as the science of God. He made the object (or subject, as he called it) of theology to be man, and declared the Scriptures were for practical

help in attaining heaven by good works. Thus he completely inverted theology: man was the centre around which theology turned.

In regard to the sacraments, he denied that they had any inherent efficacy: they are merely divinely ordained conditions of grace. Hence the benefit came not from the sacrament as such, but directly from God. Nor do the sacraments confer any spiritual quality upon the recipient; but he declared, that, just as the stamp of the mint sets a certain value upon a coin, so the sacraments set the divine seal upon an existing relation between God and man. He divided the sacraments into two classes: those strictly such, and those such only in a wider sense. Among the latter he puts marriage. He disputed the current scholastic teaching respecting *transubstantiation*, which he declared to be unscriptural and unintelligible, and preferred to say *transformation*, since the material of the bread changed its form, and took on that of the Body of Christ. By these views he prepared the way for the reformers of the sixteenth century. See reviews of his ideas in the histories of philosophy by STÖCKL, UEBERWEG, HAURÉAU, PRANTL, and J. LAUNOY: *Syllabus rationum*, etc. (a defence of Durand), in *Opera*, vol. I. pars 1, Geneva, 1636. WAGENMANN.

DURAND, Guillaume, surnamed *Speculator;* b. at Puimoisson, in Provence, about 1230; d. in Rome, 1296; taught canon law at Modena; was by Gregory X. sent as legate to the Council of Lyons (1274), and wrote *Rationale divinorum officiorum*, Mayence, 1453, of which the first part, *The Symbolism of Churches and Church Ornaments*, has been translated into English by J. M. Neale and B. Webb, Leeds, 1843; *Speculum juris*, Rome, 1474 (whence his surname); besides several other juridical works.

DURBIN, John Price, D.D., b. in Bourbon County, Kentucky, 1800; d. Oct. 17, 1876. From 1834 to 1845 he was president of Dickinson College. He was a most eloquent preacher, and an efficient secretary of the Missionary Society in the Methodist-Episcopal Church from 1850 to 1872. He wrote *Observations in Europe*, N.Y., 1844, 2 vols., and *Observations in Egypt, Palestine, Syria, and Asia Minor*, N.Y., 1845, 2 vols.

DURY, John (Durie, Durye, Duræus), is generally supposed to have been born in Scotland, although Whitlock, in his Memorials, represents that he was of German birth. Possibly he was born of Scotch parents settled in Germany. At all events, he is first known as minister of the English company of merchants at Elbing in Prussia, whence in 1628 he addressed a letter to Gustavus Adolphus, king of Sweden, "for the obtaining of aid and assistance in this seasonable time, to seek for and re-establish an ecclesiastical peace among the evangelical churches." This was the beginning of his life-work as the great peacemaker of his century. He received encouragement from the pastors of Danzig, and went to England with favorable letters from them in 1630, and succeeded in enlisting Sir Thomas Rowe, the Archbishop of Canterbury, and the Bishop of London, in his cause. In 1631 he returned to the Continent, and received letters of commendation from the king of Sweden, and prosecuted his work among divines in Hesse, Hanau, and the Palatinate, and especially before the meeting of the Protestant States at Heilbronn and Frankfort, and corresponded with the chief universities of Germany and Holland. In 1633 he again went to England, and conferred with Archbishop Laud, and received declarations from Bishops Morton, Hall, and Davenant, which he published in 1634, in connection with a treatise, *Sententiæ de Pacis rationibus inter Evangelicos* (also apart in 1638, and in English in 1641). He returned to the Continent to the meeting of the Protestant States at Frankfort, which passed a resolution that they "did judge his work most laudable, most acceptable to God, and most necessary and useful to the Church." Once more returning to England, he received encouragement from King Charles I., and went with commendations to the Continent, visiting the States of Holland, the various classes, synods, and universities, passing then into Germany, and through Sweden and Denmark, everywhere winning friends to his cause (from 1635 to 1640). Among these, Calixtus of Helmstadt was most energetic. In 1639 he presented to Sir Thomas Rowe a *Summary Discourse concerning the work of Peace Ecclesiastical* (published 1641). He passed over into England in 1641, and presented a petition to the House of Commons, urging "that the blessed and long-sought-for union of Protestant churches may be recommended unto the publick prayers of the church," and "that his majesty with your honour's advice and counsell, might be moved to call a general synod of Protestants in due time, for the better settling of weighty matters in the church which now trouble not only the consciences of most men, but disturb the tranquillity of publick states, and divide the churches one from another, to the great hindrance of Christianity and the dishonour of Religion." He also issued a *Memorial concerning Peace Ecclesiastical*, in 1641, addressed "To the King of England and the Pastors and elders of the Kirk of Scotland meeting at St. Andrews." Soon after, he accepted the position of chaplain to the princess royal of England at the Hague, and then became pastor of the English Church at Rotterdam. The commencement of the civil wars in England disturbed all his plans. But he did not weary in his efforts. He became a member of the Westminster Assembly of Divines, and was diligent in his labors for peace. He took part in the discussion with the Independents, publishing in 1644 *An Epistolary Discourse*, discussing how far and with what limitations Independents should be tolerated. In 1647 he issued *A model of Church Government*. In 1649, by the recommendation of Parliament, he became the Librarian of St. James, under the supervision of Whitlock, and issued in 1650 *The Reformed Library Keeper*, and other kindred publications. He protested and labored against the execution of the king, and with the Presbyterians, although with an irenic spirit. He thus brought on himself the ridicule of Prynne, who calls him "the time-serving Proteus, and ambidexter divine." In reply he published in 1650 a tract, in which he vindicates himself as "the unchanged, constant, and single-hearted peacemaker." Under the Commonwealth he persevered in his irenic efforts, assembling the Presbyterian and Congregational ministers of London on several occasions, "to

compare their own differences, and join with me in the design of my negotiations towards the churches." A declaration was penned, and subscribed by the heads of the universities and the ministers of London, both Congregational and Presbyterian, authorizing him to advocate that business among the churches in their name; and, securing the support of Cromwell, he journeyed to the Swiss churches for the purpose. He issued in 1654 *An earnest plea for gospel Communion*, and also *A summarie Platform of the heads of a body of Practicall Divinity*.

He renewed his efforts at the Restoration through Lord Chancellor Hide and the Earl of Manchester, but in vain, and left England to spend the rest of his life on the Continent. In 1662 he issued in Amsterdam his *Irenicorum Tractatuum Prodromus*, and continued to work in a more quiet way until an advanced age. In 1674 he issued at Frankfort *Manière d'expliquer l'Apocalypse par elle même*, etc., and seems to have died soon after at Hesse, where he enjoyed the protection and support of the Princess Sophia. For further information we refer to *A brief Relation of that which hath been lately attempted to procure Eccl. Peace among Protestants*, by Samuel Hartlib, Lond., 1641; *A declaration of John Durie*, Lond., 1660; Reid's *Memoirs of Westminster Divines*, Paisley, 1811; and Chalmer's *Biographical Dictionary*. C. A. BRIGGS.

DUTCH. See HOLLAND; REFORMED CHURCH.

DUTIES, Conflict of, is a misnomer, strictly speaking; for duty is always the one thing to be done: hence there cannot be several duties which clash. But the phrase as used really means that one is in doubt what to do, or that the conflict is between duty and inclination: as soon as duty is obeyed, the conflict ceases. The supposed collision of duties occupied large space in books of casuistry; but the phrase should vanish, as the thing it expresses is imaginary.

DUTOIT, or DUTOIT-MEMBRINI, Jean Philippe, b. at Moudon, in the canton of Vaud, 1721; d. at Lausanne, Jan. 21, 1793; has interest both as a local revivalist of considerable power, and as a representative of mysticism within the pale of the French Reformed Church. He studied theology at Lausanne, and became (in 1750) acquainted with the works of Madame Guyon, which made a great impression upon him. To him Madame Guyon is a cherub, a seraph, etc.; and her works are sacred books, divine writings, inspired by the Holy Spirit, the divine logos. Nevertheless, the practical tendencies of his Protestant and biblical stand-point preserved him from the extremes of quietism. Though he never occupied any official position in the church, he was a frequent and very successful preacher. He actually drove Voltaire out of Lausanne. After 1759 he ceased to preach, on account of ill health; and a circle of friends then began to form around him, and spread his influence among the masses, not without some chicaneries from the friends of Voltaire, but without any serious impediment. His two principal works are *Philosophie divine* (1793, 3 vols.) and *Philosophie chrétienne* (1800–19, 4 vols.). He also published a new edition of the *Letters of Madame Guyon*, augmented with the *Correspondance secrète de M. de Fénelon avec l'auteur*, London, 1767, 5 vols. See JULES CHAVANNES: *Jean Philippe Dutoit*, Lausanne, 1865. HERZOG.

DUTY. See ETHICS.

DUVEIL, Charles Maria, b. at Metz, Lorraine; d. in London about 1700. He was born a Jew, and educated in that faith; but study led him successively to enter the Roman-Catholic, the Episcopal, and the Baptist churches. His works embrace a *Literal Exposition of the Canticles* (London, 1679, in Latin), and (in English) *Literal Exposition of the Minor Prophets* (London, 1680), *A Literal Explanation of the Acts of the Apostles* (London, 1685, new ed., London, 1851).

DUVERGIER, DE HAURANNE, Jean, generally known under the name of St. Cyran, was b. at Bayonne, 1581, and d. in Paris Oct. 11, 1643. While he studied at Louvain, he became acquainted with Jansen; and perfectly agreeing in their contempt of scholasticism, and enthusiasm for the fathers, especially Augustine, they spent several years together at Bayonne (1611–16), and afterwards maintained an intimate correspondence through life. In 1620 Duvergier was made abbot of the Monastery of St. Cyran, at Brenne, in Poitou; but the severity of his reforms, and his violence in introducing them, caused such an opposition that he left his abbey, and settled in Paris. Having been appointed court-preacher and confessor to Henrietta of France (married to Charles I. of England), he undertook to re-organize the Roman-Catholic Church in England after the model of the Gallican Church, and wrote a work upon the subject (*Petrii Aurelii Theologi opera*), which was accepted by the general convocation of the French clergy, but which brought him into strife with the Jesuits. In 1635 he was made confessor and director of the Abbey of Port Royal; and the reforms he succeeded in introducing there form the great work of his life. But the jealousy and hatred of the Jesuits, once aroused, continued to pursue him; and in 1638, a few days after the death of Jansen, he was arrested by order of Richelieu, and kept imprisoned at Vincennes until the death of the cardinal, Feb. 6, 1643. One of his principal works is his *Somme des fautes*, written in 1625 against the Jesuit Garasse. See SAINTE-BEUVE: *Histoire de Port-Royal*, Paris, 1840–60.

DWIGHT, Timothy, an eminent American teacher, preacher, and theologian; b. at Northampton, Mass., May 14, 1752; d. at New Haven, Jan. 11, 1817. His mother was a daughter of Jonathan Edwards. Dwight was graduated at Yale College in 1769, where he was a tutor from 1771 to 1777. For more than a year he was a chaplain in the army of the Revolution. From 1783 to 1795 he was at the head of an academy in Greenfield, Conn. From 1795 to his death he was president of Yale College, where he acquired a very high reputation as an instructor and also as a preacher. His sermons in the college chapel constituted a system of divinity, and were published, with a prefatory memoir, in 1818, under the title of *Theology Explained and Defended*. This work attained to great popularity, not only in this country, but also in Great Britain. It taught a moderate Calvinism, with an avoidance of extreme statements, but in general consonance with the Edwardean or New-England theology. Its freedom from metaphysical refinements, and

the warmth of Christian feeling pervading it, contributed to its wide diffusion. President Dwight, in the earlier part of his life, published two extended poems, — *The Conquest of Canaan* (1785) and *Greenfield Hill* (1794). These are not read at the present day; but his hymn, "I love thy kingdom, Lord," is used wherever the English language is spoken. Other writings of Dr. Dwight are *Travels in New England* (1822, 4 vols.), *Sermons on Miscellaneous Subjects* (1828, 2 vols.), besides minor publications. The fame of Dr. Dwight in his own time was due in no small degree to his conversational powers, his impressive eloquence as a preacher, and his uncommon influence as an instructor of youth. (Sprague's *Annals of the American Pulpit*, Sprague's *Life of Dwight*, and Memoir prefixed to his *System of Theology*.) G. P. FISHER.

DWIGHT, Sereno Edwards, son of the preceding, b. at Greenfield, Conn., May 18, 1786; d. at Philadelphia, Nov. 30, 1850. He was graduated at Yale College, 1803; tutor there 1806–10, and a lawyer 1810–15. In 1816 he entered the ministry; 1817–26 was pastor of the Park-street church, Boston, resigned on account of health; 1828–31 taught in New Haven; 1833–35 was president of Hamilton College, New York. "He was an able preacher, a good writer, and a captivating teacher." His most celebrated work was *The Hebrew Wife* (an essay on the lawfulness of marriage with a deceased wife's sister), 1836. He also wrote a life of his great-grandfather, Jonathan Edwards, prefaced to his edition of Edwards's works in 10 vols., N.Y., 1830. See *Memoir* by his brother, Rev. Dr. W. T. Dwight, in a volume of *Select Discourses*, 1851.

THE DIDACHÉ.

THE new articles in the supplementary volume xvii. of the revised edition of Herzog, which appeared November, 1886, have been anticipated partly in the third volume of this Encyclopædia, partly in the *Dictionary of Contemporary Divines* (Abbott, Dorner, Lange, etc.), except the following article of Dr. Harnack, on the newly discovered *Didaché*, which has also appeared as a separate pamphlet under the title: *Die Apostellehre und die jüdischen beiden Wege*, Leipzig, 1886. It ought to be inserted on p. 637, but for convenience' sake is placed at the end of the volume.

DIDACHÉ, or **The Teaching of the Apostles,** a document discovered by Bryennios, in the Jerusalem Convent at Constantinople, in the year 1873, but not published until the close of 1883. It then appeared with his prolegomena and notes, and at once awakened extraordinary and well-grounded interest in all parts of Christendom, so that in two years the number of works upon it, including editions, translations, essays, and longer and shorter articles, constituted a special literature of about two hundred numbers. It is indeed of the greatest importance for the earliest church history.

1. *Contents and Arrangement.* — It is in two, or perhaps rather three, parts, of which the first contains the laws of Christian morality, and brief instructions in the specific ecclesiastical acts which gave Christian character to the Church (chaps. 1–10); the second, directions for churchly intercourse and life (chaps. 11–15); while the closing chapter (chap. 16) is an exhortation to be ready for the coming of the Lord. The first part, again, contains, in close connection (1) in chaps. 1–6, under the form of a description of the "Two Ways," the way of life and the way of death, the laws of Christian morality; while (2) in chap. 7, Baptism; (3) in chap. 8, fasting and daily prayer; and (4) in chaps. 9, 10, the eucharistic prayers, are treated. In regard to specific points: Baptism should be preceded by fasting; the Lord's Prayer should be said three times every day; the Lord's Supper should be partaken of only by the baptized; and the "Prophets" were at liberty to use, instead of the Eucharistic prayers given, such thanksgivings as they would. The second part lays down rules for the treatment of the teachers of the Divine Word and the peripatetic brethren, and gives distinguishing tests of their character, and also the ordinances each congregation should observe.

2. *Title, Address, and Purport.* — Originally the title was, "The Teaching of the Lord, through the Twelve Apostles, to the Nations;" but this was shortened to "The Teaching of the Twelve Apostles," and the Twelve were considered the authors. (See the facsimile of the heading and the first line, in Schaff's edition, p. 4.) By "the nations" are meant the Christians who have come from heathenism, just as the epistle "to the Hebrews" is addressed to the Christians who have come from Judaism. The document, consequently, is not addressed to catechumens, — for it is certainly not at all adapted to lead persons to Christianity, — but to those already Christian, who might learn from it how they should conduct their lives upon gospel principles, and what they were to impress on the newly won brethren.

3. *Transmission in the Manuscript, and Integrity.* — The present text has comparatively few errors, yet the appearance of the document in later recensions has raised suspicions whether it is so free from interpolations as it seems to be.

4. *Language and Vocabulary.* — Its idiom is Hellenistic, more exactly the idiom of the Septuagint in the poetical books, and that of the Old-Testament Apocrypha. There are numerous Hebraisms, but the Greek is better than that of Hermas. The style is simple, popular, and concise. The document contains 2,190 words (about 10,700 letters), 552 different words. Of these, 504 are found also in the New Testament; 38 of the remaining 48, in the Septuagint, Barnabas, or other older Greek writers.

5. *Sources.* — There is no known primitive Christian writing which, so original in disposition and form, is so dependent upon older writings. But the author avows his dependence, for he seeks merely to set forth the teaching of the Lord through the twelve apostles, and finds no room for his own ideas. There are eight express quotations: two (14:3; 16:7) from the Old Testament, five (8:2; 9:5; 11:3; 15:3, 4) from the Gospel, and one (1:6) from some Sacred Scripture to us unknown. The Old Testament is, moreover, frequently drawn upon in the first five chapters, not only the Decalogue but the Old-Testament Wisdom literature (Proverbs, Sirach, Tobit, etc.). The Old Testament alone is "Sacred Scripture:" of a New-Testament Canon there is no trace. Yet the author does not merely in the five cited places draw from the written Gospel: he weaves into his writing throughout references and longer or shorter citations, twenty-three in all, from what he calls "the Gospel," and which he presupposes his readers know. Seventeen of the twenty-three citations are from Matthew; but it must not be therefrom concluded that "the Gospel" is simply Matthew, for other citations are plainly combinations of the text of Matthew and Luke, — text-combinations strikingly like the text of Tatian's *Diatessaron*. In the citations there is no trace of John's Gospel; but the Eucharistic service is conceived on the lines of John 6th, without, however, directly borrowing any thing from that chapter or the 17th. The Pauline Epistles are not cited, or anywhere plainly used; yet traces of their acquaintance are possible. More important are certain resemblances to Jude and 2 Peter. There is no trace of any acquaintance with the Pastoral Epistles. The much-disputed question, as to the relation of the "Teaching" to the Epistle of Barnabas and the Shepherd of Hermas, is to be thus answered: It is in the highest degree probable that Barnabas is prior to the "Teaching," for these reasons:

chaps. 1:1, 2; 2:2–7; 3:7–6:2, of the "Teaching" agree substantially, if not verbally, with Barnabas 18–20; but the order of the phrases is different, and while that in Barnabas is confused that in the "Teaching" is clear. In the description of the "Two Ways," the "Teaching" offers further (1) in chap. 1:2–5, a series of evangelical sayings; (2) in 1:6, a fragment from an unknown older writing; (3) in 3:1–6, a section imitated from the Old-Testament Wisdom literature; (4) in 2:2, 3, 5, 6; 3:8; 4:2, 8, 14, a series of larger or smaller additions to the sections common to it and Barnabas. Barnabas, on the other hand, offers in the chapters in question only a couple of phrases (chap. 19:2, 3, 8), an unintelligible sentence (chap. 19:4), and some words, more than that given in the "Teaching." Now, when, of two writers, A brings material called say *m*, but C brings *m* + *n*, it cannot be decided *a priori*, who is the surety for the other, since omissions are as possible as additions; but when C expressly calls his writing a compilation, and further states that it has been borrowed, then it is impossible to consider the writing of A as an extract from C. Further, chap. 16 of the "Teaching" is in verses 1 and 3–8, confessedly a mere compilation of evangelical passages and Zech. 14:5, together with a tradition of the Antichrist. But verse 2 does not come thence, but has in Barnabas 4:10, 9, an almost verbally exact parallel. Now, were Barnabas later, he surely would have appropriated the only verse in this passage of the "Teaching" which is peculiar. Is it credible that he would not? Hence it is alone probable, that, since all the other verses of chap. 16 are borrowed, this verse (16:2) is also borrowed. Further (and this appears to me to be still more decisive of the priority of Barnabas), the author of Barnabas is of the conviction that the last times have already come (chap. 4:3, 9): the author of the "Teaching," on the other hand, is not of this opinion. For the foregoing reasons, the judgment must be, that the "Teaching" as it now is given in the Constantinopolitan MS. is secondary to Barnabas, and is either dependent upon it, or from materials already used by Barnabas; and the possibility is excluded that Barnabas copied from the "Teaching" as we have it in the Constantinopolitan MS. The relation between the "Teaching" and Hermas is more uncertain. There are only two parallels, *Teach.* 1:5, cf. *Mand.* ii. 4–6, and the very doubtful one *Teach.* 5, cf. *Mand.* viii. 3–5. That the "Teaching" had Hermas as source, may not be safely affirmed, in view of the variations in these passages in different recensions; but the opposite is certainly excluded. Lately, American, English, and French scholars have brought forward numerous parallels to chaps. 1–5 from Philo, Pseudo-Phokylides, the Sibylline books, and of especial value from the Talmud and Midrash. If, from these chapters, chap. 1:3–6 be omitted, then the remainder has almost nothing specifically Christian about it, and the little it has can be shown by the use of other original documents to be additions. Therefore it is an extremely probable conjecture, that the "Two Ways" is a Jewish production, intended for proselytes, derived from the Decalogue and an amplification of its commands, which along with the Old Testament has come over into the Christian Church.

6. *Author's Standpoint.* — This much-discussed point is commonly decided by saying that it was Jewish Christian, in the sense that its author belongs to a circle detached from the Gentile Christians, and attached in some way to the Jews as a nation. But the idea is false and misleading. The facts are these: (1) The author maintains complete silence upon circumcision and all the other Jewish rites; (2) he calls the Jews, in the two places where he mentions them, "hypocrites," and warns against fasting on the same day with them; (3) not a word is said of observing the Mosaic law, nor is preference shown to any nation in Christendom; (4) in the long eschatological section (chap. 16), taken from Matthew, the passages referring to Jerusalem, the Jewish people, and the temple are wanting, nor is there any mention of a glorious kingdom in Palestine, although the author presupposes a visible kingdom of Christ, as his belief in a double resurrection proves; (5) Matthew and Luke, or a recension of them, and not the Gospel to the Hebrews, are used, perhaps also the Pauline Epistles; (6) Jesus is not called the Son, but the God, of David; (7) the "Teaching" passed over into the use of the Catholic Church.

The arguments of Schaff for the Jewish-Christian but not anti-Pauline character of the "Teaching," with our answers to them, are these: (1) Only the Twelve, but not the Apostle Paul, are named. — But in this respect the author's usage is similar to that of many undoubtedly Gentile Christian writers, before the close of the New-Testament Canon. (2) The style and phraseology are Hebraistic. — But that is not remarkable in view of the Jewish origin of Christianity, and the use of the Old Testament. (3) The author calls the prophets "high priests." — But this was the rule among the Gentile Christians. (4) He demands the first fruits for the prophets. — So did Paul, the Gentile Christian Church of the earliest times, and especially after Justin's day. (5) He warns against fasting with the Jews on Monday and Thursday, enjoins fasts on Wednesday and Friday, and names Friday παρασκευη, and uses Jewish divisions of times. — But even if the author had set the fasts upon the Jewish fast-days, this would have been no sign of Jewish Christendom, any more than the practice of the Quartodecimanians was: the consideration of the week in a religious sense explains the use of the Jewish names for the days, and he is entirely silent respecting the sabbath. (6) The injunction thrice daily to repeat the Lord's Prayer is plainly adapted from Jewish custom. — But besides what has been said under (5), it should be remarked, that we do not know exactly what hours for prayer were in the author's mind, and that, even if he had enjoined the Jewish hours, that would not have been specifically Jewish Christian. (7) The author conceives of Christianity substantially as the highest morality: he is a moralist in the better sense of the word, like James and Matthew; to the former, indeed, he is spiritually allied, and almost entirely ignores the atoning death of Christ and the mysteries of the faith. — To answer this argument would take too much space: cf. Harnack's *Dogmengeschichte*, 1:61 sqq., 100 sqq., 215 sqq. (8) The author does not attack the Jewish religion. — But then he attacks nobody. (9) He not only lays

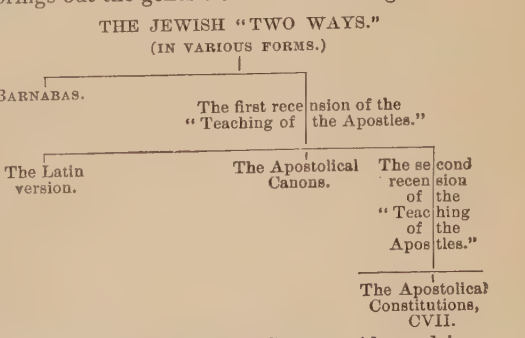
stress upon the (Jewish Christian) prohibition of meat offered to idols, but sets forth the observance of the Jewish laws respecting food as the summit of Christian perfection, although not then indispensable. — To forbid meat offered to idols was universal in Christian churches in the empire, after the first century: cf. Keim, *Aus dem Urchristenthum*, pp. 88 sqq.; and, as for the second point, no one ever made such a claim, for by "food," in chap 6:3, is most certainly meant, not the Jewish but the *ascetic* regulations, as Schürer, the highest authority upon Jewish ordinances, maintains. The standpoint of the author of the "Teaching" is that of ordinary Gentile Christianity.

7. *Time and Place of Composition.* — Internal evidence cannot decide the time, because the "Teaching" is avowedly a compilation, and some of its sources are very old. External evidence proves that it must be before 165 A.D., for Clemens Alexandrinus quotes it as "Scripture." A number of negative facts *taken together* show that it is earlier than 160 A.D., for it shows no traces of the following: (1) a New-Testament Canon, or of the authority of the Pauline Epistles; (2) a *regula fidei* and regular dogmatic instruction; (3) a monarchical episcopate: there are only bishops and deacons, and the first *rôle* in the congregation is given not to them, but to the prophets and teachers; (4) an ordered church service, like that to which Justin testifies; (5) a regular administrator of baptism, while it gives the congregation authority to depose bishops and deacons, etc.; (6) symbolical ceremonies accompanying baptism; (7) a yearly Easter festival; (8) prohibition of blood and things strangled; (9) tithe ordinances; (10) excommunication; (11) Montanism, and (12) the characterization of heretics; (13) any reference to the church as in the midst of a heathen and hostile world. Other marks seem to fit it better in the time between A.D. 80 and 120 than between A.D. 120–160; e.g., its treatment of apostles, prophets, and teachers. But we must guard against giving definite dates to documents of primitive Christianity, for we do not at all know the steps of the development of the old Christianity in the empire to Catholic Christianity in regard to most of the provinces, and in regard to none fully; while we have good grounds for believing, that in many provinces primitive customs long maintained their sway, and were done away at last by a stroke.

Having set the limits for the "Teaching" between A.D. 70 and 165, we ask, Is there any thing to prove that it must have been written after some Christian generations had passed? With the greatest probability in our favor we say, Yes, these facts: (1) Apostles and prophets no longer occupy their primitive position, hence the strongest conservative measures are enjoined; (2) the respect for the prophets is declining, hence the exorbitant demands on the church and the violent threats; (3) the mistrust of the "old prophets," who belong to a past generation, — these are not the Old-Testament but older Christian prophets; (4) the present text shows in the "Two Ways" of chap. 1 certain lowerings of evangelical demands, and in the appendix to the same, in chap. 6, a contrast between a higher and a lower Christian morality; (5) the injunction of the first fruits, fixed prayers, and of fasts, which in Gentile Christian lands is the indication of a later time, and the beginning of a development which afterwards assumed larger dimensions; (6) the remark of the author that bishops and deacons "minister to you the ministry of the prophets and teachers: therefore despise them not, for they are those that are the honored among you with the prophets and teachers" (chap. 15:1, 2), cannot apply to the primitive state of things; (7) the regulation of fasting before baptism, and permission to pour; (8) the eschatological closing section has not the glow which the prayers copied have, and lacks the description of the glorious kingdom of Christ upon the earth. These observations are strengthened by noticing the author's use of our Matthew and perhaps our Luke, and in a comparatively late form too; and the relation of the "Teaching" to Barnabas, which cannot, however, be more exactly dated than between A.D. 96–125. All these considerations show that the writing cannot be set earlier than A.D. 120 with certainty, or earlier than A.D. 100 with any probability, but that the probable limits are A.D. 120 and 165, and in this space the earlier dates are in most cases freer from difficulty than the later.

The *place* of composition was probably Egypt, as its external history, the source, and various indications (e.g., the omission of *βασιλεία* in the doxology to the Lord's Prayer, which is also lacking in the Sahidic version of Matthew, — also, it is true, in Gregory of Nyssa), — seem to prove. The arguments for Syria, derived from mention of the bread "upon the hills" (chap. 9:4), and from the adoption of the "Teaching" into the "Apostolical Constitutions," are not decisive; for the mention occurs in a prayer most probably copied by the author, and the Syrian forger had the library of Eusebius at his command.

8. *History in the Church. Recensions.* — The first part, called "The Two Ways," was of Jewish origin, and was a catechism for the use of proselytes; but passed over into the Christian Church, and was used as an address at baptism. The author of the Epistle of Barnabas incorporated this writing into his. Another unknown Christian described this Jewish instruction-book as the "Teaching of the Apostles," and added chaps. 7–16. This edition is now lost. The present one, the *Didaché* of the Constantinopolitan MS., has inserted, in order to give evangelical coloring to the Jewish original, chap. 1:3–2:1. The following table brings out the genesis of the "Teaching:" —


THE JEWISH "TWO WAYS."
(IN VARIOUS FORMS.)
BARNABAS.
The first recension of the "Teaching of the Apostles."
The Latin version.
The Apostolical Canons.
The second recension of the "Teaching of the Apostles."
The Apostolical Constitutions, CVII.

The Witnesses. — Before Clemens Alexandrinus no use of the "Teaching" can be proved. On the other hand, Clemens employs it in several

places, and in one (*Strom.* 1:100) actually calls it [holy] "Scripture." Evidences of its use have been found in Origen, who also called it "Holy Scripture." This accounts for Eusebius' enumeration of it among the *ἀντιλεγόμενα-νόθα.* It is also reproduced in part in the *Syntagma doctrina* and in the *Fides Nicæna,* attributed to Athanasius. It was probably worked up in the "Apostolical Canons," and surely in the "Apostolical Constitutions," and in the false Ignatian Epistles. Athanasius in his thirty-ninth Jubilee Epistle — written in A.D. 367 — mentions it, as does Nicephorus in his "Stichometry." In the Occidental Church there is no mention before Cyprian. It is, however, cited in the pseudo-Cyprian writing, "De aleatoribus" of the third century, in the "Exhortatio S. Bonifacii Episcopi de Abrenuntiatione in baptismate;" in Lactantius, and in Rufinus' translation of Eusebius' *Church History.*

9. *Importance.* — From chap. 7 to the end it is a source of the first rank for the points it covers, — Baptism, Fasts, Prayers, the Eucharist, Apostles, Prophets, Teachers, Sunday, the Episcopate and Diaconate. But its greatest importance lies in the fact that it enables us so much better to understand the organization of the earliest Christian churches, where the interest of early Christianity lay, and how it became the heir of Judaism in literary respects.

10. *Literature.* — *Διδαχὴ τῶν δώδεκα ἀποστόλων ἐκ τοῦ ἱεροσολυμιτικοῦ χειρογράφου νῦν πρῶτον ἐκδιδομένη . . . ὑπὸ Φιλοθέου Βρυεννίου μετροπολίτου Νικομηδείας.* Ἐν Κωνσταντινουπόλει. 1883. [This was the first edition, and it is provided with prolegomena and notes, etc.] HARNACK: *Die Lehre der zwölf Apostel nebst Untersuchungen zur ältesten Geschichte der Kirchenverfassung und des Kirchenrechts,* Leipzig, 1884; HITCHCOCK and BROWN: *Teaching of the Twelve Apostles* (translation and brief notes), New York 1884, new edition, revised and greatly enlarged, 1885; SABATIER: *La Didaché,* Paris, 1885 (the most thorough French edition); SCHAFF: *The Oldest Church Manual, called the Teaching of the Twelve Apostles,* New York, 1885 (contains the complete literature on the subject diligently collected and briefly criticised, making it a very thankworthy and exceedingly careful work), 2d ed. of this most important and comprehensive work upon the subject in the English language, 1886; C. TAYLOR: *The Teaching of the Twelve Apostles, with illustrations from the Talmud,* Cambridge, 1886; articles by McGIFFERT (*Andover Review,* April, 1886); WARFIELD (*Bib. Sacra,* January, 1886, on "The Two Ways," a very thorough piece of work; *Andover Review,* July, 1886. [See also WARFIELD in the "Journal of the Society of Biblical Lit. and Exegesis," June, 1886, *Notes on the Didaché.* For further literature, see SCHAFF, 2d ed., pp. 140–158, 297–306.] ADOLF HARNACK.

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